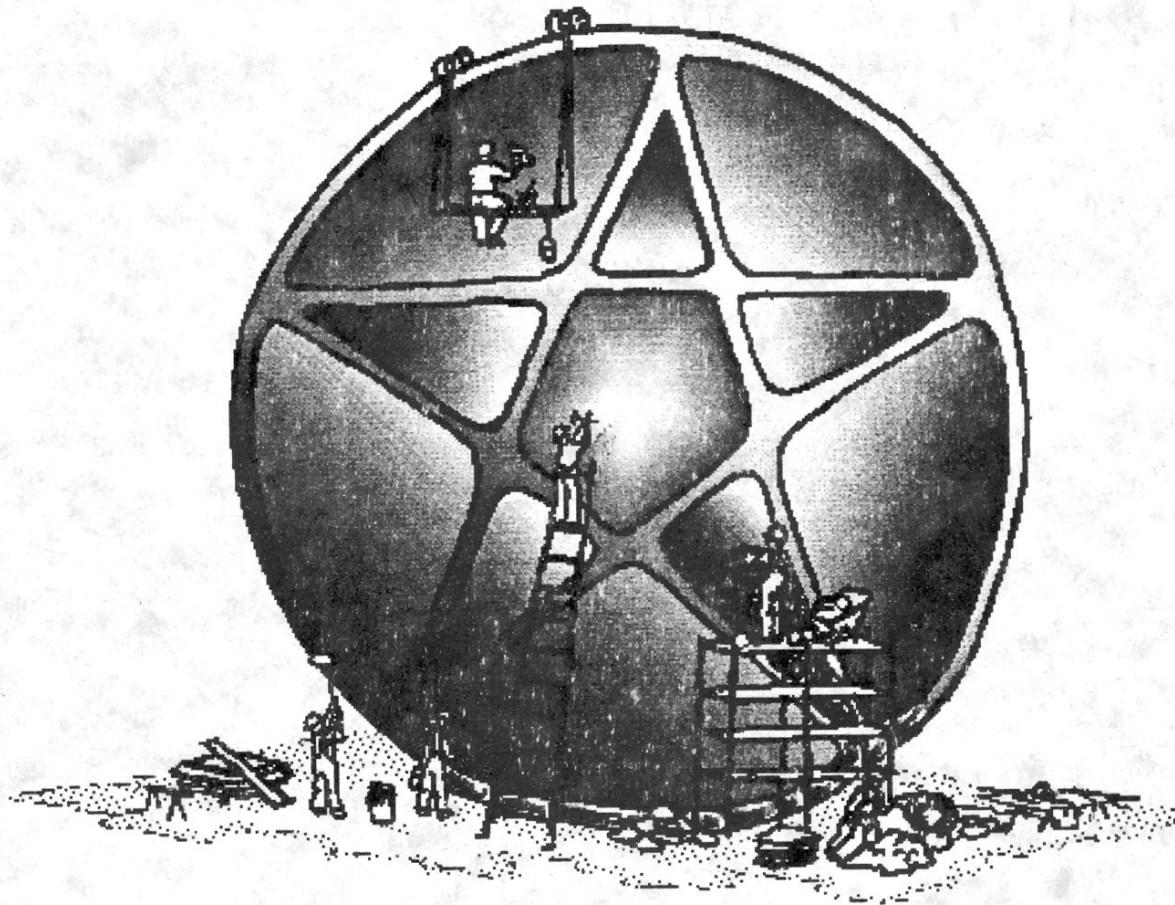


The Eclectic Witches Workbook



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Leeds College of Witches

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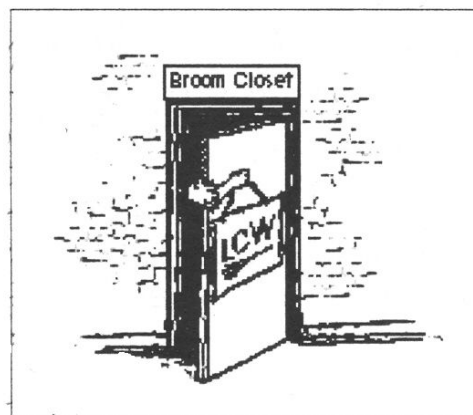
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Introduction

This book was originally inspired by need. Two gentlemen, Corey Rowe and Daniel Duffy, contacted us seeking assistance. Their life circumstances placed them in isolated conditions where written material was a limited resource. They mailed away for things to read and study but this still left them restricted. We began to write "articles" covering the concepts we taught our beginning seekers.

We discovered that our students, living in Denver, with plenty of access to books were sometimes equally limited, despite their proximity, due to financial restraints. We felt this material would be beneficial for our students and finally realized that there were an awful lot of people who could not acquire a library, in any way, comparable to ours. We began to design the workbook by putting together our articles and class material. We were surprised to find we had a great deal of book already written.

The material we were using, drew together information from a lot of different sources we had been putting in front of our classes each session. As the work began to develop we discovered other benefits. It forced us to research our research materials that we had been blithely taking for granted. We discovered many grievous and some possibly deliberate errors. We also strengthened our own knowledge base, bond and communication skills. We are inexperienced writers and would have remained so had we not needed to write this book. Exerting the effort to write this book has proven a great benefit to us and accomplishing it makes us feel very good.

We tested the material by teaching from it. We presented each section as it came off the printer. It was wondrously simple and gratifying to take work from our own hands and minds to our students rather than dragging out the stacks of books every session. It was a relief to set aside poor tired photocopies of old texts that dealt with bits and pieces of Eclectic Wicca. It was fulfilling to know we were not plagiarizing or adding error to error from passed down materials. It was great to be able to present a single text that offers a wide range of ideas, techniques and approaches. We also had the opportunity to reflect some on the evolution we and our community have been experiencing.

Our students took part in the development of this book as they are our editors. Thank you Corey Rowe, Daniel Duffy, Silverdraak, Firsong Moondancer, Oestara, Roy & Holly VanEsselstine, Nessus, Pat Winter, Kat, Katrin L., Joann, Cheryl, Laughing Owl, Nashtii, Silene, Rowen Silvertree, and every student who ever asked a hard question or corrected the teacher. A special thanks is due to Laughing Owl who struggled through all his Sunday nights for a year trying to correct our punctuation and making sense of it all and who celebrated his finishing this project by becoming an initiate.

We respectfully and gratefully recognize Trish Wolorski, Ciella Zoe, Judith and Kenneth from Eye Of The Cat, Dianna Anderson, Joyce of Starwind, Terry from The Buffalo Stop, Charlotte of Bell, Book & Candle ...and other teachers for their inspiration.

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Research

Most people experience a brief and simplistic education in research methods at the elementary through high school levels. Some were required to relearn and refine those skills for college, but many of our seekers don't have the necessary skills to do the kind of research that Wicca requires or the knowledge of how to research this particular field. If we were instructing on a particular tradition and intended to stay with the tradition researching would not be a necessary skill. However, the Eclectic approach to Wicca is dependent upon being able to wander in the stacks with a plan.

The Knowledge Treasure Hunt

Beginning with an encyclopedia or a text and a dictionary on a particular subject, it isn't difficult to research any specialized body of information. Most authors include bibliographies somewhere in their text when it is the subject of many writings. A bibliography is a list or a single entry that tells what text information came from. It will have the title of the published material, the author or editor's name, sometimes a publisher and usually the copyright date. Some bibliographies include the chapter, verse or page from which the information was gleaned.

Generally the information in that source is more conclusive or expanded. An encyclopedia lists bibliographies at the end of each article under a heading something like "For more information see:" Some authors use footnotes to identify their sources. These are often a way to qualify the information as well as to provide clues for the knowledge treasure hunt.

Another place to find clues is in an index. Most reference texts include a very concise index. Often references to particular subjects are spread all through the reference materials under different headings. It aids the researcher a great deal to check every reference in the material that is listed in the index.

Reference materials on the Occult such as the Time Life series and Man, Myth, and Magic are excellent general references for our field. These can sometimes be acquired rather inexpensively in used book stores, at garage sales and in flea markets. These are real finds and should be appreciated as such.

A lot of seekers believe that only books that deal with the Occult are valid references. This is a fallacy. It behooves the seeker to weigh what any reference says. No author or book is infallible, and some real gems of knowledge are available from quite mundane sources. **Take any information with a grain of salt including what this author says.** Standard encyclopedias, dictionaries, history texts, magazines on natural history, books on Mythology of any sort, books on philosophy, special fields of metaphysics, even good old National Geographic are valid and useful research material.

**Knowledge of biology, natural history and history
assist the student to read the reality of things
that are not bound by the constraints
of space and time.**

**Understanding physics helps the student
recognize "below" 'realities'
which are necessary
to comprehending
the "above" 'realities'**

It is a good idea to write down a plan and keep notes as one researches. It's also wise to choose a narrow topic or field and study it at length before changing tracks. Rabbit trails can be most confusing. Even the most accomplished researcher does not consider the knowledge he or she has so far collected to be all that there is. Avoid the pitfalls of thinking one knows it all...

Wicca is not a study of the archaic. It is a belief system for the contemporary Witch. The more we learn and know the better Witches we are. Our charge is to know ourselves and then to expand and evolve what we are. Some believe it is the primary purpose of living.

Note to the Literacy Challenged

Being unable to read well can be a real drawback to research and to the learning of Wicca. There are some ways to compensate like acquiring study partners who can read well. The inability to read well can be remedied, however, and it would be wise to challenge oneself to the task. It helps to figure out why one can't read well. Is it a vision or perception difference that effects the reader? Can it be that the reader never developed the skill through practice?

This author couldn't type, but with the need to type came practice and learning the tricks to it. Now it goes quite smoothly. One of the easiest ways to practice is to choose material one is curious about and read a little at a time, then think, write, or talk about it. Don't let feelings of inadequacy get in the way of trying to gain this knowledge. Keep in mind; we all have different strengths.

Section One
***Philosophy, History,
and Ethics***

Where Did We Come From and Where Are We Going?

The word Wicca comes from an Old English (OE) term, Wicce, meaning 'to wise' or 'to bend'. The blacksmith in a village would 'wise' metal to his purpose. The root of the word Witch is Wit, (OE and ME) and means 'wise'. A Witch is a bender or shaper of reality. The word 'Witch' describes a male or female person who practices Wicca. It is inaccurately defined in most dictionaries and encyclopedias. Witches were the doctors, pharmacists, lawyers, midwives, scholars, learned teachers, philosophers and the wise of earlier western cultures.

The word Pagan meant peasant or country people. The city dwellers were first to take up more patriarchal beliefs and referred to those who lived closer to nature as Pagans. Later the Church in Europe redefined the term. That definition is listed in most dictionaries and is inaccurate. (See Malleus Malificarum.) Pagan belief systems are those in which human life is synchronous with the environment and in which practices assist in maintaining that close relationship.

Most Pagans believe that there are basic cycles with which to function and try to fit themselves into those cycles. Some but not all Pagans are reincarnationists. Most Pagans practice rituals which include assisting the Higher Power in the function of its cycles as well as such things as sympathetic Magick. Not all Pagans are Witches.

The term Heathen is a Middle English term meaning "of the heath". In England, those who lived and worked in such terrain remained loyal to their Goddess based belief system longer than most of the rest of the population. When work was scarce, those who worked and lived on the heath were conscripted to assist in the building of Christian churches. They included symbols of their own belief system in that which they were set to craft. (i.e. The foliate mask.) The Christian Church became aware of this practice and began to have Heathens beaten publicly when caught. Later, the term came to mean any who were so uneducated as to be unaware of Christian Doctrine.

Magick is spelled correctly. We adopt the K to differentiate between the slight of hand that a magician practices from that which is Craft. Not all Witches practice Magick. Not all Magickians are Witches. There are other systems such as Ceremonial Magick. Witches often combine various disciplines in their own practices. It is said "If it works, take it and use it." There is one basic tenet that all Witches share. It goes something like this: "An it harm none, do what thee will. Love under will be the whole of The Law. What thee puts forth comes back to thee, so ever mind the rule of three." Magick has deep roots in human history. Archeological finds indicate that human beings practiced Magick 65,000 years ago. Wicca finds its historical roots at least 25,000 years old. A good comparison to consider is that of the Christian belief system, a mere infant as it were.

Diverging Paths

The Difference Between Matrifocal and Patrifocal Cultures

We evolved...Oh No...the controversy. Creationism (the other brand) is a philosophy based on the Judeo Creation Myth. There is every indication that a group of politico-scholar Levites sat down and devised from the raw material of goddess worship, a primordial garden and a series of events around three characters: Adam, Eve and a serpent.

Following an anthropological back trail we find that the serpent was probably once female and that she may have been the Sumerian Goddess, Ashtar, in her other pajamas. The Levites had good reason to effect a dramatic change in the way people defined the beginning of human existence. From that little fabrication they managed to derive a great deal of power over a lot of people. Various intelligent and opportunistic men have been, successfully, banking on that power for a little over twenty two hundred years.

Once upon a time, our ancestors, primates resembling present day homo sapien sapien, became crowded in their tropical mid to north African habitat and began to migrate in search of new opportunity. This is the nature of any successful species. Archeological evidence indicates that wave upon wave of migrations spread various subspecies of homo sapien over the continent of Africa. Some groups moved through the neck of North Africa into Eurasia and expanded to eventually populate it from the Atlantic to the Pacific and as far north as the polar ice cap.

Neanderthal and Cro Magnon man seem to have been major players in this expansion. Some anthropologists today speculate that both subspecies actually survived to comprise what we call homo sapien sapien. These two groups left quite a lot of evidence in Europe of their lifestyles, abilities and possibly their religious beliefs. The origins of Magick may lie in cave paintings approximately sixty five thousand years old.

Dark skinned, lean people, with tightly coiled hair and flared nostrils, moved into colder, darker regions. Their offspring with lighter skin, hair and eyes survived more easily than those with the dark skin of the parents. Human beings need vitamin D from the sun. Without it, we develop rickets which increases pre-puberty mortality and can preclude any chance of a female giving birth to viable young. The colder climates selected for narrower nostrils, more body fat, and stockier build.

Another advantageous mutation might have been the tendency of the brain to adapt, where the lack of natural defenses proved a greater liability. Man had no fur, claws, or large teeth. We had longer infancies. We couldn't run very fast and could not survive very well without our group. Northern homo sapien increased it's dependency upon extensions. Among those extensions were more complex shelters, more effective tools, more complicated body coverings, more carefully developed hunting methods and more sophisticated social structures. Groups survived by being hunter-gatherers.

Meantime, in the equatorial regions, agricultural and pastoral methods became an alternative to hunter-gatherer methods of survival. Groups settled down and planted crops, or remained nomadic but turned to husbandry of domestic animals.

In the north, innate masculine tendencies such as tight beam focus on specific goals and hierarchical organization would be given more weight. Feminine tendencies might have been considered more valuable in the south. Females seem to be endowed with a broader, less specific focus. Women tend to cooperative rather than hierarchical organization modes that depend less on verbal consensus and more on running verbal communication. Such organization modes lend themselves better to agricultural pursuit and to the development of social systems built around religious philosophies.

There is a possibility that women created the first formalized religion oriented social systems, while men may have turned them to more specialized uses such as bringing them to bare as cultural controls for grander scaled civilization. Some controversy exists surrounding the role of women in early civilization. There is little evidence available and that much is subject to conjecture. It is this author's opinion that women's roles in the ancient past have little to do with those of today. We do not need ancestral validation for what we think and believe today. It is inappropriate for anyone to bend history in order to validate ones particular behavior or opinion. Unfortunately the conqueror has always tended to bend history. We don't know what happened 'then'. We can only question and theorize.

Long after the caves in France were decorated with beautiful stylized beasts, northerners outgrew their environments and moved south again. They conquered or cooperated with those they encountered. Out of such migration came a generalized group referred to as Indo-Europeans. There is a good portion of evidence to support their tendency to patrifocal cultural systems. Some of these people seemed to have a clear idea that offspring required two parents and that a male could know his offspring if he kept a woman or women to himself.

The question of patrilineal legitimacy seems to have become important in the regions that connect Eurasia with Africa at about the time waves of Indo-Europeans began to move into them. These regions were dominated by Goddess based religions wherein the Goddesses retained all the power over both genders before the insurgence of Indo-Europeans. Gods became more and more powerful as these invasions progressed. Males armed with patrilineal culture seem to have conquered the agricultural matrilineal cultures until Goddesses were little more than concubines, a far step from the all powerful mothers they started out to be.

In Egypt, a civilization evolved that left all others looking like overgrown farming communities. Egyptians conquered and enslaved a multitude of peoples and held sway for a very long time. Some of those people were early Semites. A group of Semites that may have, at one time, been called Lewvites or Luvites became leaders. They organized numbers of other slaves in Egypt and rebelled. They managed to exit Egypt in about 1230 B.C.E. Not all of those who made their way to the "Promised Land" of Israel were Semitic, but they were most probably forged into one people at an oasis called Kadesh Barnea. When they finally moved on from there they possessed a complex code of laws. The Levites were the mouth peace of God to them, and retained all the power.

In Israel, people still practiced Goddess worship for quite some time despite every political device employed to wipe it out. Christians believe that the woman who mothered Jesus was a God fearing Levite daughter. However, there is every indication in non-secular writings that she was not so "virtuous" by Hebrew standards. Women went to the temple after the onset of puberty to sacrifice their chastity in service to the Goddess. All children born of such unions were considered children of God. In Greek texts she was referred to as a 'virgin'. At the time of such writing the word for virgin meant unmarried. The phrase "virgos intactus" was used to describe the state of having hymen intact. Through later centuries those set to the task of translating and copying holy scriptures, incontrovertibly took liberties. Christians frequently deny this but the practice is still common today.

In the time of Jesus' birth, Israelites were desperate for a Messiah. They wanted a warrior king. Israel sat square in the path of invading groups and was constantly beset by conquerors. There were quite a few Messiah candidates born around the same time as Jesus. Zealous young contenders for the title seem to have been plentiful in non-secular writings. The Christian Jesus may have been one real man but that is as conjectural as the existence of many other mythological persons.

The Dreaded History

The Christian bible was not created all in one sitting thirty C.E. It sort of evolved into something resembling its present condition as late as 600 C.E. While it was getting written, rewritten, translated, apocryphaed and copied, Europe was experiencing civilization. Groups of people moved, fought, conquered and were overcome up and down the continent. Those people had religious philosophies and social systems of their own.

Forging together large communities required belief systems that created social commonalities and standards. Some of the indigenous systems worked adequately for the purpose, and civilizations flourished into written history. However, some of the later brands of Christianity such as Catholicism and Catherism were more effective in the hands of a powerful elite group than the older religions. The taboos and values set down by these systems tended to function as internal control mechanisms over greater numbers of people, leaving more of the power and the wealth for a few to share.

Catholicism was the most effective system in the end, especially after crusades blended a few of the Cather concepts in and wiped out the Cathers. Thus, powerful King-Church governmental systems came into being and controlled most of Europe. They grew wealthy and built civilizations of grand proportion over a period of centuries. They warred among themselves, one powerful elite group against another and sometimes solved their differences through marital alliances or by conquering one another. At one time Europe possessed and was divided by two popes. Meantime, those who failed to get with the program were systematically oppressed by various means. Pagans weren't considered with the program.

The pentagon hired a Witch in the mid seventies to rewrite the military position on Witchcraft and Wicca. The military has recognized Wicca and Paganism as valid religions since the seventies. In 1990 it was estimated that Neo-pagans numbered in the hundred thousands. More recently an estimate was made of three hundred thousand. It is against the law to discriminate against a person because of their practice of Wicca. Most people who are persecuted don't pursue their rights under the constitution, i.e. freedom of religion, because there are side effects they wish to avoid. However, it can be done and the case won. Until all Witches feel confident of their freedoms we can not know how many of us there really are.

There are more ways than the legal system to overcome such discrimination and many of us study those ways. Understanding how discrimination works is important. The study of diversity has become a passion for many in the Wiccan community. Many of us have learned to help those who feel the fear that drives oppressive behavior see past their narrow paradigms. There are many systems to effect change. The law, outrage at discrimination, education, sensitivity in interaction and healthy modeling all play together in bringing us out of the broom closet safely.

Ethics

Our Rede is a neat little much repeated statement and wonderful philosophy to live up to but, taken to extreme, is impossible to fulfill. Added to that, we tend to lose track of the meaning of a thing when we repeat it over and over again. Ethics are ideas about how one behaves. This article will treat one particular area of ethical behavior; specifically integrity.

"The esteem of others is a result of the development of the ethics of ones character."

Laughing Owl

As with any belief system that encourages wise practice, Wiccan philosophy teaches us to show our integrity through our actions rather than through bragging and 'showing off'. In traditional initiations this ethical concept is frequently discussed in the form of an analogy or mythical metaphor. A more modern practice is to ask the seeker or student to create an analogy of their own to describe the ethical concept of integrity.

Seekers may be asked to list examples of what a Witch is or write a few paragraphs expressing their perception of a Witch who shows integrity. It has been effective to take time to discuss this area of philosophy along with the dissemination of other material. Some seekers can tend to take a little knowledge and "lord it over" others who are not students of Wicca. This practice does great harm to the perpetrator as well as to the whole community of Witches. It gives Wicca and Witchcraft a very poor image.

We experience such discrimination and stereotyping as it is, that the poor integrity of an individual can negatively effect a great many. It is imperative that we as teachers and seekers dwell on ethical behavior in goodly proportion to other information.

Example:

Thirty five year old Jim, a seeker, attends a few sessions of a "Wicca 101" class and reads part of Spiral Dance or scans Buckland's Complete Book of Witchcraft. He's a person who has managed to grow up with almost no self esteem. He exhibits certain behaviors such as showing off, bragging, talking all the time about himself and rarely noticing others.

He begins to affect costume we Witches enjoy. He wears his unconsecrated Athame everywhere and is constantly taking it out to show others. He acquires a sword and displays it anywhere other pagans might be. He spouts descriptions of what he claims to be capable of doing magickally, to those who aren't studying the craft, giving specific details he's gleaned from the material he has read or heard but never tried.

He talks incessantly about Witchcraft interspersed with discussions of his life troubles, laying blame everywhere but in his own actions. Most of us have met a little of "Jim" (even within our selves). Consider our discomfort when confronted with such a personality.

Witches do not proselytize or thump their Book of Shadows. It is necessary to think long and hard about the differences between a Wiccan lifestyle/philosophy and that of the American Superculture which possesses a liberal dose of Judeo Christian philosophy. Wicca is a matrifocal belief system. Most of us born and raised in patrifocal Judeo Christian western civilization have little understanding of the difference. The Goddess exhorts us to "know" ourselves first. Part of the knowledge comes to the conscious through examination of our personal history and the philosophy we've been brought up with. We can then examine differences and incorporate them in our lifestyles as we will.

Our first tentative steps on the path are hardly showing off an Athame or telling all and sundry how to cast a spell. These first steps should be invisible ones we take deep inside ourselves and keep pretty much to ourselves. We let others see what we have consumed through changes in ourselves and our "walks". Integrity in practice builds self esteem as well. We like a person best who seems to have a solid core and a listening ear, not a telling mouth. People like best, a person who asks questions and shows interest in other people.

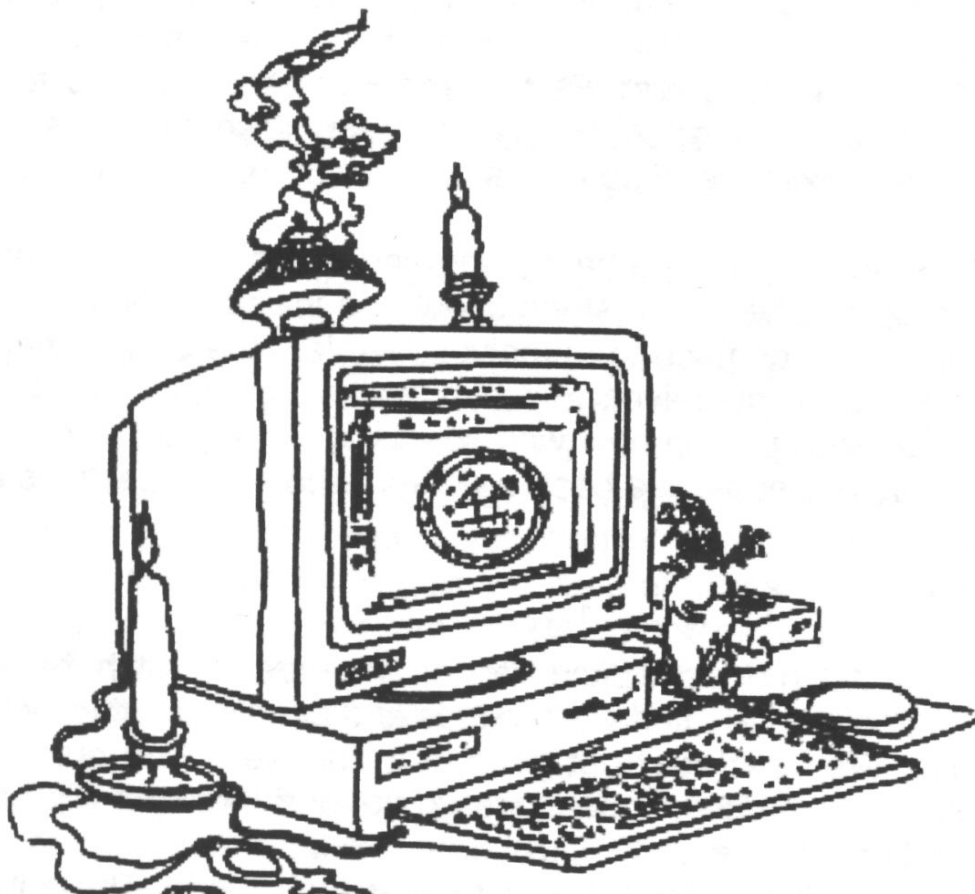
Cyberwitches

Wicca is Earth based. A Witch doesn't pitch litter on the road. A Witch thanks a plant for its death that feeds or heals. A witch wastes less and considers ethics where they touch every place in life. We don't start out good at it and we spend our whole lives striving to become better at it. It doesn't mean we go out and throw off our urban or suburban lifestyles. We try to adapt them.

A new term has surfaced with the advent of computer technology. The authors of this publication may all be considered "technopagans". We have taken our belief

system and lifestyle to the information highway. The "information highway" is a network that now spans the world and brings startling communication ability to us. We have found ways to bring about a change in our community through this device. Witches all over are building analogy and metaphor out of shiny metal, plastic circuit boards. Cyberspace is a new place for magick to be more of what it always has been.

Wicca is a system that involves the evolution of every thing. Our traditions are worthy and should not be ignored but the language of them was written with different times in mind. The language must evolve to fit our present lives. Evolution is change and people have built in fears of change. Many will argue for status quo and unchanging comfort zones. We return to our tenant here. "An it harm none, do thee will." It is wise to avoid strong argument and embrace ever widening paradigms.



Out of Mid to North Africa, archeologists believe that the first people migrated to populate the world.



People who had migrated elsewhere and evolved new culture, returned to the regions of the Mediterranean, bringing their patriarchal cultures with them. They embattled those regions in order to take control of the land bridge. This would provide more opportunity for expansion. This area was also inviting as an agricultural mecca. New crops, methods of civilization and possibly the earliest writing had been evolved. Thus the indigenous peoples were conquered along with their less patriarchal cultures and belief systems.

To What Purpose Do We Live?

It may be that each of us exists only to ponder that question and to seek its answer. The controversy's been raging since people could argue about more than which guy ran to the left in a group hunt. We don't have any such thing as incontrovertible evidence that a soul, a spirit, a life outside the body or a god exists. Many claim to possess such evidence but, in fact, most thinking people find it a simple task to see right through a millenia's worth of so called evidence. The whole realm of spirituality, a thing that may be incomprehensibly great in proportion to what we consider reality, must be taken on faith.

In initiation rituals we are blindfolded. We're bound, hand and foot. We go into the rite of passage unknowing like an unborn child approaching its emergence. We face forward into dangerous unknown territory. We don't really know what to expect and can't plan for it.

In our lives we approach our challenges in much the same way. All challenges are emotional experiences. Breaking down those emotions in order to identify them reveals a multitude of various feelings. Any change that threatens the lifestyle we're used to will certainly raise them all: fear, disappointment, a sense of being cheated, anger, rage, hope and some we can't even name. We go through the changes inexorably whether we feel afraid or not.

There are changes like growing out of adolescence into adulthood, having to leave behind the secure seeming environment of parental care giving, like preparing to bring a child into the world, like losing a loved one or a job we counted on. Nearly every human being must face challenges like these and much more, entering the changes blindfolded and bound.

A woman might live in a marriage for many years knowing that it isn't a healthy one but the only one she knows, then find the marriage crumbled one day. She would be shattered emotionally and terrified. She would then face her future in much the same way that the initiate faces the sword at the gate of a circle. The cold steel touches an exposed breast. The initiate cannot see the blade but is exhorted to rush upon it rather than enter with anything less than perfect love and perfect trust.

Faith is not empty. Any belief system that encourages one to believe faith is taken only on faith teaches foolishness. It is our nature to need more than that. We turn to the concept "As above so below, as within so without" for a full cup of faith.

We cannot see what rests beyond the veil. Not even a child facing the veil that is morning of the first day of school can know what's on the other side. That child would not have the emotional fortitude to face that day if it had not passed through other veils, equally fraught with unknown dangers and come through in one piece. The unborn infant cannot verbally express its trepidation about the uterine pressure that intends to expel it but, no doubt, that is among the first of life's veils and prepares us each in some way for the many to come. Incidentally, many of us doubt that first of life's veils to be something we go to unprepared.

We look at pictures of an atom in a child's science book and compare them to pictures of our solar system. If this tiny thing is like this and does that, then perhaps a solar system is like this and does that but in a much grander scale to our perception. We observe a tiny miracle, a fortuitous meeting or receive a windfall when we most need it. If this exists in the smaller scale then what is its grander parallel?

We're attracted to our first special 'other' in early puberty. We think we've fallen in love. Adults around us smile behind their hands and nod knowingly. They call it "puppy love". Then the devastating change comes. We find it isn't love enough to endure, only a fleeting but terribly emotional experience. Out of it we brave love again but hurt has taught us about the risk we take. Still, we forge ahead.

We form life partnerships that often don't endure or one of the partners passes over and leaves the other alone to face the future. How like that first disappointing experience this one seems in its emotional impact (if we could remember how we felt then). We don't really remember how terrible it felt before, because we remember how we went past it afterward. The same heartache existed then, the same tears fell, the same fear was felt. We sailed through that devastation despite ourselves. Something in that earlier experience lends itself to the later, though we aren't conscious of it. It manifests in faith.

We walk a path through our lives. We can look back along the path and see our own footprints in it. Sometimes a person's path is obscured for them. Perhaps they walked it in the night. Perhaps their path has been through a thick, mysterious jungle and they don't understand it. Perhaps they only think they are turning to look back but something stops them from opening their eyes. Perhaps they remember the pain of passing but ignore the victories.

A person's perception of the back trail of their lives directly relates to their ability to bare the cup of faith. One who views the back trail with open eyes, cognizant of victories and realistic about the challenges, can imagine the trail ahead with more certainty and faith. If any tiny miracle in the hand is accepted for what it truly is, then the esoteric perception of what lies beyond the veil is grand indeed. ("As above so below".)

A wise one consciously applies these principles, faces the next challenge knowing ahead of time that the pain will come and recognizes adversity for what it is. Adversity is a profoundly effective teacher. One doesn't enter a college program then hide under the table in the classroom.

A wise one knows that pain precedes victory, braces for the pain and looks forward to its lesson, completed. Subjecting oneself to the blindfold and binding is difficult even for the adept. Like the student who graduated a bachelor program and faces post grad education, the adept is afraid. "Will I fail?" "Will I run out of money or stamina?" "Will I have done it all for nothing?" (For most of us between the ages of thirty and fifty the path looks more like post high school, pre-degree.) Adversity comes in the form of life challenges like financial difficulties, job troubles, family problems, dissolving marriages and a great deal of inner working. ("As within, so without".)

Western culture has a tendency to encourage a belief that spirituality is a very separate thing from natural life. Many western philosophies teach that a person must rise above their own nature. There is even that element of shamefulness many bear,

wherein existing as a natural human being is a "sinful" or an "evil" thing. Yet that nature becomes a driving force for the unconscious self, despite the great lengths people go to deny it.

A consideration and comparison of the way human sexuality is dealt with in various cultures, reveals the effects of denial based in the repression of the natural self. In some cultures, the very innocence of nudity becomes pornographic and fraught with shame. In such cultures, that which is natural for the sake of procreation and that which is natural in the form of human emotion is buried deeply in layers of rather complicated standards for behaviors. These remind one of a garbage can full of old synthetic packing material and are just about as useful. The western psychotherapy industry, thus, flourishes.

Wicca teaches that the natural self is exactly half of our manifested existence throughout a human lifetime. For every step we take in coming to terms with what we are physically, we can expect to find equal growth in our spiritual selves. (Of course the opposite is true). If we are to know what is within, we must diligently explore what is without. We are provided with equipment through this exploration, to make the change necessary to spiritual growth.

The same philosophy can be applied to our actions. One who is wise recognizes that responsibility is a two fold path; one which lies in the mundane world and one that courses the terrain of the spiritual world. If one is self disciplined in applying effort to the mundane aspects of life, thus reaping physical rewards such as sustenance, then one is on a parallel path in that less tangible world. Personal integrity bears fruit far outside of immediate perception.

These are hardly empty phrases to be given lip service: "As above so below, as within so without." and "In perfect love and perfect trust." The initiate's ordeal in a circle is hardly an empty ritual. It is the symbolic rite that represents our passages. We are always facing the veil and always just beyond it. We are always blindfolded and bound, yet not. We are always at the gate with blade pressing into our breast. We exist in both worlds and in the place between worlds. The thing we can rely on is that perfect love and perfect trust are not empty and groundless, nor is faith so blind after all.

**"When you've figured yourself out
you may presume to attempt to figure me out."
*The Lady***

**Witchcraft is serious business
requiring a serious and studious mind.
There are no easy ways to do a thing,
only wiser or more foolish ways.
Nothing is free.**

**The concept of something
for nothing
is a ridiculously foolish game
one plays against oneself
and loses.**

Mythology

Most of us believe there is only one actual God/dess. We call it the Unborn One, The Unmanifest One and many other titles. It is neither female nor male but both and all things as well. Consider the hypothesis that everything in the physical universe has its counterpart or other half in the non-physical universe and that all of "it" (every atom and all spirit) equals The Unborn One. This is only one theory.

It is too difficult for a human being to comprehend that Unborn One because of the scale of such an entity, in terms of interacting with it. We might even think of it as interacting with the infinite self that we are a part of. Jung discusses this from various perspectives in his works dealing with architypal concepts. He also provides for us, a sort of soft science approach to understanding how the unconscious and 'super conscious' mind deals with that infinite entity. Jung can help us make sense of what myth does, how it works in our lives and show us how to verbalize about myth in a contemporary context.

Instead of dealing with that infinite entity that is The Unborn One, we choose facets or symbolic representations of small manifestations of it. It is simpler to comprehend and communicate with the small portion we choose to see at the moment. It could be a pebble, a body of water, a tree, a whole forest or one group of symbolic characters we call a pantheon (sometimes pronounced pay-thee-on).

Written mythology is the journalized version of stories that were once passed from generation to generation by the telling of them. Judeo Christian gospel is an example of such stories. (Yup, Adam and Eve are mythical.) Pagans tend to choose more naturally interesting and older mythology to draw upon for pantheons. That doesn't mean that the Christian mythology is invalid. It is just wise to know as much as possible about what the myth is going to do for the human mind and life. Judeo Christian mythology, in the wrong hands, has become a dangerous cultural tool and proven to be a very destructive one. Perhaps it presents too much guilt orientation for most pagans and may seem far too restrictive in the modern forms it has taken.

We generally choose a few members of one or another pantheon and study them extensively. We change members and even pantheons as we mature and discover the limitations of the ones we've been working with. Myth is human created and therefore limited to human perception and imagination. It is an indication of healthy growth when one out grows their Goddess perception, finding it necessary to flesh her out with more knowledge or more facets.

Most of us retain the names and the associations with our pantheons we've outgrown and use them to help us with magickal practice and invocation of specific things. A person might choose to communicate with and study Artemis because she embodies the femaleness and strength that person strives for. Later Epona or Ishtar becomes the favorite, but Artemis is called upon during craft work involving something she is known for or to deal with some life circumstance that resides in her field. She has become a comfortable, familiar Goddess.

As we study, we come upon disciplines we wish to master. If a woman is attempting, for instance, to move to a new level of understanding with her adolescent offspring she might study and invoke Inanna as The Mother sacrificing her son (letting go appropriately). If a young man is finding himself newly virile in his post pubescent period, he might study and invoke Apollo or another of the shining young male pantheon in order to understand his change more thoroughly.

Later Hecate may be the mother's choice as she explores cronehood and the young man may find it time to explore his anima with Brigid. In other words, he'll need a Goddess or two. The anima and animus are discussed by Jung as well. We phrase it "inner male self and inner female self" today. Each of us possesses both in some degree regardless our genitalia and gender. (See Duality)

Architypal knowledge helps us figure out the workings of "as above so below". Choosing an archetype (Goddess and consort) helps the student come to know important aspects of self and to access the innate power of those aspects in both the mundane world and beyond the veil.

Duality

Right or left...Politically Right Wing or Left Wing...Black or White...Male or Female...Heads or Tails... We flip the coin and get one or the other and we tend to like it that way. That's because its simple. Human beings tend to feel more comfortable when things fit neatly into well defined categories. We stereotype things by their extremes. If something is dark, it is simpler to call it black and if it is pale we call it white.

Our perceptions of gender reality tend to the same formula. If an infant is born with a penis and testicles we call it male. Flip side of the coin, if the infant is cleft between it's legs we say female. Infants grow up into adults 'knowing' their gender and learn the roles that go with them. There is some indication that we have some gender specific roles that are instinctive having to do with breeding and child rearing as well as extension adaptation. Beyond those we are coming to learn just how few gender specific roles are actually valid to exclusion.

We are also faced with some startling discoveries and theories about the actual physical duality of homo sapien sapien. It seems that most of us possess some of the physical characteristics of both sexes. With the new surgeries and drug therapy people change their gender almost completely to the opposite one. Just how opposite are we? There are those of us born with ambiguous gender. Increasing numbers of little boys are born with more than their share of female genitalia. There are more hermaphrodites born now in ratio to population than ever in recorded history.

Scientists have found that some of the natural substances in our environment combined with man made waste products create synthetic hormones that cause whole lakes full of male fish to be born super effeminated. How much of this sort of thing occurred in nature all along? If simple chemicals found all over in nature affect gender this easily, how much are each of us affected? It is highly questionable that we are truly opposite genders through and through. There are a few who are physiologically extremely male or female. They are the abnormal rather than the normal.

In the Far East, there is a symbol that expresses the concept of duality; a circular design divided in two with a line that curves first one way then the other. One side is black while the other is white. Within the black field is a white spot, within the white field, a black spot. The white side represents masculine Yin and the black side the feminine Yang elements. The inclusion of the contrasting color in each field is symbolic of that portion that is opposite gender in each person. There is more to this symbol than we have time to discuss in this short dissertation. It behooves the scholar to pursue a better understanding of that ancient symbol.

We have an excellent symbol here in the West, that suits the needs of this discussion; a quarter. If the quarter lands on a surface face up, we call it heads. Flip the coin over and call the other side tails. Is the coin two coins? Is it a different bird when it's facing a different way? Is it worth less or more according to its orientation? Is the coin not whole for being so ambiguous? 'Tween heads and tales there is some metal that will buy half a soda pop in some cities.

We might make the human mind analogous to the coin. The production and consequent effecting of brain tissues by certain hormones would then be likened to the flipping of the coin. If one is unsure that this occurs observe an adolescent male in the throes of testosterone run-amukous or women in various stages of their menses cycles. For the purposes of this discussion we will examine the effects of sex hormones in a somewhat unique and illustrative circumstance.

Tony gets a sex change. Actually, Tony started working on this in his childhood. He may have been as male as they come at birth as far as the genitalia go but there was something different about this boy when he was still more interested in a lolly pop than in sexual stimulation. He wanted to be a girl at least part of the time. We don't know why. (Before someone starts making stereotyped conjectures about upbringing, abuse and how mamma dressed the child, there is no evidence to support such a commonality in environments of the transgendered.)

Tony actually functioned better as a male than many ever manage. He did the macho thing to an extreme. He was a good looking man, no trouble with the ladies or the gents for that matter. In fact, Tony and his ilk might be considered exceptionally bi-sexual, not really even considering the gender of prospective partners. Then Tony made a decision to, once and for all, change the situation. Of course, most, in the medical and psychiatric fields, are careful to insist upon much council and thought going into such a change. Tony was required to live as a female without the irreversible surgery for a time.

He was prescribed large doses of female hormones, encouraged to actually change the way he dressed and behaved on a daily basis and eventually allowed to undergo breast implant surgery. So Tony was, in effect, both male and female for a period. During that period his/her system was awash with sex hormones, both male and female. Some of the male physiology was affected in minor ways such as hair growth patterns, possibly, physical sex drive and fatty tissue assignments. His/her personality was also affected. He/she began to manifest ambiguous emotional responses to environment.

Eventually, Tony passed the psychiatrists assessments of his condition, after he had undergone both periods of semi-femininity and of true masculinity. He still wished to become a female and was provided the necessary surgery. Being a fairly emotionally stable person, given the difficult life experiences, Toni progressed quickly in her post operative growth. She changed the spelling of her name, lived more and more as a female and began to feel like one.

Toni would never be all female. She possesses some male characteristics no matter what chemical treatments or surgery she undergoes. The medical field will not agree to pre-pubescent gender manipulation so Toni went through a male puberty. Nor will Toni experience menstruation, ovulation or birth a child of her womb. She also has the early childhood experiences of a male.

The fact is, though, Toni seems female. She behaves in the same manner as any female in the throes of progesterone and estrogen. If she decreases or increases her dosages of the female sex hormones, her emotional reactions to her environment change accordingly, just as do those of born females. She experiences the daily oppression that females are victim to in most cultures of the world. She knows what it feels like to be a female in the work place and how people defer to males for authoritative action. She reacts the same way natural females do to such treatment.

If Toni's mind were the quarter, it has been flipped. She still has the same mind. If she is the Yin/Yang symbol perhaps her dark side has a larger white spot in it than a born Yin might but the dark spot in her Yang is proportionate. She possesses a dual nature. Perhaps it is easier for her to understand duality in all nature and put it to work in her craft. For every physical manifestation there is a spiritual one. On this side of the veil, in the physically manifest world, Toni is the whole quarter. Thus, on the other side of the veil there exists the inner marriage of Toni. As above, so below.

A mythological parallel is found in the story of the offspring of Aphrodite and Hermes. Perhaps the myth was created to explain those rare individuals who are born physically both genders but the myth serves us well in pondering the concept of inner marriage. Hermaphroditos was born a male and sent away to be raised by nymphs. He grew to be a very handsome young man. A certain nymph of a spring named Salmacis saw him and fell in love. He was hesitant to return her affections, as youth will be. She found him bathing in her spring one day. She dove in, clinging to him and begged the Gods to never let them part. They answered by melding Salmacis and Hermaphroditos into one being. Thus was created the first hermaphrodite.

In Western culture, the joining of two individuals in a marriage is often spoken of as making them one. People even vow to become one in many marriage ceremonies. Two individuals cannot be one. In this myth, Salmacis is the female principle and Hermaphroditos the male principle. This is not the symbolism of one person becoming partnered with another but the inner marriage of the masculine and feminine principles within one individual. That, we all can do. Witches actively strive to do so. If we were to look at what sort of life Hermaphroditos led after Salmacis became a part of the entity, we might be able to find some workable models for our own exploration of our duality.

Say Hermaphroditos, after the shock has worn off, decides that she/he must come to terms with this new condition. How might she/he go about it? One priestess, when discussing it with a male partner, stated that she was trying to start a dialogue with her masculine self, or animus. He made an interesting response: "Men don't have a conversation to get to know one another. They do things together." That priestess,

taking his advise, embarked upon a 'doing' project. She learned how to fix things and solve everyday problems in much the same way that young boys do. By the same token, when a man wants to meet his anima he must attempt to learn to talk to her. Women tend to verbal approaches of interaction.

Some insist that this is a learned, gender specific, behavior. Some anthropologists would disagree. There is indication that the verbal tendency of females has roots in the hunter gatherer cultures of our primal ancestors. Males practice a hierarchical organization built through competition; wherein the lead male indicates the actions to be taken by the cooperating hunters. They can cooperate in this manner with little verbal communication.

A female, on the other hand, will tell the others what she is doing. The others will choose tasks that fit with the 'lead' female's activity, thus cooperating. They will then tell one another what they are doing and together accomplish the task at hand. If we were to try to communicate with the anima by doing and ordering we would get no where with her. She needs the verbal communication and will rebel at orders. She might even go off sulking into the unconscious and lock the door. There we would be at the door, calling and cajoling while she, stubbornly, sits powdering her nose and ignoring us.

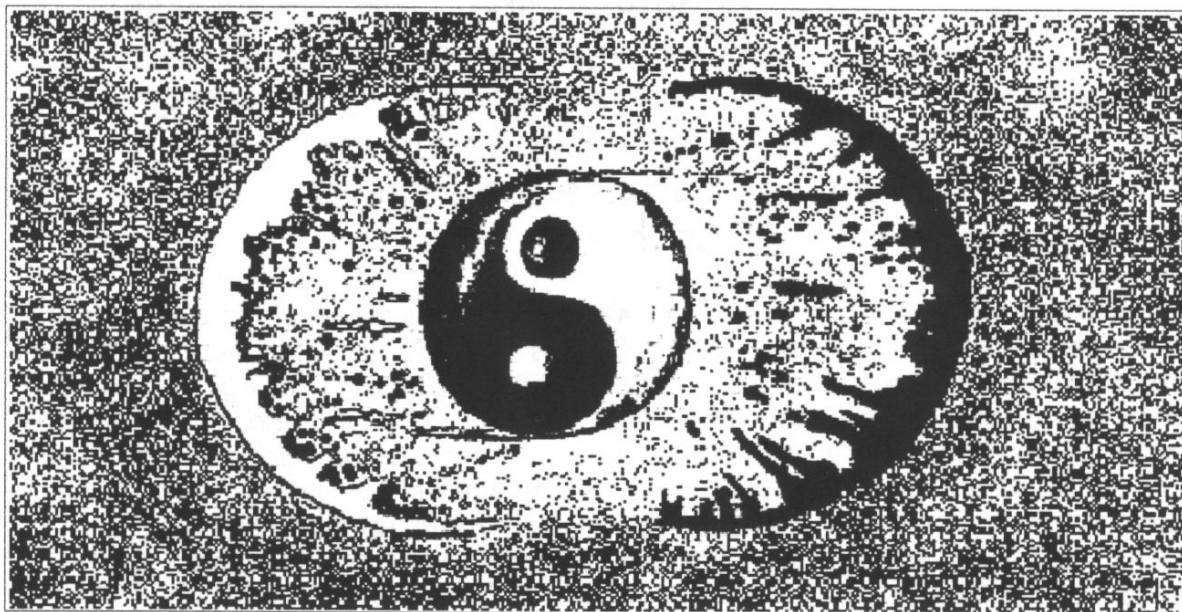
Jung taught that we possess opposite elements to our birth gender. He called the feminine part of man the 'Anima' and the masculine part of the female the 'Animus'. The first charge of the Goddess to a seeker is "Witch, know thyself". Knowing and understanding the genderal duality we are subject to makes good sense. It's important that we, first, recognize that female or male roles are not what the anima and animus are. However, we can use the roles as "below" examples from which to explore.

Hermaphroditos might go a long way by asking questions of his Salmacis and by explaining his feelings to her. Journalizing is a good way to address the anima. While Salmacis might make contact with her Hermaphroditos by having him teach her to hunt and all those primal masculine things. We could change the oil in the car, ride a motor cycle, climb a hill for the sake of challenging it, wrestle with the study of self defense, figure out how plumbing and electricity work in our homes, build wooden furniture and play ball with the kids. One person came up with a creative way to connect with her animus. She watches action cartoons getting totally into the characters and plays video games with the intent to kill...kill...kill the enemy.

Getting to know our inner opposites is just the first step. Putting them to work is another story. None of it can be taught. It has to be a journey one experiences alone. Beyond the duality of self there is the duality of all that exists. In coming to understand the duality of self, the duality of all else takes on new meaning. We discover that there is no Black-White division of categories but a gradation of shades and tints that ranges over the whole scale, to include that perfect gray, smack in the middle and the wholeness of the very scale its self. In black there is white and in white there is black. Black cannot exist without white, nor is there such a thing as light without there somewhere being dark. The tree cannot exist without there being something that is not tree.

Duality is very much a part of the growth of a priest or priestess. Many of us consider it a large part of second level growth experience, even to the point of calling it a second degree study. How can one know the God/dess if one does not first know the dual nature of one's self?

**“When you’ve figured yourself out
you may presume to attempt to figure me out.”**
The Lady



Getting Along

Mz. Manyrz

Where do manners come from? Manners are designed by cultures. Cultures exist for various purposes. They are tools we humans use to help us survive. One purpose is: to provide framework for behavior or responsibility defined for the individual toward the group. It's natural for human beings to do certain things. We are partly our instinctual selves and, in group, need to provide patterns for manifestation of those instincts, i.e. natural population controls, attraction behaviors, needs meeting devices.

Another purpose for cultures is: to provide filters. There is too much data for one individual to process in a complex living condition. The more complex the conditions become, the more processing necessary. As with filtering systems in our brains that decide what we will consciously perceive and what we'll respond to automatically, (i.e. smelling something burning) so with the filtering system that is our culture. If an unfamiliar problem arises some of us will analyze it, solve for it and teach that response to the group. If the pattern works, there is no further need to spend valuable processing effort on it. We pass the pattern on to our offspring and new members of our culture. Such patterns are the working tools of our culture. We call them rules, etiquette, the 'done thing', the "right" way, norms, standards, appropriate, acceptable or don't call them anything at all and just let them govern our actions.

A third purpose of cultures is: to establish communication patterns between all members of the group. There are many different ways to communicate. We are generally only fluent in the style we are trained to by our culture as we grow from infancy to adulthood. If we move from one cultural environment to another we gain some fluency in both styles. We learn the communication patterns unconsciously. Mainstream America has one style while many of the co-cultures within the larger one use other styles. As we grow up in the U.S. we tend to be exposed to both our family's culture and the mainstream American one. Those of us who are both bicultural and successful are those who can make the communication transition from one to the other every day.

One size fits all?

Within the mainstream culture and the co-cultures are many social systems. A social system is that which becomes established around activity. In a work place one social system may exist that is very different from the home social system and the school social system. Fest, for instance, is a social system. The Drum Frenzy crowd is a social system. Covens have their own social systems. Together, all these and more are a community. Within the community we move from one social system to another.

There are different standards or norms for different social systems. In one place it's o.k. to get a little tipsy and be very flirtatious. In another, it can detract from the activity and is frowned upon. The norms and standards or etiquette for the social system can be set by leaders or groups and be influenced by the norms, standards or etiquette of other social systems. It is not at all that uncommon for Judeo Christian, Anglo Saxon, Mainstream American standards, values and etiquette to show up in

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Pagan social systems. After all, most of us come primarily from that social system and live with it everyday. It does not mean that this set of norms is correct or incorrect, "right" or "wrong".

Common sense?

Conflicts in the Pagan community often rise out of various concepts of what is mannerly. We come to this community from a lot of different backgrounds or cultures and social systems. We have our manners so carefully ingrained within us that they seem like "common sense" or the "only way" to think and behave. Unfortunate and even tragic mistakes can be made by thinking anything is "common" in this community. The fact of that matter is, we are a lot of very creative and individual people. The Pagan community is probably number one on the chart for having the most uniqueness and diversity of any culture in the U.S. and, very likely, in the world.

One might ask: "How can we possibly ever learn to get along and, at the same time, retain this delightful feast of difference?" The answer might be right in there with all the other answers we seek...by gaining knowledge and wisdom. Is that not what we are all about? The more we understand about cultures, social systems, about different communication styles, about dealing with conflict and about the value of diversity, the better we will be at setting norms every one can live with.

What doesn't work?

It behooves us to look at history a bit. Most of us are fairly aware that legislating morality doesn't work. Some leader stepping in and arbitrarily setting up a lot of rules has proven to be pretty dysfunctional regardless who the rules are made for or by. In our childhood, rules work for awhile, then we grow up and our caregivers have to make up new ones. The more complex and numerous the rules, the more we tend to ignore them. Often, we become rebellious. The more people that the rules apply to, the more cumbersome and awkward rules become. It's natural for people to make rules and break them. Even when they are written in stone they crumble under the strain of human nature. So we know that more rules is not real effective.

Who sets the standards matters. There are a lot of styles for choosing the standard setters. Some are more effective for longer than others. In different cultures, different styles are used for making the choice of standard setters. In the U.S., we have a democratic style. In other places, the style is more collective. The older styles in Europe and Mesopotamian regions ranged from Monarchical or despotic, to collective or communistic. Within our community there seems to be some representation of most styles. Which style or styles do we choose from? This could get very confusing. Just what a Pagan loves...a challenge.

We need to learn as much as we can to be effective standard setters and culture builders. We have to communicate, which is not as simple as it sounds. Learning to communicate can be the study of a life time in itself. Communicating can be very time consuming and exasperating. It takes a great deal of patience. We can keep it somewhat simple by modeling on existing patterns but will they be adequate? Do we want to transfer American Mainstream patrifocal styles to this matrifocal/patrifocal anarchical set of pagan belief systems? If so why bother with being Pagan?

We have to have some kind of system to be a community. There are some basic concepts central to the philosophy of community in the world today that manifest in three standards. The first is: that one contributes to the community if one wishes to benefit of it. The second is: that one respects other's space and property. The third is: that every individual is responsible for their own behavior. These may sound an awful lot like the classroom standards at elementary school level. They are.

All the rest of the standards, norms and etiquette would probably prove to be interpretation and application of these basic standards. That is where communication becomes complex. We all have such different ideas and perspectives. Every circumstance is different as well. A "One does..." or "One does not..." statement would have to be tailored to the specific circumstance or the particular social system if we were to retain our rich diversity and freedom.

One size, most definitely, does not fit all!

There are various methods by which to convey the standards a group has defined. The group can deliver a proclamation of the desired etiquette to new comers in written or verbal form. The group can assign sponsors or guides who take the responsibility to communicate the desired etiquette as the new comer moves through the social system. The group can avoid saying or doing anything and discipline or exclude those who display undesirable etiquette. Some people feel the latter is the more polite of the choices. This author considers it dishonest and unfair.

We often make assumptions about proper manners that all guests understand and share. These assumptions can prove disastrous. They are based on the belief that all have the same training and perspective. It would tend to be more honest and fair to inform the guest by some method rather than reacting to offense. Too often we hear about how someone's behavior was abhorrent or unacceptable. People gossip and cases get built. Conflicts develop that can, indirectly, affect the whole community. Often the person talked about had not been informed of the offense at all. This doesn't seem very polite by any cultural standards. It is a service to let guests or new comers know what the etiquette for the situation is.

The guest not responsible?

Of course, this doesn't mean a guest is not responsible for discovering the etiquette as well as possible. The Rede most of us subscribe to gives a pretty simple formula for interpreting basic standards: "What goes out comes back three fold...". One can assume that others would find some of the same things offensive. One can also ask what is 'cool' and what is not. One can attempt to be unobtrusive and observant until the etiquette is ascertained. One can "Do, in Rome as the Romans do". One can humbly ask an experienced member of the group to function as guide.

Helpful hints:

Find out if there is any written material covering standards published by the group and read it! (Example: Many fests publish a set of standards and mail the material to every participant.)

Ask someone in the group to advise one on the standards of the situation.

As a group decide what standards should be for the situation. Print a handout and read it to the newcomers as a group, assigning a host/ess to guide them as a double measure.

Remain clear headed in a new situation by avoiding intoxication. One is not their most observant under the influence. In fact, the worst breaches of etiquette are committed under the influence of mind altering substances. It is always wise to keep one's wits about them.

Be tactfully honest and fair with one who has offended one's senses. Consider the possibility that the offender is unaware the behavior is offensive. In that one's other social systems, the behavior may not be offensive.

Be responsive when one is informed that a behavior is offensive in this social system rather than reacting in an offended or defensive manner.

If in doubt observe, listen and follow.

Learn as much as possible about communication and avoid assumptions.

Circle Etiquette

The following is an example of an etiquette sheet, which can be provided to each person attending a semi-open ritual with a for the first time. This would also be read to them by someone assigned to the task so that any questions can be answered and agreement ascertained.

1. Move deosil (sunword, clockwise) unless instructed differently by the person or persons officiating.
2. Once the circle is cast (temple erected) one leaves, only for good reason and then must have a door cut by an elder, the thane or the officiating High Priestess or High Priest if the gatekeeper is otherwise occupied. One remains outside the circle for the rest of the rite, except in special circumstances.
3. Do not touch the things on the alter without the owner's permission.
4. Show reverence in the circle by avoiding doing anything that might offend the unseen guests or the members in attendance. We don't smoke in the circle or talk when the officiating High Priestess or High Priest or someone is addressing the circle or during meditation. We show respect for the other members of the circle, their beliefs, feelings and worship practices. Please recognize that many are serious about their belief system and are offended by drunkenness, raucousness or posing. Some levity and joyful expression are encouraged in their appropriate time. The officiating High Priestess or High Priest sets the mood.
5. Lend your power to the group and share the gestalt.
6. We don't recognize such a creature as the "Devil" or "Satan" in our belief system. References to such and to black magick, or evil are out of context.
7. Actual magick is not generally practiced in the Sabbat circle except in special circumstances. It is a part of the cycle of the year that we are recognizing at a High Holiday.
8. No one is pressed to join with a Wiccan group. We don't proselytize. In fact, it's made difficult for the seeker so that none will be drawn into the craft without wanting, very much, to be included. We may talk about our belief system because we like it but that doesn't mean we think others must. We believe there are as many paths as there are individuals and they are valid in their own way.
9. "Christian Bashing" is in bad taste. Many of us believe that Jesus was an adept master teacher and agree with many of the basic Christian philosophies. The tradition of Wicca is one that embraces and honors diversity.

A group, planning to open a ritual for untrained or new people, can make up such a sheet of standards based on the way they wish others to behave in circle.

Wiccan Rede

'An it harm none, do as thou will.
Love under will be the whole of the law.
What thee puts forth comes back to thee.
So ever mind the rule of three.

'An those who serve the lady.
Protected, ten fold, be.



The Well Dressed Witch

Clad only in the sky, many of us go before the Goddess as we came from her womb... However, a public or open ritual usually is robed. We believe that nudity does not equate with sexuality. It equates with our natural state. Sexuality is a part of natural state as well but nudity has little to with it. So some of us go skyclad to some of our circles. In some circles, even closed coven circles, clothing is optional.

That does not mean we can't go robed or that we don't usually wear clothes in circle. 'Robed' refers to wearing ceremonial robes or wearing clothes. Sometimes we set aside special clothes for circle. Not all Witches do, though. Some people wear blue jeans, sneakers and t-shirts to circle. Some wear all black or all any other color for that matter. Black and silver are reserved for the High Priestess and High Priest in some traditions. Many long time Witches have different costumes for different sorts of rituals. At certain times of the year, a certain color might be predominant in the honoring of the three phases of the Goddess. In spring it would be white, in summer red and in winter black to remember the Maid, Mother and Crone, respectively.

The cord Witches wear is called a Singulum (See Tools) and is a device to assist in grounding. Some Witches wear a garter with one or more buckles. This is the garb of a High Priestess who has hived or trained other High Priests and High Priestesses who started their own covens. Each buckle represents a new coven out of her own. The High Priestess may wear a crown with a Crescent Moon on it. Women often wear such a device in their own circle even though they are not High Priestesses. Most traditions reserve it for the High Priestess at a group Sabbat or Esbat.

Costume is popular in the Pagan community. We are an eccentric and creative lot. We express ourselves through our clothing. Many adopt anachronistic clothing from various parts of the world such as Scotland, England, Africa or the Orient. Native American costume is prevalent as well. Lace, sheer cloth and rich material are a big hit in the Pagan fashion parade among the ladies. Men like to sport horns, hunters garb, kilts and loin cloths to Pagan activities. We are unisex friendly as well. Women are allowed to wear horns.

Swords and blades show up a lot. As these are important tools, it makes sense for them to be around (See Tools). Unfortunately, people tend to show-off sometimes. Blades are not illegal everywhere but there are restrictions to consider. We are a vulnerable group by the nature of our current status in the Mainstream system. Wearing blades when it is unnecessary, can make a fragile situation worse. Witches carry their athames and swords when they are intending to use them in ritual, not for the purpose of showing them off.

Special costumes are frequently used to enhance a ritual, in a theatrical sort of way. Certain individuals are garbed in clothing to honor particular elements or God and Goddess. This is not only an acceptable practice but quite effective in taking a group where it wants to go.

...Incidentally

Raising Children/The Pagan Parent

Most Witches believe their children should be left to make their own decisions where belief systems are concerned. Training can happen on the way if the child chooses it. Children learn more by model than by any other method. A child raised with love and respect by a Pagan parent may wander about the religion maze for a time and perhaps be encouraged to. Eventually, he or she will, more than likely, return to the ways the parents believed.

A child is not initiated. Around fourteen is about the youngest most would consider training formally because there is so much change for a teen to undergo. Minds get changed and it is unwise to become initiated then reject the path. Initiation is not done lightly by the seeker or Priesthood. By the same token goes dedication.

We "Wiccan" or welcome our infant children in formal ceremonies that the community shares. It is not a requirement but more like a nice way to celebrate the little person's having come to join us. We bless the infant, wishing it a good and productive life. We teach the very young values from a humanist rather than a religious ground. Some of our spiritual beliefs are bound to filter into it but wise parents are careful to avoid the pitfalls of reinforcing values with "God".

Only recently, could children in some places even be allowed to speak of Wicca to outsiders. There are still a lot of places in the U.S. and most of the world where a child must be left out of the secret or carefully taught to keep it. Children are ridiculed by other children for being different. Some people still end up in litigation with child welfare authorities over the subject. Others still lose their jobs or are harassed if someone finds out they are practicing the craft. It is against the law to take a job away, fail to hire or harass a person for their religious beliefs in this country. That doesn't mean one will avoid litigation and plenty of anxiety if the law has to be invoked. We are feeling growing freedom. However, many of us must still tread lightly.

It is considered irresponsible by many to arm a child with the knowledge of magick before they are ready to wield that two-edged sword safely and responsibly. Most Pagan parents start with ethics, history, philosophy, tool consecration (which children adore), meditation techniques and simple self protection spells. When they are into their teens and have proven themselves responsible, they might be trained more extensively. (Besides, they tend to start training themselves around their mid teens anyway. It is a Pagan mother's joy to find the A Witches Bible Compleat or Buckland's Complete in among her son's collection of hidden skin mags!)

Many teens, even during the time they are most obnoxious to their parents, can prove to be respectful and responsible in their interactions with the community and with magick. If the group treats the teen like a respectable person then the teen tends to behave that way, for the most part, with the group. Often, Pagan teens transfer their attentions to other adult mentors in the group when they are in the process of cutting the apron strings, rather than turning to peers (as is the fashion of mainstream youth) which can be considered very beneficial.

To be a Witch is to try to be as wise as possible. That means trying to learn as much as possible about what we are called upon to do in our lives. Rearing children is one of the hardest and most complicated things we do. It makes sense, then, to try to gain knowledge that will make us better parents and mentors. It makes sense to view young people as individuals with lives of their own to live, as well. They are not extensions of their parents but unique people on the way to being adult decision makers. If they don't decide to be Pagan then so be it. It is their life. Most Witches believe all paths are in some way valid anyway.

Initiation and Dedication

Initiation is generally considered a formalized acknowledgment by a group in an active ritual. The initiate undergoes a symbolic ordeal of some sort with the group as witness. A High Priestess, in most traditions, initiates males. They, in turn, initiate females. However, in some traditions and groups, the High Priestess in tandem with a High Priest, if there is one, initiates both males and females.

Today, the rite itself is highly individualized between one group and another with only a few elements being predominately constant. A person of the Priesthood explains the portions of the rite he or she wishes for the initiate to be aware of, prior to the rite. Most groups keep the largest part of the rite a secret so that the initiate must risk treading into the unknown. A person who knows nothing of these rites has no business initiating.

It is traditional to train for a year and a day before petitioning to be initiated. The aspiring Witch either takes courses, studies under an adept or with a group for that period, in conjunction with reading as much as possible. They then request (usually in writing) to be initiated. One can be initiated into Wicca, or to Wicca and a coven, grove, circle or group. These are generally family like social systems that practice together or even live together. One does not initiate one's self, but rather, dedicates oneself to the path of the Craft.

A dedication rite can be performed alone in a duly cast circle. It is the act of dedicating one's self to the service of the Lady and her consort. One should find out what that means before doing it. It's wise to take time to make the decision and be well informed about what that service might entail (kind of like reading the contract before signing it...)

One who is well on the path may experience something more profound than a formalized rite of initiation, whether the rite is undergone or not. It is said that one who serves the Lord and Lady may be initiated by the God/dess. It is an intensely personal experience and sometimes far more challenging an ordeal than any formalized rite would be.

Some traditions specify three different initiations into three degrees of adeptship. This is where we hear discussions of "degree systems" from. Other groups recognize only one, the first initiation. In most degree systems one undergoes a rite to mark each degree after a certain prescribed period of time and amount of study in specified fields. There is usually some extensive consideration and assessment of the initiate's progress by his or her teachers before the degree is awarded. The three stages are generally referred to as initiate, adept, and master.

In any tradition, it is inappropriate to brag about one's degree. It is extremely bad form to claim one has attained a level or degree that one has not achieved through long study and experience. One cheats oneself and loses face through such activity. Witches study the way to read the world. We usually get pretty good at it. We can usually see a tall tale coming and fail to respect the teller.

There are also natural degrees or phases of life which are recognized by the group and the Pagan community. Young females experience a maiden phase, mature to a mother phase and finally enter into a crone phase which occurs around the time of menopause. A male might be considered to undergo similar phase changes. A few have described these as warrior, hero and sage, while some describe the first two stages in hunting terms or name themselves youth, father and grandfather.

The rite of initiation is usually a very special occasion and very rewarding for the initiate. It is an important rite of passage and no less important than that of handfasting. It should be treated as such.

Handfasting and Handparting

These are rites designed to formalize the putting together and the taking apart of marriage type partnerships. A handfasting is performed usually after some counseling with the one or ones who will be officiating. The ones officiating don't do the handfasting. The people who are forming the partnership do it. There is no set ritual to be performed although many elements are fairly common to all handfasting such as jumping a besom (broom), using a cord to lightly bind the partners, blessings of the elements and quite a lot of interaction between the participants. Handfastings are usually quite a lot of fun for all present.

The handparting is like a formalized ceremony of divorce. The persons choosing to part are generally very carefully counseled by Wiccan clergy and group members. Persons choosing to part, are encouraged to try to set aside animosity in order to make decisions regarding the parting with little or no conflict. They, hopefully, make effective and beneficial decisions for the care of offspring from the handfasting. It is good if they can remain comfortable enough with each other to share membership in the community and even coven, grove, group or circle.

One of the primary differences between most hand fastings and mainstream marriages is that partners vow to remain together "As long as love should last..." rather than "Until death...". Some handfastings are term marriages of a year and a day or other specified time periods. Another difference is that handfasting does not necessarily limit the partners to two heterosexuals. Panfidelity is generally considered acceptable in Pagan communities. Many major communities have come to recognize same gender hand fastings as valid as those of mixed gender.

Sexuality to Pagans / Sacred Sex

Think natural, think sacred. Most Pagans stress the value of what is natural in terms of sexuality. It is viewed as one of the most basic elements of being human and a very important part of life, both in terms of gender and in the act of... Witches celebrate fertility in rites. We enact the symbolic Great Rite in all forms of ritual and in

most of them where there are more than one person present. (See The Great Rite) We speak more freely about sex than do many in mainstream culture.

This does not mean we are all lewd and lascivious. Some of us may be more promiscuous than is considered prudent by outsiders. Many are not at all promiscuous. We are not practitioners of Wicca because of the relaxed attitudes towards sexuality prevalent among Pagans. Some of us may have been drawn to the belief system because Wicca does not call various sexual orientations or acts of sex "sin" but that is not why we remain. The same sort of manners are expected in Pagan circles, as elsewhere, regarding advances. A Witch is not the sort of person one should feel safe making unsolicited advances to.

An open or semi-open ritual is a nice place to meet a prospective mate but that is not what we attend them for. Sex is viewed as sacred, not as a sport. Wicca is traditionally matrifocal. It is wise to leave the old patriarchal behaviors at home when courting a female Witch. Sex is dealt with as a desirable experience of intimacy with a beloved person who is a consenting adult. Sex produces powerful and useful manifestations of energy. It is not taken lightly.

The Great Rite

The complete Great Rite is enacted on occasion in intimate circumstances between informed initiates and takes some study to truly understand in its esoterica. (See Special Rites) The symbolic Great Rite, a simple but profound act, is performed during many if not most Wiccan rituals. The following is a description of the briefest version of the rite most often performed.

One, usually a priest, picks up the container of wine, mead or other beverage from the alter that will usually be shared with the group.

Another, usually a priestess, picks up the athame.

The Athame is raised in the air with both hands and she says
"The athame is to the male..."

He raises the container with both hands before him and says
"...as the cup is to the female."

She plunges the blade into the cup.

Together they say
"Conjoined there is blessedness."

The priestess drinks of the cup and then the priest.

This rite is often followed with a blessing of the bread or cakes that will be shared by the group. Then, both cup and bread are passed to each. Some groups pass the cup with the words "May you never thirst." and the bread or cakes with "May

you never hunger." Some simply offer "Blessed Be."

Often, youthful priests and priestesses are called upon to enact this blessing of the 'cakes and ale' in rituals of the spring. Conversely, the most sage-like or elders of the group are often called upon to enact the rite in the autumn. Any two people can enact it and derive reward from the experience. Variations upon the simple ritual are experimented with to benefit. The full Great Rite and sex magick are best practiced by those adept in their significance.

The Five Fold Kiss

Reference is frequently made to this in Pagan circles. It can be a very rewarding experience to join in this rite with an intimate friend or love partner. It is usually performed by two persons but can include more. It is usually performed in a duly cast circle as part of a ritual or, in the case of initiation and in intimate circumstances, as part of the full Great Rite or in reverence for a beloved. (See Sacred Sex) The following is a description of the rite. All the words can be changed. There is all manner of variation to the rite. It's the meaning that counts.

The Priest kneels at the feet of the Priestess and kisses each foot saying:

"Blessed are thy feet that walk the sacred path (or ways),"

He then kisses each knee saying:

"Blessed are thy knees that kneel at the sacred alters,"

He then kisses the pubic area saying:

"Blessed is thy 'yoni' (or other respectful words for the vaginal orifice)
from which all life flows,"

He then kisses each breast saying:

"Blessed are thy breasts for they nourish life,"

He then kisses the lips saying:

"Blessed are thy lips that speak the sacred names."

The Priestess then kneels and proceeds through the same progression

... kisses each foot saying:

"Blessed are thy feet that walk the sacred path (or ways),"

She then kisses each knee saying:

"Blessed are thy knees that kneel at the sacred alters,"

She then kisses the phallus area saying:

"Blessed is thy phallus from which the seed of life flows,"

kissing the arms or chest of the male she says

"Blessed are thy arms (chest, breast)

for they are the strength of our people,"

She then kisses the lips saying:

"Blessed are thy lips that speak the sacred names."

This rite is included in most initiation rituals as a matter of course. It can be a marvelous method by which to strengthen the love bond between sexual partners as it

is the symbolic method of showing reverence for the God/dess within the person. It is not taken lightly, used to manipulate or done by rote. It is effective only if it is genuine.

Patrifocal Vs. Matrifocal Cultures

A Patriarchy is such that males of the families, groups, tribes or states make decisions and organize the governmental system, as well as setting moral tone. The primary purpose for a patriarchal order seems to be biological despite all arguments to the contrary. Females are equally effective in the activity of politics and governing. However, males had only one way to insure the heredity of their offspring (up until recently): Females could not have a choice to engage in coitus with any but the male individual who wished to insure the heredity of his offspring.

The cultures that practiced patriarchy in some civilizations sequestered their females and guarded them carefully. In the others they made extensive restrictions into laws enforced by the death penalty. As females won more freedom in the past century or so, moral controls were kept to control sexual activities, still to the benefit of the male. In our country, until very recently, no one questioned the fact that democratic procedure still held hands with morality. Legislated morality still keeps this country a patriarchy despite all the feminist and human rights activity.

A matrifocal culture is such that the females of families, groups, tribes or states make decisions and organize the governmental system, as well as setting moral tone. Tone of a matrifocal culture can resemble that of a patrifocal one should the females choose to insure the stability of the individual households, but the females are not sequestered and enjoy more freedom of choice. Divorce in matrifocal tribes is a long standing right of the female. In some Native American matriarchal tribes, the female need only place the possessions of the male outside the dwelling to divorce him. Females aren't eager to take that action as it would cost the value of his contribution to the group. Divorced, he would return to the group of his origin.

There is some archeological evidence that world culture began as primarily matrifocal in structure. Changes in environment and migrations of people probably brought about more masculine organized ways of surviving. However, they probably remained matriarchal until males came to understand the biology of progeniture. The only chain of heredity would have been from the mother. The mother's property and bloodline were inherited by her offspring. Mother's brother, rather than her mate, might have been the male with power and responsibility around the property and leadership. This is the pattern among some of the Native Americans matriarchal tribes.

The ideal might be a state in which neither males nor females enjoy power over the other in the governmental organization. There is no necessity to practice either in this mainstream culture that we are a part of in the U.S. as heredity is not necessarily a factor anymore in the inheritance of property, power or responsibility.

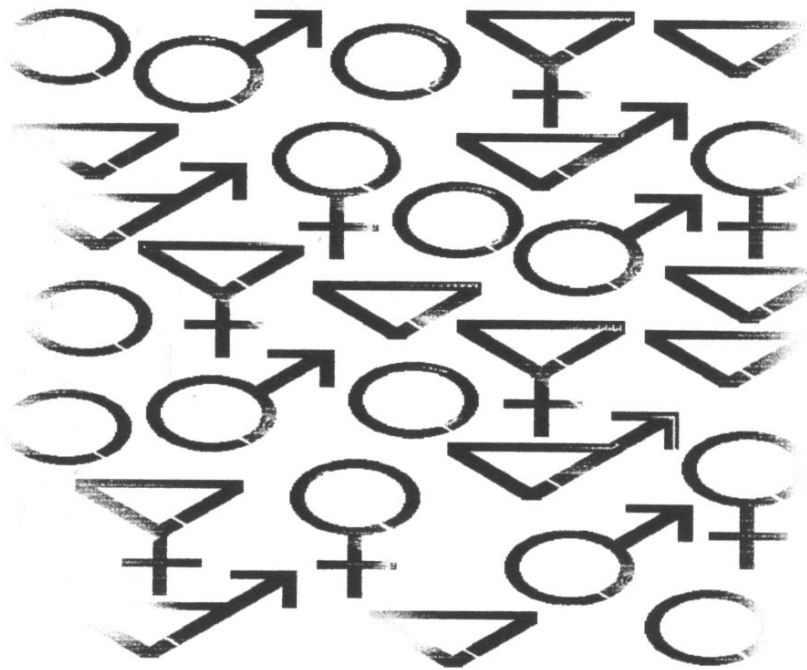
Multifocal

A multifocal culture is possible. Today's trend in American Mainstream culture is to encourage focus upon the strengths of the individual or group balancing weaknesses of the other individuals or groups. The common theory today is that we

each possess both strengths and weaknesses and that we can draw upon our strengths for the enrichment and success of the whole civilization. This is the theory behind celebrating diversity. Corporations, large and small, are training their workers toward this view. Governmental and public agencies have initiated training in the past few years. Even our media, political activities and social standards are swinging in that direction despite efforts of those who disagree.

Wicca is traditionally a matrifocal belief system. However, Wicca is not a belief system that lends itself well to remaining hide bound. Education and evolution are intrinsic to Wicca. Matrifocal cultures tend to cooperative rather than hierarchical organization that affords us a foundation upon which to build better cultures. It would be inappropriate, in this author's opinion, to revert to ancient matriarchal structures. Masculine contributions to problem solving can include such things as unswerving focus upon particular goals, quick decision making on the fly, assertion backed with force where necessary and clear minded aggression in defense.

A more enlightened method might be to examine what works best. Through the study of history and continuous observation we can apply those concepts to the present systems. We could draw upon both masculine and feminine tendencies to problem solve where each is most effective in organization and success. Granted, it is more difficult to combine the strengths of the different genders and the duality within each than to not. It requires patience, communication and some good conflict management skills, but isn't it about time we do it?



Section Two
Tools of the Craft

Tools Of The Craft

There are many different tools used in Magickal operations. Some traditions use all or just a few of these listed here. There is a rich history connected with magickal tools, as one will see when reading this section.

It must be stated here, that following magickal theory, none of these are necessary. Focus and intent are all that are truly necessary. If one truly believes and understands those two concepts then a person would never need another tool. (See Magickal Theory and Practice). It is the authors opinion that we have never met a person with such focus.

Tools are focusing agents and are to be used as such. In the consecration of the tools, a person is saying to the Universe that these objects will be used for just a special purpose and nothing else. This consecration, in a sense, gives the tool it's sacredness.

There are many ways to consecrate a tool. The consecrations herein are intended to give a person an idea of how to consecrate a tool, what the tool is used for and correspondences for that tool. Some traditions will vary with reference to correspondences and consecration especially where Wands and Swords are concerned.

When something is used for a specific purpose over many ages, i.e., the Athame, the time honored tradition of a particular correspondent to that tool lends power to the object. In stating such, one will find in this section, specific consecration of certain objects and a general consecration where, in historical research, none was found.



Cleansing and clearing is the symbolic refinement of the blade. Binding makes the blade truly one's own and extension of self in the center of the Universe. Charging is the energy from within the self projected through the blade and outward in the direction of one's intent.

One possible consecration of the Athame

Required for the ritual:

The intended blade wrapped in a black cloth (symbolically still un-mined metal)

Juice of pimpermell (in lieu of sacrifice) in a cup of water

A basin of water large enough to wash the blade with salt

Solomon's Seal incense

A feather

A needle and candle to sterilize, to take a drop of own blood (optional)

Container of earth large enough to bury the blade

Brazier, Hibachi or a torch and fuel to temper the blade (preferably a flame)

Lodestone or magnet

Beginning in the center of the consecrated altar in the center of a sacred space,
(In the center of the Universe) three days before the new Moon:

1. Take the intended blade out of the black cloth, as if mining the metal. Wash the blade as if washing new metal from the Earth (optional brushing as well). Thank the Earth for the metal.

2. Carry the blade to the East and smudge with the smoke of incense and the feather. Meditate upon the blade's purpose. Consider its being an extension of the self with fine tuned intellectual, consciously driven process behind its use. Anoint the blade with oils from the skin rubbing it from haft to point, visualizing it being formed into the shape it should be in idea or design.

3. Carry the blade to the South. Heat in the brazier and temper in the cup with juice of pimpermell three times. Meditate on the forging of the metal as per the design, thinking it made as "mine" (A drop of blood from one's own finger intensifies this concept at this time) then chant:

"Blade of steel I conjure thee,
To ban all things as named by me,
And as my words, SO MOTE IT BE!"
(Say it until it sticks.)

4. Carry the blade to the West. Bathe the blade lovingly in the basin of water and anoint with own bodily fluids such as a tear or saliva. Meditate upon the emotional bond one chooses to build with the blade.

5. Carry the blade to the North. Rub the blade gently from the point to haft with the magnet or lodestone chanting:

"Blade of steel I conjure thee,
To attract all things as named by me,
And as my words, SO MOTE IT BE!"
(Say it until it sticks.)

Ceremoniously, bury the blade in the earth filled basin to rest as dead to be reborn seven days later. Speaking over the new grave something like (it is suggested it be one's own poem):

"Thee of Air, Fire, Water, and Earth
Made as mine,
My will through thee,
Mastering all Elements,
My Servant be."

6. Seven days later, recast the circle around the undisturbed blade in its basin of earth. This would be a good time to have a name ready for the 'newborn' Athame.

7. Carry the Athame to each quarter. Introduce it to the Guardians by the name that has been chosen.

8. The name of the blade, one's own name and/or words of power in secret symbols of one's own choice can now be embedded, painted or engraved upon the blade and handle as one chooses.

The Bell

The bell has a correspondent to air, the east and is of a feminine nature. When it is used it is a focus. It can be used for an invoking and banishing agent for all Spirits. Some believe it should be rung after each quarter call whether invoking or banishing and at the opening and closing of the circle. The bell is rung during various rituals such as initiation, as well. The sound of the bell is said to open a pathway to the astral planes and therefore allows passage to and from these planes. In some traditions, it is said that the ringing of a bell will ward off evil spirits and some wear bracelets of bells to do so. One chooses the bell for its sound. This is a very personal preference. For more information, on the bell, refer to The Encyclopedia of Witches and Witchcraft by Rosemary Ellen Guiley.

Use the general consecration for this tool.

The Book Of Shadows

We call it The Book Of Shadows , The Grimoire or The Book Of The Art it is all the same thing. The contents are often hand written spells, instructions, recipes, Coven and personal Laws, rituals...etc. There is no one definitive Book Of Shadows. These are books written just for one person or one Coven and are not intended to be a bible for all Witchdom, just the Coven or individual. Each Coven has its own rules governing the copying or sharing of information from this book.

Traditionally, only one copy of the coven Book of Shadows was available and that was held in possession of the High Priestess or High Priest. Today, that is not feasible for all covens so, in some of them, each member has a copy of it. In some traditions, this copy is returned to the Coven if and when they leave.

There is little history of The Grimoires or Books of Shadow outside of the 20th century. The first publishing of a book such as this was Leland's Aradia, Gospel Of The Witches, in 1899. Next was Gerald Gardner's High Magic's Aid, in 1949. Unfortunately, this was initially in fragmentary form and Gardner filled in the holes with work from Aleister Crowley. Today, there are several covens and teachers who have published their entire Books Of Shadow which are available in commercial and metaphysical stores. For more information on The Book Of Shadows please read A.B.C.'s Of Witchcraft, by Doreen Valiente or The Encyclopedia of Witches and Witchcraft, by Rosemary Ellen Guiley.

Making a Book of Shadows

The Book of Shadows is prepared in a Waxing Moon. Shadows is the place to keep what is one's own work, notes on magick and what one is taught by others. It's best not to keep another's actual hand written script in a personal book. (We technopagans keep a lot of photocopies or printouts of stuff, though.) One might wish to cover the book with fabric or, in some way, make it extra nice.

In a duly cast circle: lightly sprinkle it with charged water, then, hold incense over it and say:

"By fire and water I conjure thee,
That there remain within thy frame,
Not adverse thought nor enmity,
Hear my will addressed to thee,
And as my will, SO MOTE IT BE!"

Draw a pentagram on the first and last page of the book and, as you draw each symbol, chant:

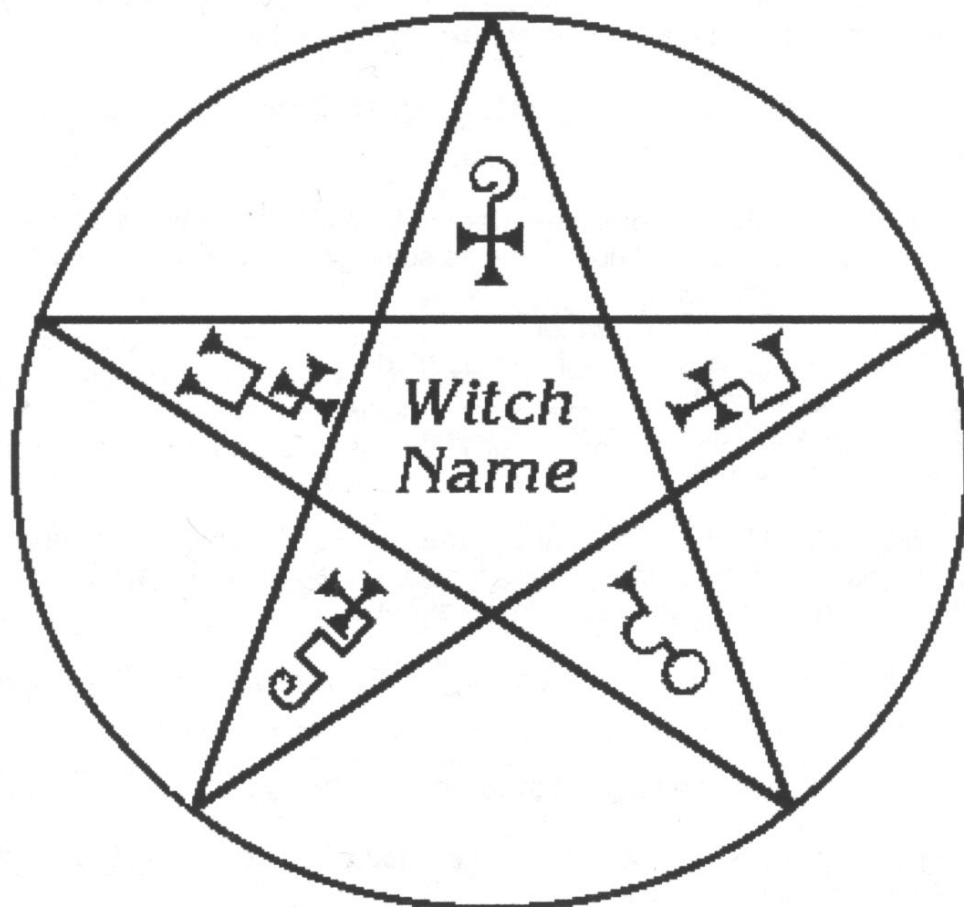
"Book of words, book of deeds, blessed be thou book of art!"

Put your magickal name in the center (using cipher, unknown script or a way to disguise the name you don't tell just anyone) saying:

"I charge thee by the fire of will"

Most people paint, draw, sew or in some way affix a design on the front and back cover of their personal Book of Shadows. This can be of one's own design, contrived of knowledge or intuition. We have included a traditional design. Some place a design such as this on the first page or inner side of the cover and use some innocuous title or nothing on the outer cover to retain anonymity for the book. This is solely at the discretion of the individual.

Book of Shadows



This symbol with your name in the center is found in The Goetia. It is the protection pentagram of Solomon. The Goetia is another group of manuscripts accompanying the Lansdowne and Sloane Manuscripts, circa 1202 C.E. Anything you choose to use as far as symbols or magickal writing is all right. (See Magickal Writing)

Modern Books of Shadows are not necessarily always books. Computer files, filing cases or cabinets and tape recorders are sometimes employed.

The Burrin or Bolline

A Bolline is traditionally the white handled blade that a Witch uses to cut herbs and other things that need cutting. Some traditions do not put much emphasis on the consecration of this blade. In a more eclectic tradition, it is seen as very important. The Bolline is used in this physical realm to bring other objects into the magical realm and, therefore, has great importance. It is also used to carve and shape the Wand, chop herbs and scribe what is needed on candles or just about anything that needs to be cut or carved. (Note: A needle works better on candles...)

The Bolline finds its roots, again, in the manuscripts of The Key Of Solomon. Here it is referred to as "The White Handled Knife". DeLaurence goes on to say that the blade may be used for just about anything, except cutting the Circle.

Consecration Of The Bolline

Requirements:

Coin

Stick (preferably ash or sacred tree) to be made into a wand later

Herb, undried, any will do as long as some of the stem is still intact

Brazier with hot coals

Basin or cup of blessed water

Basin of earth, large enough to bury blade

The blade's sheath

Thurible with Solomon's seal incense

Juice of pimpernel

In a waxing to full Moon, in the day and the hour of Mercury, in the center of a duly cast circle, unsheathe the blade, placing a coin on the alter in a symbolic buying of the tool (later donate or throw the coin into the street).

1. Carry the blade to the East. Visualizing, teach the blade it's work. Tell the blade something to the effect of:

" You will be taught now to work as I turn you."

Pointing East, cut a sliver of wood from the wand stick. Continuing to point the blade East, cut the stem of the herb.

2. Carry the blade to the South, stir the coals in the brazier. Tell the blade something to the effect of:

"You are strongly forged and well made to do this work."

3. Carry the blade to the West. Rinse the blade in the blessed water combined with the juice of pimpernell. Tell the blade something to the effect of:

"You are a sweet natured being and will work without harming me."

4. Carry the blade to North. Push the blade into the earth. Tell the blade something to the effect of:

"You are dead to be reborn my servant."

5. Seven days later, take the blade from the earth, cleaning it lovingly. No need to cast a circle as you are bringing the tool into the physical realm. Tell the Burin or Bolline something to the effect of:

"You work in my hand like a beloved and loving servant."

It has been tradition to consecrate the working blade when Mars is in Aries or Scorpio, however, careful observation has proven this practice to encourage blades to BITE! It is tradition to name your Burin or Bolline. There seems to be no problem with this practice.

The Cup, Chalice or Cauldron

The Cup, Chalice or Cauldron is a representation of one of the four most important (sacred) things to a Witch. It represents the feminine principal and, of course, water. The Cup, Chalice or Cauldron represents the subconscious, the psychic and hidden part of life and the emotions. This tool has a multitude of correspondences. With out these vessels there would be no "Great Rite".

The traditional uses of the Cup and the Chalice are to hold such things as the blessed water, wine and most other fluids. They can also be used in divination. The Cauldron, however, has uses in each quarter. For example: In the North it can hold soil as a representation of the Womb Of The Earth. In the East it can hold The Energy of Thought. In the South it can hold the Fire Of The Gods and in the West it holds The Water of Birth and Rebirth.

The Celts have a long history of making beautiful vessels such as the "Ardagh Chalice". Their history is full of cauldron lore. They have a legend of a cauldron that never runs out of food at great feasts. The best known cauldron lore is The Cauldron of Ceridwen that provides the mead of wisdom. The Christians have their "holy grail". If they only knew that the quest for the grail was the quest for the Goddess.

Surprisingly Raymond Buckland makes no mention of it in his book, Complete Book Of Witchcraft under the chapter on tools. L.W. deLaurence mentions the use of a "vessel" and has an entry for its consecration. For further study, read: The Crafted Cup, by Shadwynn, A Witches Bible Complete by Janet and Stewart Farrar and The Encyclopedia Of Witches And Witchcraft by Rosemary Ellen Guiley.

If you are consecrating this tool to a specific purpose be sure to choose symbols that are appropriate to the intent.

Use the general consecration for this tool

Embedding

Embedding is a way to place runes, symbols and magickal signs on something without engraving or marking the item. This, in effect, will hide and make secret most magickal things. Embedding will also allow placement of these symbols on very small items such as crystals, bracelets and jewelry. Embedding can make a common thing a magickal thing and not be seen as magickal to mundane people.

The items needed are: Dragons Blood or Doves Blood ink and parchment. The parchment is consecrated, then runes, symbols or signs are drawn upon it in ink. The parchment is burned in an empty bowl or thurible. The ashes are rubbed on the object. The object is now embedded.

Parchment and Papyrus

Parchment and Papyrus were developed at the same time in Egypt and still enjoy a great amount of popularity, although the material they are made of has changed dramatically. Parchment originally was made from calf skin, cut thin and coated with resins and chalk. Papyrus was originally made using reeds grown along the Nile in Ancient Egypt.

In the early 1400's people started to make paper as we know it today. The name parchment now refers to well made paper. With the advent of the printing press, paper (parchment) became more feasibly economical and so, instead of using dead animals we now use dead trees. The paper we use to write symbols, seals and sigels on must be of good quality. Only a small quantity would ever be necessary. If expense is an issue, good stationary will do.

As with every other tool, paper can hold some negative energy due to place of purchase or persons making the paper. It must be purified. Paper is considered a Creature of Art.

Use general consecration for this tool

Pen and Ink

The pen and the inks used in magick have a long and rich history. The first writing tools were developed in ancient Egypt. People used reeds, rushes and hollow pieces of bamboo to hold and apply ink. From about 1000 BCE, the Chinese drew their ideograms with camel's or rat's-hair brushes. The Greeks used metal styli to mark their waxed tablets. For later western civilizations, however, the quill became the preferred writing tool. Quill pens were made from the wing feathers of the goose and swan primarily, although feathers from other birds were also used.

The use of colored fluids for drawing characters on parchment, hide or cloth was common in ancient Egypt and China as early as 2000 BCE. Carbon black was one of the first "inks" to be used. It is not affected by moisture or light. Other inks were made from indigo, from the galls of oak and nut trees, from tannin and from the inky fluids secreted by octopi, cuttlefish and squid. Some berries, in use by North American Indians, have reputed lasting ability when used as inks.

The need for the writing of magickal symbols, seals and sigels is obvious. The things drawn will be used in ritual, spells and other magicks. Witches have been doing it for ages. These symbols, being of a magical nature, need to be drawn by magickal instruments: The Pen and Ink of The Art.

The first magickal reference comes to us from The Key Of Solomon. There is a short ritual for the harvesting and blessing of the Pen and Inks but, again, it contains some rather unhealthy practices. Buckland, Farrar, Shadwynn and even Lady Sheba say nothing to this matter, but the authors deem it necessary.

Some of the inks used are the following. Dragons Blood, the strongest of magickal inks, is an herb from India and the middle east. Doves Blood, a more subtle magickal ink, is made from Dragons Blood but mixed with cinnamon and other herbs. Dove's Blood is used for making love spells or things of friendship. Bats Blood Ink is derived from Dragons Blood and is mixed with Myrrh and other herbs. One should be careful of Bats Blood as it can do great harm. These tools are considered Creatures of Art.

Use general consecration for these tools

For further information on inks read The Magickal Formulary edited by Hermin Slater

The Pentacle

A pentacle or pentagram is a five pointed star with a single point oriented upward or to the heavens. The history of the pentacle or pentagram is long and varied. It's first use as a religious symbol dates back to Summeria. It represented the "Shining Star Of Ishtar". In older traditions of Wicca the pentacle was made of wax so that, if anyone should be charged with "witchcraft", it could be easily broken, thrown into the fire and all traces would disappear. The correspondences are lengthy as well. The pentacle or pentagram can represent the five senses or the five points of a physical person: head, arms and legs. It can also represent the five sacred things of Wicca: Earth, Air, Fire, Water and Spirit. In a wheel diagram, it represents Earth and North.

A pentagram, as a tool, is an object made of stone, wood, cloth, glass, wax or metal with the five pointed star painted, etched, embroidered, carved or molded upon it. The choice of material for this tool is only limited by the imagination of the maker. It is used for consecration of magickal objects. Salt is blessed directly upon it before it is poured into the Chalice or Cup. It can be simple or ornate. A pentagram is a very personal tool.

Use general consecration ritual

For further reading on the Pentacle please refer to The Encyclopedia Of Witches and Witchcraft by Rosemary Ellen Guiley, A Witches Bible Compleat, by Janet and Stewart Farrar, The Crafted Cup, by Shadwynn and The Grimoire Of Lady Sheba by Lady Sheba.

The Singulum

The Singulum is a cord one wraps around the waist. It is sometimes referred to as one's "astral safety belt". It is a measuring device as well as a grounding tool. The Singulum can also be used to identify rank and/or affiliation with a particular group or coven. It is a fashion today to make matching Singulum for each member of a coven. The HP would have a gold strand intertwined. The HPS would have a silver cord intertwined. These "cords" are also used for binding and knot spells.

Many hereditary Witches in the U.S. have grown up with the concept of having a measure or cord as a part of their tools. Mountain women in the Eastern mountains wore them in early American times for the purpose of protecting themselves from "malicious beings" during certain activities, such as cutting medicinal herbs, going to the delivery of a baby, giving medical care and in the making of soap. A young mountain woman might have been instructed to make one and wear it during her first menstrual cycle to insure her later fertility and ease in childbearing. At the beginning of labor, the Singulum of the woman would be hung in the room with the knots carefully untied to help the birthing. The midwife would ceremoniously untie her Singulum outside the birthing chamber and hang it on the door.

The history of the Singulum is obscure. The activity of wearing a magickal cord is, however, historically common. In Scotland's early history a young woman wore a girdle over her outer wear but wore a cord around her inner clothing. The cord carried some sort of protective or fortunate magic. The girl passed the cord to her mother prior to marriage and received a new one to wear from then on.

Some Native American cultures recognize the significance of wearing a special cord or belt during certain magical practices for protection. We are familiar with the Oriental practice of awarding a certain colored sash for achievement in the Martial Arts fields, indicating the level of the practitioner's prowess. In Europe, men of the cloth have always worn a cord. The cord of the monks has lost it's original meaning, for the most part. In certain tribes of nomadic Africans, a special belt or cord signifies a person with medical or magickal skills.

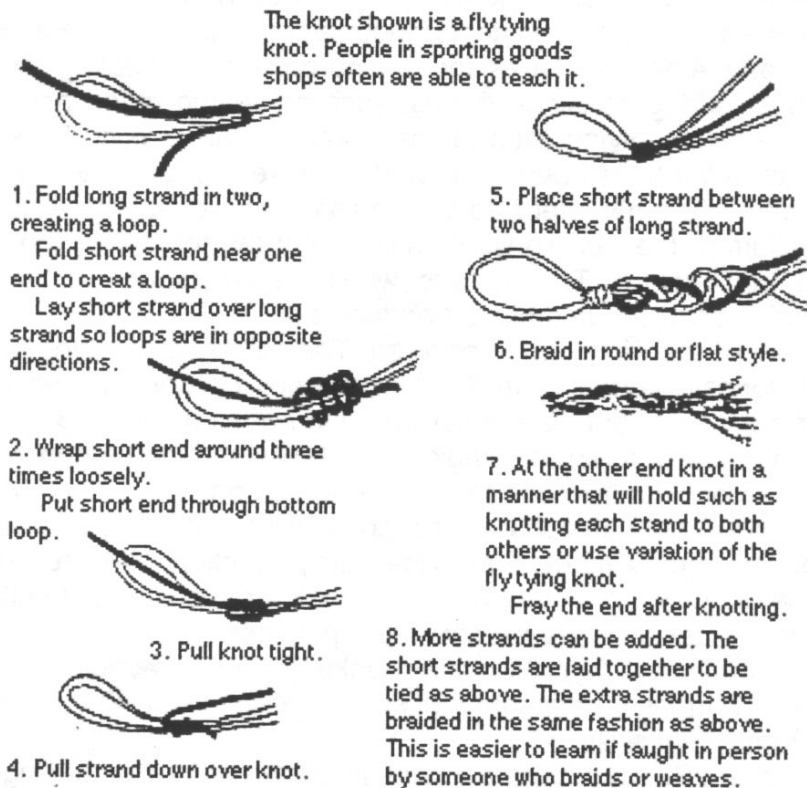
The Grimoire of Lady Sheba contains instructions for the making, consecration and use of a Singulum. The word Singulum is Latin coming from the word 'singularis', meaning singular, rare or unique. The Singulum probably got its name because it was a garment that set apart the individual wearing it as rare or unique. Wearing such a garment is not uncommon among groups of people who have set themselves apart to study in an esoteric manner. Most of the references dealing with cords are descriptions of initiation into a particular esoterica.

In Farrar's book A Witches Bible Compleat, there are several references to cords, cord magic and cords used in the activity of initiating a priest or priestess, as well as the practice of signifying rank. Buckland's Complete Book of Witchcraft illustrates the method of tying a cord about the initiate.

To make a cord or Singulum, a piece of cording 13 feet long and another piece 6½ feet long will be needed. The Singulum is made in a duly cast Circle. A Coven or group can raise the Cone Of Power and make their cords together. One chants while making the Singulum, something like:

"Made to measure, wrought to bind,
Blessed Be Thee, Cord entwined."

The cord is carried around the Circle, starting at the center and going deosil to the East and continuing to the North. One end is allowed to drag on the ground. Assistance for grounding and being tied to the Earth is envisioned. Considered also are the binding capabilities of the cord. The cord is then held aloft and told its task. Afterward it is carried back to the East.



In a group activity the cords are placed in the center of the altar. At that time, the Cone Of Power is directed into the cords. One tradition for coven, group or grove, is to inter loop the members cords and move in a wheel fashion, holding the ends of the cords, while chanting something that describes the bond of the group. One dawns this sort of cord by holding the loop in the left hand (feminine) and the end in the right hand (masculine) then putting the end through the loop in the front of the body. It can be wrapped more than once or just looped extra times to hold it there. Knotting it, is not generally a practice. The dangling part is usually worn straight down the middle of the body to symbolize genitalia. This symbolizes the combined Lord and Lady.

The Sword

A sword is usually a coven tool rather than one for an individual. Someone or the coven needs to do the consecration, regardless. Few swords are acquired new. It is important to consider carefully before choosing one. The history of the sword can have an impact on its current usefulness as a coven sword. Ceremonial swords rarely have a history that might mean anything in the coven sword context but a sword that has been used in a violent manner is not a good choice. If the sword is edged, one should investigate its history carefully. A sword that has never been edged or sharpened is not likely to have been used to draw blood.

Swords are made with the use of fire. We heat the ore to leach out the metal, make it pliable and then mold it into something we can use. We bend it to our will, so to speak. Without our knowledge of fire we could not perform this task.

The first swords are believed to have come from the Gods of fire: the Roman Vulcan or the Greek Hephaestus. The ancients gave thanks for sending them weapons made by these Gods. Alchemists used the sword for their symbol of purifying fire, so important in the creation of the philosopher's stone.

In De Lawrence's purifying ritual for the sword, the Sun must be in its "Glory". Astrologically, this means in the sign of Leo. Leo is a fire sign. The Golden Dawn contradicts itself when it says that the hilt of the Sword must be placed in the East then, have invoked into it, the "fiery Tattaw" or Mars. Mars is not only the God of war but fire, as well. This would indicate the Sword's quarter to be South. With regards to the Tarot, swords are associated with will, passion, actions, energy and the south in some decks. In others, swords are associated with the intellect, consciousness and the East. The truth of the matter is, the direction of swords is still controversial.

One Possible Consecration for The Sword.

Purification is important in this activity, as the sword has probably picked up a life of its own from those who have handled it. Everyone who picks one up, does a little fantasizing or visualizing. Even a new sword has probably had a little of that experience. To begin the purification of a sword, one would clean it thoroughly, preferably, beginning with a salt water rinse, followed immediately with a good polishing. Proper oils and polishes for the metal can be acquired from a knife shop or be recommended there. Swords often rust if not cared for properly. Edging is not necessary or recommended. Consecration should begin three days before the New Moon in planetary hours appropriate to what is wished of the sword.

Requirements:

- The Sword and its Scabbard
- A cloth to wrap it in that completely enshrouds it (color of choice)
- A cord to bundle the shroud
- Juice of pimpermell (in lieu of sacrifice)
- A basin of water large enough to wash the blade with salt
- Solomon's Seal incense (and Dragon's Blood incense if wished)
- Container of earth large enough to bury the blade

Brazier, Hibachi or a torch (or several candles to make an open flame)
Lodestone or magnet
Parchment or onion skin paper (special paper)
Dragon's blood ink
Something to apply the ink (brush or paper match stick)
Planetary sigels or printed seals with symbols that invoke what is
wished for the blade's power
A cloth to dry the sword

In a duly cast circle, place in the South: Juice of pimpermell in basin of salt water, thurible burning Solomon's Seal incense (Dragon's Blood incense can be burned as well), open flame, lodestone or magnet, paper, Dragon's Blood ink, ink applier, cloth to dry, shroud, container of earth and chosen seal or sigels. (Planetary sigels should have written on the back of them, the specific strengths of the planets desired.)

Begin with the sword on the alter and build a cone of power by meditation. This is why it's especially good to do the sword consecration in group. After the cone is established, take the sword to the Southern quarter. Ritually wash the sword with a sprinkle of the water, visualizing it cleansed of its past. Wipe it dry. Heat in the brazier and temper in the basin of salt water with juice of pimpermell three times, visualizing and meditating on the forging of the sword, chanting:

"Blade of steel I conjure thee,
To ban all things as named by me,
And as my words, SO MOTE IT BE!"

Lay the 'new forged' blade on its shroud, well dried. Paint the edges of the seals or sigels with Dragon's Blood ink. Burn them so as to keep the ash. Rub the ash into the blade, meditating upon the strengths and purpose to which the blade will later be turned. Someone in a group could read off the attributes being invoked at this time.

After the ash has been rubbed in, take up the lodestone or magnet and stroke the blade or the air above the blade from point to haft chanting:

"Blade of steel I conjure thee,
To attract all things as named by me,
And as my words, SO MOTE IT BE!"

When this is done to the satisfaction of all, wrap the sword in the shroud tightly. Bind the shroud from one end to the other by winding the cord around it and knotting it on each end. Bury the sword, ceremoniously proclaiming that it will be brought forth into its new life seven days hence. Bring down the Cone of Power into the basin and the buried sword. After seven days cast the circle again and bring the sword out of its "grave". Unwrap it, clean and oil it and name it.

The sword is never used to cut anything but a wedding or handfasting cake. If a cake is used to symbolize a marriage, such as that of a sacred marriage rite, then it is appropriate to cut the cake with the sword, although awkward and great fun. The sword can be used to cut the circle and is especially welcome in a situation of the thrice cut circle; first with the Athame, next with the wand and finally with the sword. The sword can be used to cut a door. It is tradition for doors, into and out of a handfasting circle, to be cut with the coven sword. One does not call a sword that is used as a weapon, even in mock battle, a coven sword.

The High Priestess, the High Priest and the gatekeeper or coven guard are the most likely to bare a sword in a ritual. Rarely do other coveners bare a sword. A High Priestess or High Priest may bare their coven sword when invited to attend another coven's ritual. For others, it is often frowned upon as showing off and may present a problem with outsiders if the ritual is in a populated area. It is inappropriate to draw negative attention from outsiders toward Witches.

For further information please read Man, Myth and Magic, Marshall Cavandish, NY; De Lawrence's book, The Greater Key Of Solomon; King and Skinner's book, Techniques Of High Magic; Ellen Cannon Reed's, Tarot Of The Witches, and Janet and Stewart Farrar's, A Witches Bible Compleat.

The Thurible, Censor or Incense Burner

The word "thurible" comes to us from Middle English and had it's origins in the ancient Celtic word "thryble". It may have meant "holder of the fire". The thurible has a great history in that incense has been burned to the God / dess since ancient times. In Summeria, incense was kept burning day and night to the Goddess Innana and later Ishtar. In Egypt it was burned on the sacred fires of Isis and Osirus. The list is endless.

It is believed that the scent of the incense will travel on the winds to bring messages to the God / dess. It is also used to purify. The scent of a thing has been proven to effect the emotions, bring back memories and stimulate the mind.

The thurible is the tool that brings Fire and Air together. By itself it is a creature of Fire and of the South, but the moment incense is added to a hot coal it combines the function. It can be anything to one's liking, provided it is fire proof. Some people use a special cauldron for this purpose.

Use general consecration for this tool

The Wand, Rod or Stave

Throughout history the wand, stave or rod has born significance in ritual activity. No doubt, when primal humankind first attached a magickal or spiritual element to everyday activities, their staves or throwing sticks and their digging sticks took on a magickal quality. The stick was probably the first magickal tool.

In Celtic practice, Quabalistic practice, Shamanistic practice and in Ceremonial Magick the tool referred to as a wand, rod or stave is an important one. Every tradition and nearly every writing on the use and consecration of magickal tools contains some information regarding the wand, rod or stave. Many traditions differentiate between a wand and a stave. The material contained herein is applicable to both.

Trees are sacred, in some traditions, to an extreme. They are absolutely necessary to our survival. They are necessary as a source of lumber for shelter, for most of the peoples of the world and a source of the air we breath. They are often a source of food and the primary ingredient of most paper. Tree roots hold the earth in place so that soil is not lost to the cultivators. The roots also function as filters. Trees provide shade and protection from the elements and homes to a myriad of creatures, seen and unseen. They also provide something less tangible in the form of emotional sustenance to humankind.

Some trees are seen to be more sacred than others, probably because they were particularly prominent in the lives of the group of people who first attached such significance to them. Rowen, Ash, Oak and Birch are the most often discussed in writings on the subject. It is this author's opinion that the tree or trees most prominent or influential in the practitioner's life are the ones that the practitioner should turn to for the raw material of a stave or wand. Some traditions specify certain woods for the making of the tools but here, that choice is left up to the practitioner.

Regardless the choice of tree, it is important to acknowledge the gift or sacrifice the tree makes in providing its wood for the making of a tool. An offering to the tree of 'tree food', thorough watering or cornmeal can be made, along with a ceremonial cutting and verbal acknowledgment. What is said to the tree should come from the heart. The waste material removed from the chosen branch should be made as a sacrifice on behalf of the tree as well. The most appropriate time to take the wood is in the proper time for pruning. The trees future needs must be attended to as well. If the branch taken is large enough to fashion a stave, the place where it is cut from, needs to be properly sealed against disease. In the case of certain trees some resin can be collected for later use (incense), as well.

The removal of bark and the carving or decorating can be done in or out of circle. The symbols appropriate to a particular tradition or those the practitioner feels comfortable with, can be carved or burned into the wood. One can also dye the wood with permanent colored inks. Attaching objects such as strips of leather, feathers, colored ribbons or stones is an option as well. In some traditions a symbol representing the gender of the practitioner is affixed to the topmost end. A crescent Moon for the priestess and, in some cases, an Ankh is popular. While a priest may wish to affix a pine cone or a set of antlers. One interesting idea is to form a pair of antlers with copper or silver wire and place an orb shaped crystal in between them to represent both the masculine and feminine aspects of the God/dess.

One can drill holes in the topmost end of the wand or stave and feed wires through them to be woven into an armature, sculpture or finding to contain an object. One can also carve a hole in the topmost end, the size and shape of the object, using adhesive to bond the object. Some prefer to avoid the use of synthetic adhesives. A jeweler or smith can fashion a finding of precious or semi-precious metal for an object to be affixed. Some even bead findings, which creates a beautiful effect. One method to affix a pine cone is too drill a very small hole in both the topmost end and the pine cone. Then, using wood glue, attach the two together with a sliver of wood or a toothpick. People often cut the wand so as to leave a fork at the end and carve the two tines into the crescent shape or the antler shape.

In magical correspondences, the Wand or Staff is associated with East, air, the mind, intellect and knowledge. For further information please consult: The Key Of Solomon, L.W. deLaurence; Buckland's Complete Book Of Witchcraft, Raymond Buckland, A Witches Bible Compleat, Janet and Stewart Farrar; and The Grimoire Of Lady Sheba, Lady Sheba.

Consecration Of The Wand

Requirements:

- Salt
- Cup of Water
- Incense
- Thurible
- Pentacle
- Oil for anointing
- Cloth for oiling and polishing
- Cloth to wrap the Wand in, (choice of color can be significant.)
- An Alter that can stand undisturbed for seven days, or two hooks to suspend the wand in the air

This should be performed on a waxing Moon in an Air Sign. For the best results, try to time this so that it is on a Wednesday during the first hour. With the alter in the East, cast a Circle. One can use Mercury or any other deity that corresponds with the East. Banish all things negative from the Wand. Rid all things negative from the wand using the banishings for the Air elemental that is used for casting a Circle. Using Mercury oil and incense, anoint the Wand just as one dresses a candle. Hold it up with the point or head to the Eastern Quadrant saying:

I invoke the powers of Mercury,
To call all Powers as named by me,
By Powers Air, Fire, Land and Sea,
As I do say, So Mote It Be.

(Visualize energy being pulled into the Wand from the East)

Then, hold the Wand over the incense with the point or head up. Allow the incense to waft up the shaft. Then, orienting the point or head of the Wand to the East say:

I invoke the Powers of Mercury,
To banish all things as called by me,
By Powers Air, Fire, Land and Sea,
As I do say, So Mote It Be.

(Visualize energy pushing out from the Wand to the East)

Place what ever markings or magickal symbols choosen on the Wand at this time. Wrap it in the cloth provided for it and hang it over the alter, in the East, for 7 days. When it is taken down, polish as deemed necessary. Some leave it in a rough

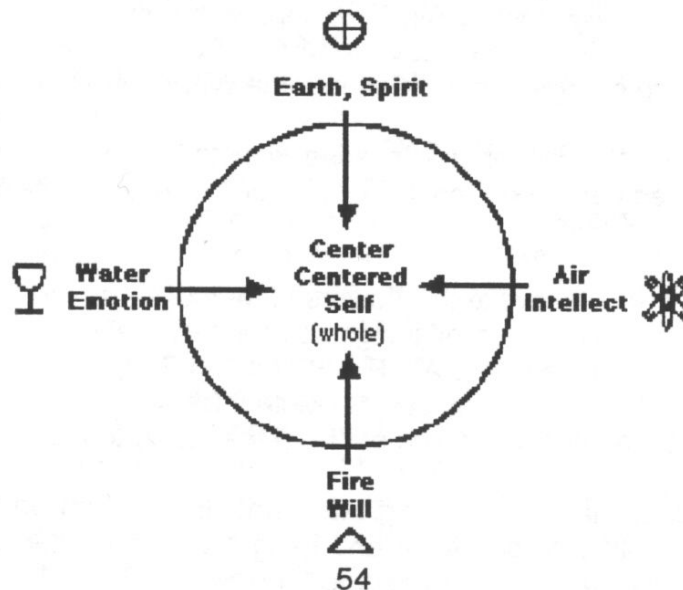
form soaking the natural oils from the owner into it. The wand is used for the things needing a gentler approach. Love spells work better with a Wand rather than an Athame.

Miscellaneous Tools

There are quite a few miscellaneous tools that might be necessary for magick. Each and every one can be a magickal tool and most have an elemental that they correspond to. All that's needed is to know what elemental the tool corresponds to and the general consecration to a purpose. Listed below are just a few of these miscellaneous tools and their elementals. When in doubt or if the tool seems to have multiple correspondents, then "Creature of Art" is the best name to call it.

<u>Tool</u>	<u>Correspondence</u>
Sigels & Seals	Art
Progressive Diary	Art
Mortar & Pestle	Earth or Art
Candle Snuffer	Fire
Wooden box	East , North or Art
Chalk..various colors	Depends on purpose
Various sized bottles	Art
Various sized bags	Art
Statuary	Various God and Goddess
Silk Cloth - Various colors	Art or purpose.

It is wise to remember this rule of thumb:
 First look for the correspondence
 and, if one is not available, fall back on
 "The Creature of Art".
 (See General Consecration)



Other things

If one's magick is dependent on the clothes one wears or doesn't wear, then one is in trouble. It is best to wear what is comfortable and safe. It's hard to work in complicated or binding clothing and dangerous to have flowing robes over candles or lit charcoal. Many a Witch has experienced the consequences of loose clothing and flame. (See The Well Dressed Witch)

Tools may include such things as a colored cloth to lay a Tarot spread upon. Any color will do. This is a personal choice. Each Divination method has it's regalia. (See Divination) Any tool one adapts to use in Magick is valid. There is a fashion among modern Witches to explore the use of such things as electric fans and microwaves as tools of the craft. Who ever said we had to boil the water on the stove for medicinal teas? There was a ritual once in which a can of spay air freshener was adapted as a tool. In that same ritual, a basket of laundry had place. There is a book on the subject, which is not only informative but lots of fun to read: The Urban Pagan by Paricia Telesco.

A Spirit Flame or Spirit Bowl is common among some traditions. It is used to represent the "Fifth Sacred Thing" on the alter. It is known as Creature of Spirit or the "Center" direction.

Section Three

***Theory & Practice of Magick
&
Magickal Timing***

Magickal Theory And Practice

As one becomes more familiar with practicing magick, writing spells and performing rituals, it will become evident that there is a common thread running through all these things. Whether one is using a simple Earth Spell or performing a Grand Coven Ritual with 300 or more people, the concepts always remain the same. They are timing, intent and focus.

Energy

Anything that is ever done as magick does not go against the laws of physics, i.e. the Laws of Nature. As Isaac Newton said, "For every action there is an equal and opposite reaction". Furthermore, Albert Einstein said, "Energy cannot be created or destroyed, merely changed or contained". These physical laws and others apply to Magickal Laws as well. With regards to Quantum Physics, scientists are now looking at this level to explain the how's and whys of magick.

When one pushes with a spell or ritual one will feel a "pressure". Pressure is the best word to describe the effect one gets while performing magick. It is the reaction from performing the spell. The pulse rate rises. Adrenalin pumps. Body temperature rises...et.,al.

Anything is never created from nothing. Whether a person is burning a hundred candles and a ton of incense or just holding a small vial of water and charging it, power still has to come from somewhere. Whether it's the energy given off by the candles or the energy given off by visualizing the power being contained in a vial, one has not created it. One has changed it to a purpose or contained it. The energy is there for the taking provided one knows how to use it. There are several types of energy that are used in magick. They are personal, Earth, and universal.

Personal energy comes from one's life force. It is the energy that one is given at birth. It is the energy that comes from food metabolized in the body. It is the energy one uses when exercising. It is the same energy one uses when cramming for an exam. It can be used up if not replenished. As Scott Cunningham puts it, "...it is the energy that extends from your personal body".

Earth energy comes from the process of grounding and is solely the Earth's. It can be channeled to one's own will or used to restore the life force to one's self and others. Earth energy is stored in things such as rocks, gems, volcano, rivers, lakes, underground streams and storms. These things act as a battery for the person performing magick. Instead of using personal power, a Witch will use the power stored in these.

Universal energy is the energy of the Stars. It can be a combination of personal, Earth and Universal or it can stand alone. When a person consults an astrological chart to find the best aspects for a certain ritual or spell it can be thought of as using Universal energy. Performing the Middle Pillar employs all three powers. Invoking the Lord and Lady can be considered the use of Universal energy.

Timing

When this author first started in the Craft twenty six years ago, Astrology was one of the most important lessons taught. There were not many books that gave us the day to day Moon phases as we have now. We had to figure them out for ourselves.

Today, timing is fairly simple. With a good celestial guide such as the ones that Llewellyn or Jim Maynard have on the market, a person can easily look up all phases of the Moon and aspects of the planets for any given day. With a little more diligence one can also look up the correct day and hour and really have the timing down. The books available deal with tropical astrology. Many astrologists are turning to sidereal theory as precession effects the actual position of astral bodies. This is something to consider if one wishes to place the astral bodies where they actually are in the sky for magickal purposes.

Why is timing so important?

One can ensure that the universe is on one's side when casting a Circle, writing a spell or performing a ritual. The importance of timing is knowing who, what, when, why and where the planets are and where their energies are focused. This will give much more power to anything done magickally. It is appropriate and wise to take advantage of this source. (See Planetary Days and Hours)

What happens if the timing is not right?

If the timing isn't correct, it would be like swimming upstream in a strong current. One would be going one way while the energy is going the other. Some have tried to perform magick, be it a simple spell or something very ceremonial, on a Moon Void Of Course or with a Mars / Saturn square or in opposition. They report that it hit everywhere but the intended target or it didn't do anything at all. In experiments with students of the Craft, they have been asked to cast a Circle when the Moon is Void Of Course (V/C). It is usually reported that they can feel the difference in energy. Although some individuals can naturally pick the correct time, others can't. Timing applied to Magick is fairly simple but can be most effective and a very useful tool.

Intent

If one's intent is not clear, no magickal operation will happen. If a person had a bad day at the office, factory, nursing home or farm and they haven't cleared their mind of the days trials and tribulations, it will most assuredly effect their concentration. There are several things that will help one have a clearer intent.

Getting rid of the problems of the day and preparing for magick one needs to be grounded and centered. A person can do this quickly by sitting in a comfortable spot where it is quiet and visualizing their "roots" going down into the rich moist Earth, as well as replenishing the reservoirs of life force or they can do it the long way. One draws a bath infused with "Relaxation" (herb / salt mixture), special power bath salts or oils. (See Herbs.) One anoints correctly colored candles with special purpose oil and incense and takes a long soak. When the bath is finished one visualizes the impurities

draining with the water as the tub empties. Sometimes just a walk in the woods does it. The whole idea is to blank the slate for magickal use.

In Aleister Crowley's book, Magic In Theory And Practice, he said that anything that takes away from the intent of your magickal process "...is a sin." That is to say, that one is going against their own will. Anything that distracts will take away from performance. This is true for magick as well as anything physical.

Another element of intent is emotion. If a person is in a hateful mood, as in wanting vengeance, their spell or ritual can be expected to fail or backfire on them. One may take their pound of flesh but they will pay three pounds of their own in the process. When a spell or ritual is performed from the emotion of love it will always succeed and instead of getting a bad karmic lesson, one will reap the rewards of learning an easy one. The author has coined this as, "The Geometric Law Of Karmic Progression". Whatever one does to or for someone returns three fold. Some say that when a person becomes a Witch this becomes ten fold. There is also a theory that when one practices against someone in the protection of The Lady, a tenfold return can be expected.

When a person does something from a loving state, they are at their most relaxed. They are in a receptive state and all the chi or chakra energies are free and the energy flows without hindrance or obstacle. When a person is in a negative or hateful emotional state, the energy is pent up and cannot be released on command. Hate or negative energies are easier to raise but, in the long run, do not have as much power.

One thing to remember is that when one utilizes magick one is projecting themselves. Sometimes, the projections of a person are false. This could be due to not knowing ones self, i.e., false ego, self deception, etc. If the thing one projects in magick is not pure or to the liking of the person performing the magick, there is only one's self to blame.

Focus

Concentrated visualization is the key phrase for focus. One must hold the outcome of the ritual or spell in their mind throughout the time it takes to perform or cast it. Then release it, never more to doubt it until it has finished or there is an outcome. Anything a person performing magick does in the physical realm to enhance this process will greatly effect the outcome.

When some practitioners perform Sabbat rituals, there are favorite incense and oils that are used each time. They are used over and over again for these special rites. Every time there is the scent of the Holy Oil that is used in these rituals the mind knows that there is about to be magick power raised. It could be said that this is a self hypnotic process. It may very well be, but it focuses the energy and thoughts.

When performing candle spells one uses a picture of the person that one is doing the spell for or a picture of what it is that one wants. One time, when this author needed a new car, a new tire that would fit the desired vehicle was in the Circle. A quiet place free from mundane distractions will help keep a person focused. If one is going to be disturbed it follows that the focus will be divided. In some of the spells and rituals that one will learn, this could be a dangerous situation.

If one is such the mage that one doesn't need tools, symbols and the like to help focus the magick then there might be some interesting questions to ask that person such as, "Why are you reading this and why are you on this plane?"

Other Important Information

The Magickal Link

It is important to remember that a link must be established with any person, thing or event one wishes to influence. This can be in sympathetic form, as in a correspondent color of a "thing" (i.e. the color yellow to represent a desired college education. (See appendix) or with an actual physical form, such as a picture or piece of cloth. Knowing a person or being a part of an event will also establish a magickal link. A link does not necessarily have to be on "this" plane.

What one Says is one's Will

If a person is in the habit of not following through with things that they say they will do, they are only hurting themselves magickally. The saying: "As my will; so mote it be" really comes into play. An honorable person who watches what they say they will do and follows through is a powerful magickian or Witch.

One must be able to BANISH what one INVOKES

The first magickal learning for students should be banishing. Unless one is banishing things like wealth, knowledge or creature comforts one can't go wrong practicing banishing.

License To Depart

Anytime one invokes anything magickal, that person must give it a "License To Depart". One will notice that in the casting of a Circle, when the rite is over, the Quarters are banished. The banishing is "The License To Depart". (See Circle Casting)

When a spirit is invoked, it is good common sense to thank the spirit for attending. One commands it to do one's will, as with the elementals and to depart to it's realm with an admonishment to: "Harm none along the way, be it man or beast". Or, in the case of a deity, one thanks it, knowing that one's wish or goal will be reached with their help. Then lets the deity know, respectfully, that the work is finished.

There is one traditional phrase often used when thanking a deity: "Go if you must, stay if you will", that seems to get mixed up quite frequently. We giggle about it and carefully recant, quickly! God/desses giggle too.

For deeper understanding one can read Magic In Theory And Practice by Aleister Crowley, Real Magic by P.E.I Bonewits, and Earth, Air, Fire & Water by Scott Cunningham.

How To Do A Perfect Spell

In magick, the practitioner is the determining factor. If a spell fails, it is usually due to not following one's procedure or not being open to something new when the time arrives. Below is a list that, if followed, when performing any ritual or spell will assure success.

1. Decide exactly what is to be said. Be very specific and practical. Don't ask for a million dollars when only one hundred is needed.
2. When writing a spell, eliminate negativity and do not leave loop holes. One might include: "...with harm to none and no alarm".
3. Do not say "I want" Say, "I will" or better yet say, "I command!".
4. Make sure all elementals are represented on the alter. Everything must be in balance.
5. Check for proper timing. i.e., Moon phase, Day, Hour, no squares or oppositions with Mars or Saturn and no conjunct between Sun and Moon.
6. Always try to work in a duly cast Circle. If one cannot build a temple physically, a circle can be visualized, especially with lots of practice building circles. Mental Circles work almost as well.
7. When possible, use the "Cone Of Power".
8. When performing the spell, face the elemental or elementals that are to be used. If not, then face the elemental associated with a personal sun sign. i.e., Taurus faces North for Earth etc.
9. When working with a deity, make sure there is an offering or enticement on the alter. Remember deities all have negative and positive sides. Specify the desired attributes.
10. Provide the alter with the proper colored candles, oils and incense.
11. If a deity is invoked, spend some time flattering and focusing on the aspect that is preferred.
12. After flattering, invoke!
13. After invoking, state the intent. Speak it clearly. Do not mumble! Do not forget any detail. Cause it to rhyme if possible.

14. Remember to concentrate and visualize literal images.
15. When the spell is done, sit and be silent for a few minutes. One may receive a message or sign.
16. Placate the deity. Thank it for coming and give polite and respectful license to depart. ("Stay if you will, go if you must.")
17. Thank all the elementals you have worked with and banish them.
18. If the results are not forthcoming then the ritual or spell can be repeated, considering all these steps carefully. (See Sloppy Spells)

Sloppy spells Why they don't work!

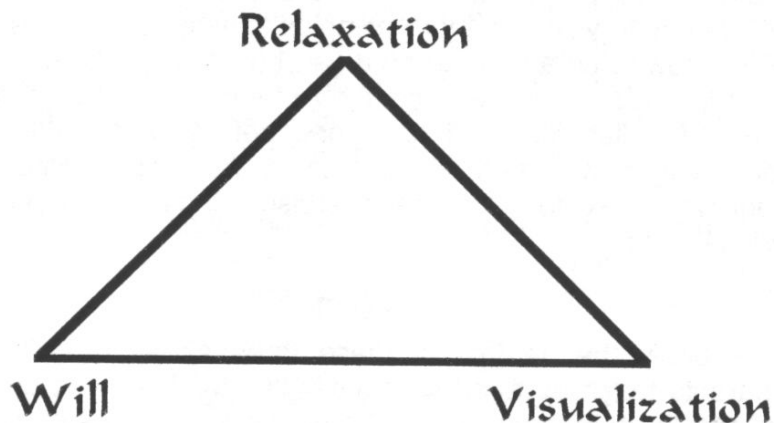
There are many reasons why a spell doesn't work. Most come from within not without. The following is a short list of why a spell may have failed.

1. One is trying to use an unfamiliar system of Magick. For example: one has used Celtic magick for twelve years and is now trying Sumerian magick, not comprehending why the Sun is now a Goddess and the Moon is now a God.
2. A personal failure: One didn't follow all the steps laid out for the spell. No motivation. Having a bad or an especially good day.
3. Interference with personal Karma. It does happen from time to time. (Remember the million dollar spell when only one hundred was needed?)
4. Timing was off. The example would be a "come to me" spell was done and the Moon was waning instead of waxing.
5. Improper focus. Example: There are times when a literal focus isn't needed or wanted such as in a love spell. If one are trying to find that certain someone, it is better to do a Universal (shot gun) spell to bring the "right" lover than impose one's will on one individual.
6. Improper visualization. Example: There wasn't a picture of a baby blue Lambergini, only a red one. This brought the red one (picky, picky!). Use all the visual tools available!
7. Emotions were negative. Never use negative or hateful emotions. The energy can never be released to its purpose.

8. Watch out for the splash effect. Example: A spell for Larry was done and everyone around Larry got it, but Larry didn't. In other words, the spell lacked specificity of focus.

9. Consider the possibility that the God/desses hands are tied by too much specificity in exactly how a thing is to be brought about i.e. specified that the \$\$\$ be won in the lottery rather than just being gained.

10. Most important....The Witches triangle. If it is not used, no spell will work.



The above triangle describes, in simple terms, what we study and strive for, through our whole lives as Witches. No one can be as good as they can get with these skills. There is no easy way to get good at them, either. We start out by experimenting, trying and failing, then proceed to trying and succeeding in a modicum. Then we practice, practice, practice, practice, practice, practice...

Relaxation

The body can be brought to a relaxed state by systematic physical letting go of each set of muscles. This requires concentration and time, as well as a safe environment. The body must be in fairly good health, without pains and discomforts to distract. If that means medication, hot tub soaking, a warm comfortable nest and a good nights sleep, then so be it. Casting a circle can help provide the safe environment. Sharing the relaxation exercise with a few others is effective, as well. One can guide the exercise while the rest relax. The more practice, the faster one can reach the desired state.

Visualization

A person with a good imagination or past experience with visualization is going to find this practice less effort-full than someone who has not. There is a part of the human brain that does this sort of work naturally. Artists of all sorts, such as poets, painters, dancers, actors or basket ball players use that part of the brain in their work.

This affords them the opportunity to 'build up' that part of the brain. They've been sending more blood to it for a long time. Those who are not such creative thinkers will have to work harder at visualization. It is a good idea to start small and practice a lot in the course of daily routine.

One can visualize a simple task sequence that is done at work by picturing it being done. Perhaps it will be necessary to actually watch it being done first. Pictures aren't all there is to visualization. It's good to include concepts, ideas and verbalizations. Emotions are another aspect of the skill. A particularly charged experience can be consciously relived and the emotion replayed. This part of the practice can be quite enjoyable if one relives favorite memories.

The next step is to visualize more complex situations or sequences, for instance how to do C.P.R., how to do a tune up on a car, how to throw a really good party, how to redecorate the living room or how to do a job interview. It's best, at this point, if this is something one is familiar with and has done before. When the visualization has worked for something complicated, it's time to try visualizing something one has not done before but would like to. This final exercise brings the practitioner to the level where it will work in magick.

Will

Will is probably the hardest of these three skills, for adult beginners. Our cultures and parents teach us to subvert our wills. We start with perfectly good ones and are disciplined for it, in most cases. We become rebellious or 'willful' in response and are often, further disciplined for it. Will is not about being rebellious. It's about knowing what is needed and what must be had or done. Ethics should be considered but what most of us put in the place of ethics is a far cry from realistic, in the true scope of things.

Knowing one's self is the hardest and most important part of understanding and using personal will. This requires peering deep inside and sorting out what is really self from what is oppression and subversion. All of us have sorting to do. Some have more than others. Books about the inner child and some of the other 'pop' psychology texts out there can become quite useful. One has to conquer the old "I don't deserve" monster and the "I can't" beast before one can be a truly effective magickian.

The Planetary Days and Hours

Planets, including the Moon and the Sun, have their rulerships. Each rules in a certain sign, in certain days and certain hours. One doesn't go to court and seek audience with a queen when she's out to lunch or gone on tour. By the same token, it is best to work magick when the ruler is in. Even rulers have their zone out times. They may be on the throne but the mind is wandering. The same is true of those Lords and Ladies in the sky.

The best way to really pack a punch in a spell is to get into the astrology texts, the ephemeris and charts to figure out just when the right rulers are in the right place, thus fully engaged. However, some spells just can't wait for old Neptune to come around to his throne in just the right Moon and just where everybody is at their peak. We do the best we can with what we've got. If that means the practitioner is a little less than well versed in the daily lives of heavenly bodies, so be it. That doesn't mean we can't do the spell.

Knowing where the Moon is and in what phase is essential. Knowing something about the characters of the various astrological rulers is required. We study mythology for that information. Knowing the appropriate day and hour can be ascertained from the following charts.

Planetary Days

Sunday.....ruled by the Sun
Monday.....ruled by the Moon
Tuesday.....ruled by Mars
Wednesday.....ruled Mercury
Thursday.....ruled by Jupiter
Friday.....ruled by Venus
Saturday.....ruled by Saturn

Knowing that Mars is a warrior of the more aggressive sort, one would consider doing a spell that requires his sort of aggression on Tuesday. Knowing that Venus is the Goddess of love, one might consider a spell that deals with love, best scheduled on Friday. If the spell requires the masculine assertiveness of the Sun and the feminine receptiveness of the Moon, one might find it most effective to pencil the spell in for Sunday and ascertain a Moon hour. The following chart contains that information.

Sunrise and Sunset times vary widely from winter to summer and according to where one is practicing. It is imperative to know the local time and to formulate accordingly. If a planetary hour is very short that day and there is too little time to complete the spell within it, it's best to begin the spell in the hour of the planetary influence one is trying to invoke.

Day Lite Hours

Planetary Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1st	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2nd	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3rd	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
6th	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
7th	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
8th	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
9th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
10th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
11th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
12th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

Night Time Hours

Planetary Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1st	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
2nd	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
3rd	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
4th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
5th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
6th	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
7th	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
8th	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
9th	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
10th	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
11th	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
12th	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

To ascertain the actual span and time of a planetary hour one must use a formula as follows: To find a daylight planetary hour, find the time of the Sun rise. (Local papers, T.V. news shows and some calenders provide that information.) Then, find the time of the Sun set. Now find the number of minutes between those two times and divide by twelve. Example:

If 6:09am is the sunrise that day and 7:33pm is the sunset.....

There are 804 minutes between those times which we divide by 12 making each planetary hour on that day 67 minutes long. On our hypothetical day the second planetary hour falls 67 minutes after 6:09am which is 7:16am. The third planetary hour falls 67 minutes after 7:16am which is 8:23am, etc.

To find the night time planetary hours use sunset to sunrise. Therefore sunset, in our example, is at 7:33pm and sunrise the next day is at 6:09am. The night planetary hours will be 53 minutes long. Using military time or the twentyfour hour clock helps if one knows how it works.

If the practitioner wants to know the time of the 4th daylight planetary hour he/she multiplies 67 by 3 and adds it to the sunrise time of 6:09 making the actual beginning of the 4th planetary hour at 9:30am and ending at 10:37pm. If the practitioner wants to know the time of the 4th night time planetary hour, he/she multiplies 53 by 3 and adds it to the sunset time of 7:33pm making the actual beginning of the 4th planetary hour at 11:03pm and ending at 11:56.

To find daytime planetary hour:

Find Time of Sun Rise

Find Time of Sun Set

Find Hours Between

Convert to Minutes (Minutes Between)

Divide by 12 to find length of Planetary Hour

Example:

SR=6:09am

SS=7:33pm

HB=13 hours 24 minutes

MB=804 minutes

PH=67 minutes

Sun Rise

6:09am

Planetary Hour in Minutes

+67 minutes

Second Planetary Hour Falls at

7:16am

Planetary Hour in Minutes

+67 minutes

Third Planetary Hour Falls at

8:23am

Or multiply Planetary Hour in Minutes by the Hour one wishes to use.

To find night time planetary hour:

Find Time of Sun Set

Find Time of Sun Rise

Find Hours Between

Convert to Minutes (Minutes Between)

Divide by 12 to find length of Planetary Hour

Example:

SS=7:33pm

SR=6:09am

HB= 10 hours 36 minutes

MB=636 minutes

PH=53 minutes

Sun Set

7:33pm

Planetary Hour in Minutes

+53 minutes

Second Planetary Hour Falls at

8:26pm

Planetary Hour in Minutes

+53 minutes

Third Planetary Hour Falls at

9:19pm

It is much easier to multiply nighttime hours if one uses the twentyfour hour clock.

Magickal Hours And Their Uses

At a time when there were only seven known planets, the Magickians of the era attributed these seven to the days of the week, as shown in an earlier chart. Each one of these planets have special powers and influences in magick just as they do the Zodiac. What follows is a compendium of the Magickal uses for the planetary hours.

Note: When the Moon is in conjunct with the Sun nothing will work!

SUN

Sun hours are good for purposes that require active vitality. These hours are used for the consecration of sacred ceremonial tools, objects, sigels and seals. To consecrate a "male" object, begin in the Mars hour and end in the Sun hour. This is considered masculine timing. To consecrate a "female" object, the feminine timing, Sun hour into Venus hour, are used.

If you refer to your hour chart for SUN day, you will notice that in the "daylight" portion, the 1st and 2nd hours are Sun and Venus respectively and that 7th and 8th are Mars and Sun respectively. The two planetary hours occur next to each other at various intervals within the entire chart and any can be used. When we refer to two hours that are next to each other, what we are referring to is a "cusp" and will be referred to from this point forward as such.

The Mars - Sun cusp is a great time to charge protective jewelry and protective amulets.

The Sun - Venus cusp is wonderful for healing, love (provided the match is good to begin with) and making amends.

The Sun hour is used for charging amulets that deal with business, success, luck and money. These hours are also used for wealth, gain, fortune, hope and to make friends. It is also good for meditation on higher spirituality. Furthermore, these hours are great for activities that deal with advancement of position, political influence and release from captivity. When the Sun is in Leo, all sun hours are greatly enhanced.

Moon

Moon hours are especially favorable for magicks related to vegetative activity. Things like security, premonitions, journeys and psychic activity also fall under the Moons influence.

The Mercury - Moon cusp is wonderful time for scrying and divination. When the Moon is in any Earth sign and you need to find a lost or stolen item, use the Mercury - Moon cusp for timing a "finding" spell.

With the **Moon in the signs of Aries, Leo or Sagittarius**, Moon hours are for love, grace and invisibility.

With the **Moon in Cancer, Scorpio or Pisces**, it is a time for hate, discord and destruction.

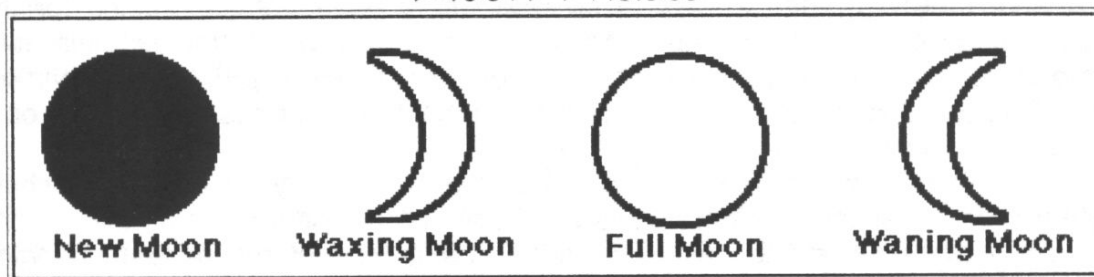
When the **Moon is new and in an Earth sign and at a Moon hour**, it is considered a good time for automatic writing.

With the **Moon in an Air sign and at a Moon hour**, it is a great time to perform all those boring things dealing with paperwork you've wanted to do but couldn't find the time for.

When the **Moon is full on a Mercury day and in a Moon hour**, you will find it the best of times to charge talismans and sigels for irresistibility and fascination.

The Moon - Saturn cusp is reputed to be an excellent time for communication with the departed.

Moon Phases



Timing is everything. Where the Moon is makes or breaks a ritual, whether there is magickal working or not. If the Moon is void of course there is no focus and things can go awry in a benign or even a malignant way. A "void of course" Moon is described as one that is between signs or has no viable aspects to anything else in the sky. The Moon is void of course very frequently. A good daily calender showing the Moon's activity is essential to the Craft. (See Sidereal Astrology)

The Moon drives the tides. It is believed by most people that the Moon has a distinct effect upon human behavior. We are, essentially, a great deal of water and a handful of other substances, so it seems rational to concede the possibility that the Moon drives our tides, as well.

In the new Moon, the tides are coming in as she waxes. We call things to us in this time and build things or consider their newness and growth. In the full Moon, the tides are high and burgeoning. So is our personal power. This is the time when a new practitioner might find him/herself using a sledge hammer to drive a thumbtack. (Hopefully, the new practitioner is good at repairing walls in that case.) In the waning Moon, the tides are receding. In this time, we send things away from us or banish them. It's a good time to put things away or bury them deep, as with the flower bulbs planted in the fall to come up the next spring.

A spell or a ritual must be written around these concepts. One does not want to banish a thing in a waxing Moon or call a thing in during a waning one. In the Wheel of the Year diagram are small orbs, outside the main circle, representing the Esbats or full Moons. These are not stationary in relation to the Sabbats. They are in a separate rotation. The two equinoxes and two solstices don't necessarily correspond with the full Moon but can come in a full Moon. The timing of the other four Sabbats is established in accordance with a full Moon.

Our daily lives are affected as well. Practitioners consider the Moon phase when doing just about anything. It helps with stressful situations to keep in mind where in our birth chart the Moon is, where in the sky the Moon is and what it's doing right now. Magick doesn't just happen in circle. When the household is tense, a practitioner might think about what the moon is doing and temper responses accordingly. Practitioners functioning in a hospital, a school, a prison, a television station or a large and active business situation might observe that certain responses to daily stress are best made cautiously when the Moon is full. By the same token, confrontations are most productive in a waxing Moon, not void of course.

In Secrets From A Stargazer's Notebook, by Debbi Kempton-Smith, is a Redlights-Greenlights article about how the Moon in various signs affects individuals according to their birth sign. It has to do with where the Moon is working for the individuals strength and where one is weakest. Using this article, for example, it is possible to foretell very accurately when a woman with PMS is likely to be most irritable. One can decide, according to the chart in the book, when is best to take on a particularly difficult challenge.

Where and how the Moon works in our practice is only a part of the whole picture. For best results, a Witch studies astrology and considers it in all things. The Moon is the closest body to our own Earth. She is one of the fastest changing elements in our astrological environment, so it behooves us to consider her first. If the Moon isn't right for it, change the time or the way the activity is managed. Most students are fairly quick to answer to the problem of wrong phase in their spell writing. We might change a waxing phase spell by rewording the expected outcome. For instance, one wants to call a lover and the Moon is waning. The spell is worded in such a way that it removes (sends away) barriers for a lover to appear.

The symbolism of the Moon is profound in the minds of Humankind. We recognize the Moon as the Lady. Women refer to our feminine physical cycle's culmination, our menstruation, as our Moon time. High Priestesses wear the Crescent and female Witches mount it on our wands. When a Male Witch works at bringing about the balance he seeks within himself of masculine and feminine, he invokes the Moon. The covens gather for the full Moon to effect coven business. They work the Magick that affects the whole coven and outer circle groups. A cone of power built in the full Moon is the most intense and potent Magick a group possesses.

As for the Witch sailing across the face of the Moon, one might observe such an occurrence if one is lying on the ground in a newly seeded field while we're jumping up as high as we can to show the grain how to grow.

Mercury

In general, the hours of Mercury are for adaptiveness, skills, healing, medicine, counseling, changes, commerce, diplomacy and mental feats of all kinds. They are also good for bending the mind of another. Mercury brings about quick changes but the Moon must be in the signs of Gemini, Virgo, Sagittarius or Pisces. For quickness, other signs will not work.

Choose a **Mercury hour in the day of Venus** for charging talismans or doing a spell. This combination is effective for replacing bad luck with good. Remember this, Venus strives for a balance and will sometimes not grant the spell's success to teach a lesson. Do not over use.

With the **Moon conjunct Uranus**, **Mercury** hours are used to totally change an established trend.

Venus

Venus strives to maintain a balance in all things. Venus hours are for perfection, harmony and physical appearance. If a romance is already started, Venus will give it a boost. It is not recommended that a spell is done for an affair under Venus. Venus hours are also for ridding ones self of an unwanted relationship. These hours are also good for consecrating anything of the feminine principal.

Mars

Mars hours are the hours of motivation. The gender is totally masculine. Mars doesn't know or care which is right or wrong, it's only goal is victory. Mars hours can be used for attacking anyone and anything. Mars can be used for creation and/or destruction of a vigorous sort. To use it as such, Mars must be in a Fire sign. When used for an attack these hours are not for the squeamish and carry heavy karma. Mars hours are used for charging protective talismans, domination, politics, surgery, lawsuits, vindication and, above all, action.

Mars - Sun cusps are used for seeking paroles, liberation and freedom, whether justified or not.

Jupiter - Mars cusps are for psychokinesis, weather, gaming and healing. However, the Sun must be in an Air sign and the Moon in a Water sign.

Note: Using a modifier with Mars is an excellent idea. **Moon in a Water sign and Sun in an Air sign** will dilute Mars' red hot action.

Jupiter

Jupiter hours are used to expand that which is already in progress. If one is poor it will expand the poverty. If one is rich it will expand that fortune. It does not change anything, it expands that which is! Jupiter hours are also for honors, riches, friendships, health and all games of fun. It can bring great joy. Jupiter hours can also be said to be good for the opposite as well. For any expansion spell to work, the **Moon must be in an Earth Sign**.

Saturn

Saturn hours are the hours of restriction. It will slow things down and will sometimes freeze things as they are. Saturn hours are also good for longevity, abstract science, protection of the home, impossible feats and astral travel.

When **Mars is in opposition or square to Saturn**, these hours can be used for hatred, destruction, lawsuits and discord.

On the other hand, the **Saturn - Jupiter cusp with Moon in Taurus** is wonderful for making peace, brotherly love and selflessness.

(Just a note here.. Included are all of the capabilities of each of these hours. You are warned now about using these for acts against an other's will. It is your Karma now, not the author's, as to what you do with this information.)

It's good to consider the proper day and hour for a spell, but one should also consider such things as how the practitioner feels, what the environment is doing, whether there is an eclipse or not and whether there is time to cast. The first thing to be aware of is that, if the practitioner is unfocused so will the spell or ritual be. We are the first and most important element in any spell because it is our will that we wield. If, for some reason, the practitioner is out of sorts, regardless of how well aspected the planets are, or how much time was put into the planning of the spell, it is best to postpone the work.

Some things can be done to change the way the practitioner feels. One might try something so simple as a snack or a grounding meditation. (See Intent.) There are delaying techniques for spellcraft too. They can be used in the occasion when the planets aren't well aspected or the timing isn't very good.

When planning is for a group activity, the practitioner might rely on others to lend the necessary energy or actually hand over the casting to another individual. High Priestesses often delegate responsibility, even in the most auspicious occasions. It's considered a mark of true wisdom.

Section Four
Astrology

Astrology

Astrology comes to us through a very long line of progressions. It has been proven that, as far back as 32,000 B.C.E., people used instruments to track the phases of the moon. Near the beginning of the Egyptian era, people noticed that some things in the sky changed at different rates than others. They began keeping track of these changes and developed machinery to help them. Whether that machinery was in the form of a star map or later an astrolathe, they noticed that some of these "things" in the sky moved very differently than others. These "things" later became known as planets and the star field that they traveled through became known as the constellations. In the middle of the Egyptian era, they began to notice that these planets only traveled through a certain twelve constellations which we call:

**Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.**

The earliest known horoscope incorporating the principles of mature astrology dates from 409 B.C.E. In the second century A.C.E. the astronomer, Claudius Ptolemy, prefaced his Tetrabiblos with a defense of astrology that proved influential. After the fall of the Roman Empire, astrology declined in the Latin west but flourished in the hands of the conquerors of the Eastern Empire.

**Astrology takes into account new geometric relationships
continually being set up among celestial bodies
and how they relate to each other.**

Aspects are special angles that allow for a discontinuity in astrological influences. For example, there is an effect when two planets are 60 ° apart but the effect only lasts to + or - 7° for an inner planet or + or - 5° for an outer planet. Ptolemaic astrology recognized five aspects: 180° (**opposition**), 120° (**trine**), 90°(**square**), 60°(**sextile**) and 0°(**conjunct**).

Starting with the ascendant, the ecliptic is divided into 12 divisions called houses. Unlike the zodiacal signs, which represent the annual cycle of the Sun, the heavens rotate behind the imaginary grid of houses once every 24 hours (reflecting the Earth's daily rotation), and in a unique manner for every place on Earth. Each of the 12 houses is significant for some phase of human existence. The astrological judgment is rendered by examining what celestial bodies fall into which houses. Only individuals born at the same place and at the same time would have exactly the same astrological inheritance. Horoscopes can be cast on numerous occasions to decide the fate of both nations and individuals. Most familiar is the casting of a horoscope based on the birth of a child, or if you will, the Natal Chart.

From a horoscope, the astrologer may determine, through a technique known as directing, when a predicted event will befall the subject. In all methods of directing a point on the ecliptic is chosen and an arc related to it is used to give a time span. For example, one degree of arc may be taken to equal one year of life. Through the technique of election an astrologer counsels an individual on the choice of propitious moments. Even without knowing his or her nativity, a person can come to some understanding of the effect of the heavens on his or her life through horary questions. For example, a horoscope is cast at a time when a pressing question arises, such as whether a business enterprise will be successful.

The ancients believed in the four forces of nature known as the elementals Earth, Air, Fire and Water. To four sets of three did they attribute these constellations. They are:

Fire..... Aries, Leo, Sagittarius
Water.....Cancer, Scorpio, Pisces
Air.....Gemini, Libra, Aquarius
Earth.....Taurus, Virgo, Capricorn

Just as the compass has four points called cardinal points so does the Zodiac. The Equinox's and the Solstice's. This position confers optimism and enthusiasm. The signs are:

Aries, Cancer, Libra, Capricorn

There are points of the year that do not move. The signs representing these places on the wheel are called fixed signs. This position confers determination and stability. They are:

Taurus, Leo, Scorpio, Aquarius

Lastly, there are areas of the year that are changeable. Neither winter or summer, spring or fall. The signs that represent these areas are called mutable. This position confers adaptability and versatility. They are:

Gemini, Virgo, Sagittarius, Pisces

The planets represent the energies and the Signs show how the energies will operate. The following is a brief summary of the Signs.

 Aries March 21- April 21

Symbol - The Ram. Keyword - I am. Ruled by Mars. Cardinal. Fire. Masculine. Bodily - The Head. (+)Leadership. (-)Starts but needs help finishing.

 Taurus April 21 - May 22

Symbol - The Bull. Keyword - I have. Ruled by Venus. Fixed. Earth. Feminine. Bodily - The Throat. (+)Steadfastness. (-)Slow and plodding.

 Gemini May 22 - June 21

Symbol - The Twins. Keyword - I think. Ruled by Mercury. Mutable. Air. Masculine. Bodily - Shoulders, lungs, arms, hands, nervous system. (+)Versatile. (-)Preoccupation with themselves.

 Cancer June 21 - July 21

Symbol - The Crab. Keyword - I Feel. Ruled by The Moon. Cardinal. Water. Feminine. Bodily - Breast, stomach, solar plexus. (+)Nurturing. (-)Too emotional.

 Leo July 21 - August 22

Symbol - The Lion. Keyword - I will. Ruled by The Sun. Fixed. Fire. Masculine. Bodily - Heart, spine. (+)Confidence. (-)Egotistical.

 Virgo August 22 - September 22

Symbol - The Virgin. Keyword - I Think. Ruled by Mercury. Mutable. Earth. Feminine. Bodily - Nervous system, intestines. (+)Perfection. (-)Too critical.

 Libra September 22 - October 21

Symbol - The Scales. Keyword - I Balance. Ruled by Venus. Cardinal. Air. Masculine. Bodily - Kidneys. (+)Peace makers. (-)Selfish.

 Scorpio October 21 - November 21

Symbol - The Scorpion. Keyword - I Create. Ruled by Pluto. Fixed. Water Feminine. Bodily - Sexual organs. (+)Resourceful. (-)Jealousy.

 Sagittarius November 21 - December 21

Symbol - The Centaur. Keyword - I Perceive. Ruled by Jupiter. Mutable. Fire. Masculine. Bodily - Hips, thighs. (+)Perceptiveness. (-)Procrastination.

 Capricorn December 21 - January 21

Symbol - The Goat. Keyword - I use. Ruled by Saturn. Cardinal. Earth. Feminine. Bodily - Bones, skin, knees. (+)Practicality. (-)Emotionally cold.

 Aquarius January 21 - February 21

Symbol - The Waterbearer. Keyword - I Know. Ruled by Uranus. Fixed. Air. Masculine. Bodily - Ankles, circulation. (+)Pioneering. (-)Detached.

 Pisces February 21 - March 21

Symbol - Two fish. Keyword - I believe. Ruled by Neptune. Mutable. Water. Feminine. Bodily - The feet. (+)Sensitivity. (-)Escapism

During the earlier Egyptian era there was thought to be only five planets. We now know there are ten, (astrologically including the Sun and Moon), that effect us on an astrological level. In recent years asteroids and other planetoids have been found to effect us too. The main asteroids are Ceres, Pallas Athena, Vesta, and Juno. Chiron, a planetoid between the orbit of Saturn and Uranus and Lilith, in orbit outside that of our moon are also recent finds. That gives us seventeen planets to understand. With each new discovery of a planet, there came an opening of our consciousness. (We will not consider Lilith in this essay.)

Planets and asteroids represent skills and talents. They also form the patterns and control the level in which we are able to use these skills and talents. The Planets and asteroids are:

Sun

Rules Leo. Exalted in Aries. Detriment in Aquarius. Fall in Libra. Keyword - Power, vitality, self expression. Masculine. Associations - purpose, individuality, sense of integrity, creativity. Bodily - Heart, spine.

Moon

Rules Cancer. Exalted in Taurus. Detriment in Capricorn. Fall in Scorpio. Keyword - Response, instinct, fluctuation. Feminine. Associations -personality, emotions, the subconscious, intuition, security, birth, memory, fermentation. Bodily - Digestive system, stomach, breasts.

Mercury

Rules Gemini and Virgo. Exalted in Virgo. Detriment in Sagittarius. Fall in Pisces. Keyword - Communication. Masculine. Associations - intellect, knowledge, the mind, perception, communication, travel. Bodily - The brain, nervous system, respiratory system, thyroid gland.

Venus

Rules Taurus and Libra. Exalted in Pisces. Detriment in Aries. Fall in Virgo. Keyword - Harmony, unison. Feminine. Associations - Balance, luck, beauty, love, partnerships, possessions, money, the arts, social life, clothes, fashion. Bodily - Lumbar, throat, kidneys, parathyroids.

Mars

Rules Aries. Exalted in Capricorn. Detriment in Libra. Fall in Cancer. Keyword - Energy, initiation. Masculine. Associations - Physical action, courage, energy, aggression, heat, weapons, sharp tools, war. Bodily - muscular, urogenital systems, blood, kidneys, cuts, burns.

Ceres *

Shared rulership between Cancer, Taurus - Scorpio polarity, Virgo. Feminine. Associations - The universal mother, food, growth, relationships, parent child relationships, attachment / separation, death, dying.

Pallas Athena *

Shared rulership between Libra, Leo, Aquarius. Androgynous. Associations - Creative intelligence, wisdom, the arts, healing, politics, identity imbalance.



Vesta *

Shared rulership between Virgo, Scorpio. Feminine. Associations - Devotion, fanaticism, sexuality, fear, repression, sexual discrimination, virginity, commitment, alienation, sacrifice.



Juno *

Shared rulership between Libra, Scorpio. Feminine. Associations - Intimacy, manipulation, infidelity, relationships (physical and spiritual), commitment, sex magick.

Jupiter

Rules Sagittarius, Exalted in Cancer, Detriment in Gemini, Fall in Capricorn. Keyword - Expansion. Masculine. Associations - Abundance, opportunity, philosophy, religion, advanced studies, universities, languages, publication, good fortune. Bodily - Pituitary gland, liver.

Saturn

Rules Capricorn. Exalted in Libra. Detriment in Cancer. Fall in Aries. Keyword - Limitation. Masculine. Associations - Self discipline, concentration, perseverance, tenacity, slow change, restriction, intolerance. Bodily - Skin, teeth, bones, gall bladder, spleen, crystallization of acid in joints.

Chiron *

Rules Virgo. Exalted in Gemini. Detriment in Pisces. Fall in Sagittarius. Masculine. Keyword - I heal / teach. Associations - Higher consciousness, teachers (mundane / magickal), the healing professions, initiation, transmutation, illumination, radical change. Bodily - Brain chemistry.



Uranus

Rules Aquarius. Exalted in Scorpio. Detriment in Leo. Fall in Taurus. Masculine. Keyword - Change. Associations - Radio, television, space travel, modern science, separation, need for freedom. Bodily - circulatory system, sexual deviation, sudden nervous brake-down.



Neptune

Rules Pisces. Exalted in Leo. Detriment in Virgo. Fall in Aquarius. Masculine. Keyword - Hidden powers. Associations - Maritime matters, prisons, psychic ability, spiritual understanding, poetry, dancing, indecision, confusion, illusion, compassion. Bodily - Spinal canal, hypothalamus, thalamus, poisons, gas.



Pluto

Rules Scorpio. Exalted in Leo. Detriment in Taurus. Fall in Aquarius. Masculine. Keyword - Elimination. Associations - Birth, death, beginnings, endings, the underworld, big business, volcanoes, generational changes, deep analysis. Bodily - Sex organs, sex drive, unconscious.

Notes: When a planet is in retrograde (**R**) the planet is likely to have significance in the persons past lives and their present karma. It could be said that it is "what they brought with them". The moon nodes also deal with karma. * indicates asteroid or planetoid.

The Houses

Just as the heavens are divided into twelve Signs, a person's chart is also divided into twelve houses. In determining the division of a house, there are various methods used. The most common ones used are: **Koch**, **Placidus** and **Equal** house methods. The first six houses are considered to reflect the person; their self. The other six are considered to be outside influences, i.e., societies and institutional effects.

Just as there are three kinds of Signs ; **Cardinal**, **Fixed** and **Mutable**; there are three kinds of houses. They are:

Angular - 1st, 4th, 7th and 10th. Strong positions for the planet located there and represents physical activity.

Succedent - 2nd, 5th, 8th and 11th. Planets in these houses express emotional sensitivity.

Cadent - 3rd, 6th, 9th and 12th. In these houses planets will be more expressive on a mental level.

First House

Indicates what your Ascendant is and where the first house cusp is located on the wheel. Keyword - Outward appearance. Associations - personality, physical appearance, self awareness, how others see you.

Second House

Keyword - Personal resources. Associations - Possessions, money, personal value, feelings in a relationship.

Third House

Keyword - Environment and self expression. Associations - Brothers, sisters, cousins (all family relatives), acquaintances, communication by words, short travels, writing, speech, daily life.

Fourth House

Called the Nadir. Keyword - Security / Stability. Associations - Father, home roots, land, the end of the matter, ability to fulfill commitments, private life.

Fifth House

Keyword - All creative ability. Associations - Children, luck, pleasure, holidays, love affairs, speculation, entertainment, pets, playmates, expression of self.

Sixth House

Keyword - Work / Health. Associations - Job, service (both given and received), employees, sicknesses.

Seventh House

This house is considered the Descendant. Keyword - Personal relationships. Associations - Partnerships (marriage and business), open enemies.

Eighth House

Keyword - Esoteric. Associations - Death, sex, regeneration, shared feelings, legacies, partners income.

Ninth House

Keyword - Higher Education. Associations - Philosophy, education in all things but on a higher level, long distance travel, foreign affairs, legal matters, in-laws, abstract thought, spiritual pursuits, mental exploration, dreams.

Tenth House

This cusp is known as the Mid Heaven or Mid Course. Keyword - Public associations. Associations - Mother, career, status, reputation, ambition, responsibilities.

Eleventh House

Keyword - Hopes / Wishes. Associations - Friends, clubs, organizations, government, societies, intellectual pleasures.

Twelfth House

Keyword - Self Undoing. Associations - Secrets, confinement, institutions, hidden enemies, addictions, obsessions, deception, endings, need for seclusion, self sacrifice, escapism, partners illness.

The Ascendant & Midheaven

The Ascendant and Midheaven are set on the chart by the time of birth. Four minutes out, either way, will disrupt the chart by one full year. An accurate birth time is very important! The Ascendant it's self is commonly known as the **rising sign**. This determines the personality. The Midheaven (M.C.), represents the ego. Its position will influence career, outward expression of self and general life style. It is also representative of what will happen to that person, i.e., what things are offered.

The Aspects

Aspects are formed correspondingly to the number of degrees between two planets, planet and Ascendant, Midheaven or Node. They are termed either 'easy' or 'hard'. There are no "bad" or "good" aspects. They are either classified major or minor. Here we are just examining the major aspects.



Conjunction



This is when there is considered NO degrees between aspects. In astrology there is a window of 5 degrees where this aspect applies. The conjunction is variable in nature. The aspect intensifies the qualities of the planets involved.



Sextile



This is considered a harmonious and moderate aspect. Brings out the pleasant characteristic of the two planets involved. Indicates cooperation and opportunity.



Square



This is considered a stressful and inharmonious aspect. Clashing interests. Just as important, it can also give drive and strength to the planets involved.

Trine 120°

This is considered a very harmonious aspect. It indicates where things will come very easy sometimes to the point of laziness. This aspect also indicates where natural talents are and where success is easy.

Opposition 180°

This is considered a very inharmonious aspect. It indicates confrontations. It is indicative of a need to balance. Just as important, this aspect can form integrating links between the planets.

Notes on planetary aspects:

Aspects to the...

...Sun	This influences conscious self, active life, vitality and self expression.
...Moon	The moon receives the energy and transmutes it rather than giving it.
...Mercury	Receives the energy as well and transmutes it to the mental levels.
...Venus	Softens and sensitizes the planet in aspect to it.
...Mars	Has a strengthening influence when conjoined with another planet.
...Jupiter	If this planet is in aspect to the Ascendant or Midheaven then consider it personal otherwise consider it generational.
...Saturn	An aspect to this planet will inhibit the other planets' action.
...Uranus	An aspect to this planet will bring dynamism and magnetic attraction to the other planet.
...Neptune	The harmonious aspects will soften and refine. The inharmonious aspects will diffuse the energy.
...Pluto	Gives depth to any aspect with other planets.

Magickal Aspects

Through the ages, human kind has looked to the stars for information and direction. This seeking is not limited to mundane life but magickal life as well. Below is a list of magickal aspects indicating when and when not to perform magickal operations.

Do Not perform Magick during a V/C Moon (Void Of Course). At the worst nothing will happen.

Do Not perform Magick when the Moon is between 15° Libra and 15° Scorpio. This is known as "Via Combustia or The Burning Way" (This is not combustion). Since the beginning of Astrology the Sumerians have noticed that during this time difficulties arise with just about anything started during Via Combustia.

Do Not perform Magick when the ruling planet of a given operation is combusting. (When a planet is (+) or (-) 5° of a conjunct with the Sun). The only exception is when the conjunct is exactly 0°.

Do Not perform Magick when the Sun or Moon is eclipsed. This is very similar to combustion.

Do Not underestimate the extremely faulty communication when Mercury is Retrograde. (Magick can be performed but this should serve as a warning to make sure all things are looked over carefully before performing the operation.)

Unless one is trying to start a war or the other planets are in **Grand Trine*, **Do Not** perform magick while there is a Square or Opposition between Mars and Saturn.

The best time to perform any magickal operation is when there is a sextile or trine between the Sun, Moon and the planet of the operation.

*A Grand Trine is when all the planets are trined in some way. This is a rare and wonderful occurrence.

The author has endeavored to, briefly, explain the influences of the Planets, Houses and Aspects. It is expected of every student, to find things out for themselves. In regards to Astrology there are, however, certain things that a teacher should make sure students know how to do. The mathematics of Sidereal calculations fall into the category. In the process of writing this section we looked at three different forms of calculations, all of which were very complex and unnecessary. Herein is the author's system. Some definitions are required:

Sidereal Time

As Colliers Encyclopedia puts it, "Sidereal, or stellar, time is a system of TIME reckoning based on the rotation of the Earth with respect to the CELESTIAL SPHERE, the imaginary sphere of the heavens surrounding us. As the Earth rotates, one sidereal DAY is the time that it takes for a star to again pass directly above a given observation point. Sidereal time is used in astronomical work. The sidereal day is about four minutes shorter than the solar day". Humans live in a 24 hour a day world while the Earth lives in a 23 hour, 57 minute, 23 second, day. Sidereal time coincides with Human time on the Autumnal Equinox.

Birth Time

Time of birth on the birth or baptismal certificate.

Longitude & Latitude

Longitude lines are imaginary lines drawn on the Earth from pole to pole. They are equidistant thirty degrees from each other at the equator and come together at the poles. Latitude lines are imaginary lines that run East and West. They are also thirty degrees apart with the equator being ninety degrees. Latitude can be likened to a ladder, eg., how high or if in the southern hemisphere how low in relationship to the poles. One can find the correct location in degrees for a person's birth city in, Longitudes & Latitudes in the U.S., by The American Federation of Astrologers or in an atlas that includes the person's birth city.

<u>City</u>	<u>County</u>	<u>Longitude</u>	<u>Latitude</u>	<u>To Get GMT Add To</u>
Denver, Co	Denver	104W59	39N45	06:59:56
Los Angeles, CA	Los Angeles	118W15	34N03	07:53:00
Chicago, IL	Cook	87W39	41N30	05:50:36
OKC, OK	Oklahoma	97W31	35N28	06:30:04
New York, NY	New York	74W01	40N45	04:55:48
Houston, TX	Harris	95W23	29N45	06:21:32

Definitions cont...

G.M.T. Greenwich Mean Time

GMT is the corrected local time for the geographical local of Greenwich, England. In the Eastern Time Zone of the US add 5 hours to get GMT, add 6 for Central, add 7 for Mountain and 8 for Pacific Time Zone. (Don't forget to deduct 1 hour for Daylight Savings Time, DST)

Interval

In this case the interval is the difference between Noon GMT and the GMT of birth. This is found by converting Local birth time to GMT and finding the difference between Noon GMT and birth time GMT.

Ephemeris

Basically, this is a book that tells how to find where the planets were at either Noon or Midnight in Greenwich England referenced to Sidereal Time. There are several types of ephemerides. One is calculated to Noon at Greenwich and the other for Midnight. the author prefers a "Noon" ephemeris. The American Ephemeris, by Neil F. Michelsen is a personal favorite.

Now we will calculate a chart for a birthday of April, 24, 1953 in Chicago, Illinois at the time of 11:45 am. We will take this one step at a time.

1. Find Birth Time 11:45 am
If time is DST subtract 1 hour here
2. Convert time to GMT (access birth place In Longitudes and Latitudes in the U.S. ...column "To Obtain GMT add") 05:50:36
now making the corrected time of birth 17:35:36
3. Using an ephemeris, locate the birth date for April 24 and note the Sidereal Time. In the American Ephemeris the Sidereal time at Noon was (keep this number available) 02:08:53
4. Calculate interval between GMT Noon and GMT birth time.

	17:35:36
	<u>-12:00:00</u>
(this is known as the interval)	05:35:36

5. Retrieve the Sidereal Time at Noon 02:08:53
 Retrieve the time for the corrected interval +05:35:36
 07:44:29

(If the GMT is AM then subtract. If the GMT is PM add. If you need more time to subtract from add 24 hours) This answer is known as Correct Sidereal Time for Birth GMT

6. Retrieve the initial time you added to obtain GMT and now subtract it from the Corrected GMT.
 07:44:29
-05:50:36
 01:53:53

This answer, **01:53:53**, is what all Astrologers suffer for.. The Local Sidereal Time Of Birth. With this number we can now go to the House Chart and locate the houses. (Usually the seconds are dropped)

7. On the House chart you will notice a column 'Sid Time'. Look for the Local Sidereal Time Of Birth. The next column is titled 'M.C'. this is the Mid Heaven or Mid Course. Here we find that 1:53 lies between 01:48 and 02:00. We also find that the degrees on the M.C are 29°03' and 29°11' respectively. Doing a little math we find that it takes 12 minutes for the M.C. to move 3°09'. If we divide this number by 12 we find how far it will move in one minute. Our answer is 25°sec / minute. Take the difference between the smallest number of the two where the Local Sidereal Birth Time lies and retrieve the difference..multiply it by 25°sec and find that it is 01:25°minutes. Add this to 29°03' and find that the MC is 09°28'.

If you do not find the exact Latitude rounding to the nearest whole number on the chart is permissible. In this example, we have a latitude of 41°N30'. Rounding we get 42°. Look down the list and cross match for Local Sidereal Time of Birth and find the ascendant lies between 11°00' and 13°20'. The same formula we applied to the M.C. applies here. This is the Ascendant, the first house Cusp and it will also conversely give you the Descendant. Add 30° to the Ascendant and find the 2nd and 8th House Cusps. Add 30° more and get the 3rd and 9th House Cusps. Add 30° more... etc. But, again, remember that with a little more math you can be the best analytical retentive astrologer you've always wanted to be.

What does this do for the Planets? The inner ones, The Sun, Mercury and Venus won't differ more than 1.5° from the Ephemeris. The Sun moves 1° per day. Mercury moves 1.5° and Venus varies but no more than 1.25° per day. Mars moves at .5° per day and at best that is negligible. The Moon on the other hand moves 14° per day which means that it moves about .55° per hour.

Next, go to the Ephemeris and locate the Planets and Asteroids and plot the as they are indicated. In some columns you will notice an "R" or a "D". This indicates whether a Planet is retrograde or direct.

Composing an astrological chart is a complex and demanding task. Mathematics are required and some people just don't do math. This does not preclude mathless Witches from using astrology. There are some good chart building computer software programs on the market that suffice to provide the necessary astrological information.

If a computer and software aren't available at home, many metaphysics shops have them and will provide a chart for a small fee without the interpretation. When using this avenue, it is wise to check the first chart purchased with an astrologist who does know the math to make sure it is accurate. Visions by Lifestyle Software Corp. is correct if the computer operator hasn't torced it somehow. Visions is a very basic program, however, and does not include such things as retrograde planets. Astrolog 5.0 is available as a share ware program and provides more information. If a software program is not available astrologers are. Ask a friend to help if the information is necessary. Teamwork is a great way to overcome those academic weaknesses we all possess.

The following article, published earlier, is provided as an addendum to this section. This piece may serve to help the reader make some decisions about future study in Astrology. As with everything else, Astrology is an evolving field of study. There is a movement in the field toward incorporating Sidereal aproaches. This can be somewhat disturbing when first encountered. One grows up knowing his or her sign. Then someone comes along and says "Nope, you are really a..."

Sidereal vs Tropical Astrology

*Why Sidereal should be adopted
with introduction by Wyn Summerhawk*

I'm no astrologist by any stretch of the imagination. I know enough to realize that more matters than my Sun sign. I have to get a computer to do my charts for me because the math gets me tying my thumbs in knots. Still, something astrological has got my knickers in a twist. I've always trusted the Tropical system that makes me a Sagittarius. I seem to fit some of the descriptions of what one born under that Sun sign should be and Libra ascendant explains some things about my behaviors.

Then I find out that the Tropical system is based on where the stars were a long time ago. It's not where they are now. The Sidereal system takes into account the movements of the constellations. The Sidereal system makes me a Scorpio. Every trait ends up being explained or described by the placements of planets in my chart under this system. My whole personality and the things I undergo show up accurately in the Sidereal calculations. What this tells me is the system works. Most, naturally, cynical people would have to have two astrologists of equally high caliber do a reading in the two systems and compare the results to be absolutely convinced. (I have and I'm Scorpio.)

The bigger questions and concerns come to me when I consider the implications of using tropical calendars to determine Moon Void of Course. I've often gone by my feelings in choosing appropriate times to work magick. I have often found myself most comfortable and successful in times that showed up later to be Voids, while magick done in a tropical Moon in Sign period proved duds. In fact, much has gone awry when I was careful to do everything by the book under a Tropical Moon in Sign.

I started using a computerized astronomy chart to figure out where the Moon was. It turned out that the Tropical charts are off a great deal of the time from where the Moon really is in the sky. I'm going with Sidereal. Its accurate. Maybe I am a Scorpio. Its not all that important to me what my chart's doing but it matters a great deal what the sky is up to when I'm working magick. As I said, I am no astrologist, so I give you Winterhawk who is one, to explain in technical terms what the differences are and why they are so important:

Recently a friend who is into Sidereal Astrology asked me to open in my Tropical

Ephemeris, look up the position for the Moon, do the math to get the position for local time and look to see if the Moon was in that constellation outside. I did but, IT WASN'T!! I fitfully checked my math. My math was correct. I checked the ephemeris against my favorite software program, Astrolog. It's coordinates were just fine and matched the program but, the planet wasn't there in reality. What happened?

Tropical Astrology is based on an imaginary point in space that the Earth comes to every spring. The Vernal Equinox, March 21st. That imaginary point is what keeps the seasons in their place and all Gregorian calendars are aligned to it every March 21st. (This is also why we have leap year.)

Before we go further, let me explain what Tropical and Sidereal are in scientific terms (not too scientific though). Sidereal, or stellar, time is a system of time reckoning based on the rotation of the Earth with respect to the celestial sphere, the imaginary sphere of the heavens surrounding us. As the Earth rotates, one sidereal day is the time that it takes for a star to again pass directly above a given point.

Sidereal time is used in astronomical work. The sidereal day is about four minutes less than the solar day. More precisely, 1 mean solar day = 1.0027379093 sidereal days. An observer's local meridian is the great circle passing through the observer's zenith and the celestial poles. The angle measured westward from this meridian to the hour circle is called the hour angle (HA) of the star. The hour angle of the Vernal equinox is defined as the local sidereal time of the observer. Therefore, right ascension plus hour angle equals sidereal time.

Since the Vernal equinox and equator are not fixed, because of precession, it is necessary to specify at what date or epoch the coordinates were measured. For instance, on the Vernal equinox (Spring or March 21) in the year 221, if you were to look up in the sky at noon on that date in Greenwich, England, Aries would be right above your head at 0 degrees. If you go out on March 21, 1996 at noon in Greenwich and look up you'll see 6 degrees of Pisces. That's what precession does.

The Tropical year is the period of time of one revolution of the Earth around the Sun measured between successive Vernal equinoxes. It equals 365.24220 mean solar days, or 365 days, 5 hours, 48 minutes, 46 seconds. Also called the solar year or the year of the seasons, the Tropical year is the basis of the calendar. This is why winter

happens in the northern hemisphere between December and March.

A year is a division of time defined basically by the period of revolution of the Earth around the Sun. Various kinds of astronomical years and calendar years have been defined. The astronomical year of chief importance to most of today's astrologers is the Tropical year, which is the time interval between successive occurrences of the Vernal equinoxes. This is what keeps Aries at 0 degrees. But, this is also an imaginary point.

A year is now about 365.2422 mean solar, or civil, days, the number decreasing very slowly as a result of small, progressive changes in the Earth's rotational speed and its orbit about the Sun. The seasons repeat, on the average, in this interval. The Sidereal year, determined by the Earth's position with respect to the stars, is 365.25636 mean solar days which means that the year goes on a tiny bit longer every year. It is longer than the Tropical year because it is not subject to the shortening effects of precession though, it should be. This is what causes the Vernal equinoxes to slowly go backwards in the signs.

If the Vernal equinox occurs in Greenwich, England at 6 degrees Pisces in 1996 then why are all the Tropical astrologers trying to tell me that it's 0 degrees Aries? If I go to my window and look up at the sky on that day in Greenwich I'll see the constellation Pisces!! When I was born using Sidereal calculations for Chicago and my parents looked up at that second they would have seen the Sun in 10 degrees Aries not 3 degrees Taurus.

I'm not saying that spring should occur at 0 degrees Aries.. That would put it somewhere in April. I think that the imaginary point that the Gregorian calendar is set to is great for the reference of changing seasons / Sabbats but, it is not a good idea for reference to astrology. The energy that is being produced by such and such a planet being in a sign does not follow any imaginary point. It just is! Summer in the Northern Hemisphere is Winter in the Southern. It can't be changed.

Ptolemy, the so called, father of today's astrology never heard of tropical astrology. He went

out on his balcony and looked up. If Jupiter was in Cancer it was in Cancer. As Wayne Schutte wrote in his article from the Rising Phoenix News Letter dated Fall 1995, "It is not known when Claudius Ptolemy was born or when he died, but according to his book *Almagest*, he made observations of stars between A.D. 127 and 151 when the longitude of the vernal point in the Hypsomatic Zodiac was in Aries, 1 degree Aries 11 Seconds and 0 degrees Aries 51 Seconds, respectively".

The change from Sidereal to the Tropical Astrological system can't quite be pinned down. Some texts say that it occurred in the 1600's others say that Tropical gained acceptance somewhere in 1800's when Greenwich, England was chosen as the place of 0 hour. I might also suggest that the split between Astrology and Astronomy was due to that imaginary point. While astrologers made their mathematical computations to always put Aries at 0 degrees on March 21st, astronomers were looking through their telescopes and shaking their heads saying, "I beg to differ.. Here.. Take a look for yourself". By today's standards the zodiac is now off by 24 degrees.

Mr. Schutte also says, in the same Fall 1995 article, that "to quote Cyril Fagan's Zodiac's Old and New. The Great Blunder of the Middle Ages, Ptolemy's Great Construction and Four Books were translated into Arabic and with the Moorish invasion were introduced into western Europe during the Dark Ages. This was probably western Europe's first introduction to classical astrology.

From the Arabic the books were rendered into Latin by the doctors of the church. Not knowing that they were originally written at a time when the vernal-point had regressed to the beginning of Aries these learned fathers, like Proclus, took Ptolemy's categorical statement that the zodiac commenced with the equinoctial point at its face value and thus was initiated the greatest blunder that has ever been made in the history of astrology".

Cyril Fagan spent the last 26 years of his life trying to convince astrologers of the tropical zodiac that the fixed sidereal zodiac was the one to be looked at when casting anyone's charts. In his book, A Primer of Sidereal Astrology, he explained in even more complicated terms, but never the

less, convincingly the how's and whys of what is being discussed herein. Not too many people listened. I personally think he tried to simplify too much. Later Eshelman and Stanton carried on his work and began to attract followers to sidereal astrology with their book, The New Instant Astrologer.

Ask yourself this question, "How come when someone does my chart they just don't quite get it?". With an astrological system off by 24 degrees there would be a load of room for error. Sun would be off by 24 degrees, rising sign would be off, therefore, the houses will be off, etc. This also means that the planets used in Tropical Astrology are off by 24 degrees. (Ever wonder why astronomers are laughing at astrologers?).

Alas, this also means that the predictions given by Tropical astrologers are off by years. I can hear it now...Wait, wait, wait.. Hawk.. where's your proof? Just by chance I picked up a book called Astrological Megatrends, by Kluska. What he predicts (Tropically....then) is happening Sidereally now. This is to say he was early in his predictions.

Example: Tropically Uranus is in Aquarius, Sidereally it just entered Capricorn. Kluska's predictions for Uranus in Capricorn are coming true now, not ten years ago. He predicted that everyone would have computers in 1988, when in reality only 15% of the population had them. Look around you now. Nearly 45% to 50% of the population has them.. and they're all connected to the internet. (Uranus).

Example: Tropically Neptune is supposed to go into Aquarius in January of 1998. Sidereally, it's 4 degrees Capricorn. What Kluska predicted for the Congress never happened until the 90's. This is when Neptune's rays started to effect us. (Planets rays = +/- 3 degrees of a sign on average).

Example : Tropically Pluto just entered Sagittarius. Sidereally it just entered Scorpio. This doesn't bode well. What was supposed to happen when Pluto entered Scorpio that didn't when the tropicalists said it would is now happening. Look at the news. Things like investigations of the FBI, Congress looking at the Clinton's, Privacy issues on the internet, all the extreme things going on now are products of Pluto in Scorpio.

As of late, some astrologers put the date of the age of Aquarius at 1987 with the great alignment. I disagree. If we're using the precession as the date it won't be here until 2356. Mark it on your calendars. That's when the Spring Equinox will take place at 29 degrees Aquarius 59 minutes.

If we, as a magickal community, are going to

use the powers that are available to us through history we should make every effort to ensure that they are correct. Sidereal Moon Void of Courses, the sign a planet is in and the timing of the aspects are not the same as tropical, although the actual aspects themselves are, i.e., when Neptune is square Moon tropically or sidereally...it is. The definitions of the signs, planets or aspects are still the same. The only difference is the actual timing and the signs that the planets are in. Now when I do a Sidereal chart to see if the Moon is in Cancer I can go outside, look up, and sure enough that's where She is!!

Section Five
Circle Casting

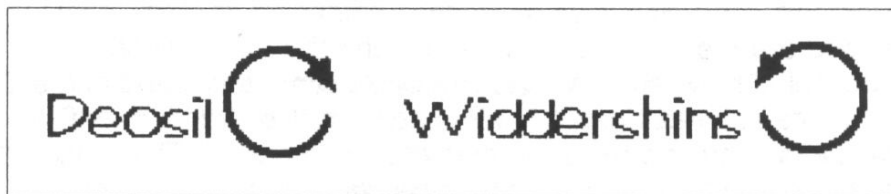
One Format for Raising a Temple

We begin with a plan that includes a list of tools we'll be using and a script covering the ritual to be performed. Looking to astrological charts, including the Moon's position, we'll choose the time best suited to our purpose. Our alter will be oriented to the East, in most cases. East is the direction of intellect which includes the conscious mind (clearer idea of what is to be accomplished) and simpler to control. It is wiser for the inexperienced Witch to work with the conscious self in control. Even an experienced Witch doesn't make it more complicated than it needs to be.

One needs an alter of some sort. LCW acquired a large slice of tree. With much sanding and polishing it eventually became a flat enough surface to use as an alter table. In the under side were drilled large holes to receive five wooden closet rod dowels measuring about eight inches. Using wood glue to make them permanent satisfied the wish to keep metal out of the alter construction. Metal is a conductor. It is preferred that the bodies of the practitioners in the space to be the conductors. However, any surface will do for an alter of the art. Some use large rocks, rugs, regular tables or even the top of the trunk they keep their tools in.

Setting up an alter can be a real joy and helps set the state of mind we want to be in. One apprentice commented that, after setting up her alter a few times, her circle seemed to begin to form during that process. It's good to begin by cleansing the area and the alter. A duster, cloth or broom is useful. One unusual magickal tool that one might use, as well, is a wide bladed putty knife to remove candle wax from other rituals. The wax can be set aside to burn in the summer solstice fire. (To get wax or paraffin out of fabric or wood grain one can place an absorbent paper such as newsprint or paper towel over the wax, add a layer of wax paper and iron the spot.)

An alter cloth isn't necessary but, when we do use one, the color or colors is something to be considered. It's a good idea to think about what colors would be most effective for the purpose at hand. After the alter is clean and clothed (if we choose), the surface is anointed with oil. The choice of oil is considered, as well. Anointing is done by finger painting with the oil, solar crosses in each corner starting in the farthest right corner and moving deosil (sunward). Finally, a solar cross or small pentacle is painted in the center.



Everything needed should be on the alter before beginning. There are quadrants on the alter just as there are in the circle. One generally takes those into consideration in the arrangement of tools. Each tool has it's correspondent direction. There is no hard and fast rule, of course. It is just important that one has a reason for each thing that is done or said. This assists one to maintain the discipline necessary to focus properly.

Done haphazardly, Magick yields haphazard results.

The Candle Sentinels represent the Lady and the Lord or masculine and feminine elements. The 'Lady' candle is placed on the left and can be black or white. The "Lord" candle on the right is usually white. Anointing of the candles is done by stroking the candle with oil from center to wick chanting "As above" then stroking from center to base chanting "So below". The wick end is anointed chanting "As above" and the base is anointed chanting "So below". (See Candle Magick.) Once the candles are anointed, we place them in consecrated holders (Candle Sentinels). All the candles used in a ritual except those used for the purpose of lighting or quadrant lights are oiled. (See Candle Magick)

Most of us consider certain other tools generally necessary to the raising of a temple although an adept Witch is capable of raising one with no tool at all but the mind. A bell, oils and incense honor the East quadrant. Oils and incense would be chosen for the specific purpose of the rite. The Southern quadrant might honor the Elementals of fire with a thurible, charcoal, something to light fire with and, on certain occasions, any other container and makings of fire.

In the West, a cup of water rests. Some call this a chalice. On an alter which faces East, this can be somewhat awkward as this is where the practitioner works from. It might be a good idea to place the cup over to the left of West. In the Northern quadrant, Salt, stones and sometimes other natural substances such as soil, clay, wood, etc. honor the Earth Elementals. Salt will be important to the rite.

Candle Sentinels Oil Incense Bell
Thurible Charcoal Matches or lighter
Cup of Water
Salt Disc (Pentagram)

Also needed are the most personal tools, and the most important, as they are extensions of our will. These are the consecrated Athame, the Wand and a Singulum. The Wand or Athame is the tool used to aim and control personal energy in casting a circle. The Athame is used to charge the elements on the alter. The Singulum is used to measure the circle and worn to ground an individual throughout the rite.

Athame Wand Singulum

One other inclusion to the preparation would be the script or plan for the activities to be performed in the circle once it's cast. Such plans are often written in a Book of Shadows and placed near the altar. That plan should have a written list of tools and items to be placed inside the circle and referred to during preparation. It should not be necessary to leave the circle for something after it's cast. One would probably proceed without the forgotten item if the circle has already been cast. A written plan can help avoid such a circumstance and assists us to clarify and focus, as well. Only a little more preparation is required to begin.

The Circle

The circle is the sacred space that magick and worship are performed in. The circle is representative of a myriad of things, some of which are: The womb, the planet, the cycles of Birth / Life / Death and Rebirth and the boundary between the worlds. It is the place where one concentrates the power available and focus intent to perform magick. Many Witches say that, "...it is a time that is not a time and a place that is not a place".

The Singulum to measure the circumference of the circle that will be cast. It can be measured from the center where the loop end of the Singulum is placed to the first (3'), second (6') or third (9') knot. One can actually draw the circle in the soil with a stave if outside or, imagine it if inside. For a circle large enough to contain more than a few people this would not be practical, however. Some traditions use a broom, at this time, to sweep out all unwanted things.

The singulum is placed about the waist, incense charcoal and the candles are lit and a measure of salt is pured onto the pentagram. Some have a special container in the North of the altar to contain salt and dip directly from it rather than putting the salt on the disc. Others actually draw the pentagram with salt on the altar space rather than using a disc made of wood or other material.

Holding the Athame, point in the salt, say:

**"Creature of Earth this charge I give,
No evil in thy presence live,
Not in complete accord with me,
By powers Earth, Air, Fire and Sea,
As I do say, So Mote It Be!"**

Make an Earth banishing pentagram over Salt. (See diagram)

Holding the Athame, point in the Incense, say:

**"Creature of Air this charge I lay,
No evil in thy presence stay,
Not in complete accord with me,
By powers Earth, Air, Fire and Sea,
As I do say, So Mote It Be."**

Make an Air banishing pentagram over the Incense.

Holding the Athame point over the charcoal in the Thurible, say:

**"Creature of Fire this charge I lay,
No evil in thy presence stay,
Not in complete accord with me,
By powers Earth, Air, Fire and Sea,
As I do say, So Mote It Be."**

Make a Fire banishing pentagram over the Thurible.

Holding the athame, point in the Water, in the chalice, say:

**"Creature of Water this charge I lay,
No evil in thy presence stay,
Not in complete accord with me,
By powers Earth, Air, Fire and Sea,
As I do say, So Mote It Be."**

Make a Water banishing pentagram over the chalice.

(Water is particularly prone to pollution, as is that which it rules.)

Taking three measures of the blessed salt, we add it to the chalice and say:

**"Salt and Water by casting thee,
No unknown spell or phantasm be,
Not in complete accord with me,
By powers Earth, Air, Fire, and Sea
As I do say, So Mote It Be."**

Visualize a blue light over the chalice at the point of the Athame as the blade is touched to the water. Make invoking Earth and Water Pentagrams over the Chalice. (Sometimes this chant is also used as one walks the circle sprinkling the Salt and Water around it. One may see an adept Witch hold the hands in a triangular formation after the Pentagram.

One should understand what and how this is used before including it.

Sprinkle some incense on the charcoal and again, taking the athame, point just over the coal, say:

**"Fire and Air by casting thee,
No unknown spell or phantasm be,
Not in complete accord with me,
By powers Earth, Air, Fire, and Sea
As I do say, So Mote It Be."**

Holding the Athame over the mixture of Fire and Air, envision a blue light descending into the Thurible.

Make invoking Fire and Air Pentagrams over the Thurible.

(This chant is also sometimes used as one walks the circle with the thurible.

Pick up the Chalice. Beginning in the East, and remembering to only move deosil, sprinkle the Salt and Water around the circle ending again in the East. Sometimes a special tool, such as a pine cone, a bunch of herbs, flowers or grasses are used to sprinkle the water with. This tool is referred to as an asperger. Return to the alter.

Picking up the Thurible, move to the East. Beginning there, walk the circle causing the smoke to spread over the area where the Salt and Water have been cast. Let the incense billow and fume the area well. Some like to use feathers or other objects to fan the smoke. Again, finish in the East. This is referred to as sensing. Bow to the East and then turn deosil and move the thurible in a pentacle formation horizontally towards the alter. Return to the alter placing the Thurible in the appropriate quadrant and pick up the Athame.

Move, again, to the East. With a stabbing motion at about waist level, thrust the Athame and visualize a bright green and blue light coming from the blade and hanging in the Air. Begin walking the circle with the blade pointed out, concentrating upon drawing that light out until it completely surrounds the designated sacred space. Do not stop until the place where the circle was started has been reached, completing the circle. Bow to the Eastern watch tower once more.

Crossing arms in the God position, a metaphorical representation of masculine force, remain in that posture for a few seconds focusing on this force. Spread arms upheld in the Goddess position, a metaphorical representation of feminine force, and remain in that position for a few seconds, focusing on the feminine force within. One postures this way to draw that duality of nature into one's self or to help recognize it within. This is done in each quadrant before invoking. Say:

**"Guardians of the Watch Tower of the East,
I do hereby summon and call thee forth,
Be thou present as a guard unto this circle
and to witness these rites."**

Make an Air Invoking pentagram

"Be here Now!"

Draw a circle around the pentagram and stab the center
then bow and move to the South.

(Some do not include "Be here Now!" however, it is important to be firm.)

**"Guardians of the Watch Tower of the South,
I do hereby summon and call thee forth,
Be thou present as a guard unto this circle
and to witness these rites."**

Make a Fire Invoking pentagram

"Be here Now!"

Draw a circle around the pentagram and stab the center
then bow and move to the West.

**"Guardians of the Watch Tower of the West,
I do hereby summon and call thee forth,
Be thou present as a guard unto this circle
and to witness these rites."**

Make a Water Invoking Pentagram
"Be here NOW!"

Draw a circle around the pentagram and stab the center
then bow and move to the North.

**"Guardians of the Watch Tower of the North,
I do hereby summon and call thee forth,
Be thou present as a guard unto this circle
and to witness these rites."**

Make an Earth Invoking Pentagram
"Be here NOW!"

Draw a circle around the pentagram and stab the center
then bow and move to the East again. Bow once more to the East

(Some kiss the blade of their Athame at each quarter or make a gesture of looping the pentagram to the circle when the caster has completed the drawing of it.)

One may announce to others: **The circle is Cast. The temple erected. Let
none leave but for good reason.**

(Anyone needing to leave can request a door cut. That person should remain outside the circle until it is cut, unless otherwise instructed.)

This would be the time when one would do magick that has been planned, raise a cone, heal and many other things. What one invokes one must be able to banish. The circle banishment is similar to the invocation but there are important differences to note.

Pick up the Athame and move to the east. Assume the God position and then Goddess position, as in the invocation. This also must be done in each quadrant.

With arms spread wide say:

**"Guardians of the Watch Tower of The East,
We thank thee for witnessing these rites and guarding this circle.
Depart now to your lovely realms, harming none along the way,
Be it man or beast,**

And may there be peace between me and thee forever."

Make a Banishing Air Pentagram, then stab the center and say:

"Hail and fare well."

Bow and move to the South.

**"Guardians of the Watch Tower of The South,
We thank thee for witnessing these rites and guarding this circle.
Depart now to your lovely realms, harming none along the way,
Be it man or beast,
And may there be peace between me and thee forever."
Make a Banishing Fire Pentagram, then stab the center and say:
"Hail and fare well."
Bow and move to the West.**

**"Guardians of the Watch Tower of The West,
We thank thee for witnessing these rites and guarding this circle.
Depart now to your lovely realms, harming none along the way,
Be it man or beast,
And may there be peace between me and thee forever."
Make a Banishing Water Pentagram, then stab the center and say:
"Hail and fare well."
Bow and move to the North.**

**"Guardians of the Watch Tower of The North,
We thank thee for witnessing these rites and guarding this circle.
Depart now to your lovely realms, harming none along the way,
Be it man or beast,
And may there be peace between me and thee forever."
Make a Banishing Earth Pentagram, then stab the center and say:
"Hail and fare well."**

Move then to the Northeast Quadrant and cut the green and blue circle line saying:

**"The circle is open but never broken.
Merry meet, merry part and merry meet again."**

A Variation

Many simplify the speech to each quarter by standing at the alter first and banishing some of the unseen guests with the statement:

**To all in attendance, depart now to thy lovely realms
harming none along the way, be it man nor beast,
and may there be peace between thee and me always.**

then deleting that portion from the quarter banishings.

After a ritual it is important to ground oneself. We can do that by having something to drink and eat. This is part of the reason for the "Cakes and Ale" we hear and read about. Bread and Wine or cookies and juice, for that matter, are often included in the circle for this purpose, and to call the blessing of the deities into the libation as well. We've been known to use chocolate and decadent liquers!

Quarter calls and banishing statements need not be the ones presented in this format but must contain the ideas that these present. There are those who write and perform flowery or complex quarter acknowledgments, and even sing or dance their quarters. At larger gatherings different individuals are often assigned different quarters and may even be costumed to honor the particular elementals of their assigned quarter. When more than one person are casting together it is not uncommon to share the calling of the quarters.

It's important that the one who called the quarter be the one to banish it. It's also especially important to remember that the elementals are there to do the bidding of the one who calls upon them and it is our right to command them. Self consciousness or a lack of assertiveness in dealing with those elementals, can bring about frustrating and even slightly disastrous results. The elementals are playful and sometimes mischievous. Consider what a 'playful' fire is capable of.

Often, other "quarters" are called or acknowledged for specific reasons. Those being of the realms Above and Below among others. In some circles, we call upon Lord, Lady, or specific archetypes of those. We don't dismiss or demand of the Lord and Lady. That would be disrespectful and probably most frowned upon by the invoked deities. There is a popular statement to the Lord and Lady that most of us screw up at least once: **"Go if you must, stay if you will."**

There are times when one would wish to move widdershins. It is not forbidden. Widdershins is the direction of the feminine in nature, receptiveness, darkness, introspectiveness and the underworld or womb. It is wise to know what one is doing when dealing with widdershins energy, however, and it is not done lightly.

Deosil is the direction of forward motion, of growth, of light, of bringing things to the conscious level and of life. The Sun moves deosil. Our days move that way in the linear sense of time. When working magick, we want to be very aware of the purpose, focus and goal of our working. Moving widdershins can be a method by which to invoke the unconscious. Invoking unconscious things into the work could be counterproductive and definitely subject to chance. Most of us reserve Widdershins for specific purpose and know what we are doing when we do it.

We do not cast circles in a Void of Course Moon. (See Timing)

We don't cast circles to show off for others, except maybe our own brothers and sisters in the craft. (We're people too and it's fun to share one's accomplishments with those we are studying with.) We do try to find secluded places to work in and "tile" them to avoid interruptions. Tiling a chamber might turning off phones, assuring that no one will interrupt by locking doors, or asking others to stay away and by trying to make sure that others aren't going to be observing unbeknownst. Out of doors, we look for places that are private.

Raising The Cone Of Power

Ritual Of The Middle Pillar

Herein is the complete Ritual Of The Middle Pillar. Included are the Astral colors one can change the energy to and the uses there of. Energy has a full spectrum of colors. It is suggested that one works with just the white energy until proficiency is attained and then move on to the use of other colors. This method is considered to Quabalistic in nature. There are other ways to build the Cone. This is but one.

After creating a duly cast circle, find a comfortable place to sit and follow the formula listed below to raise The Cone Of Power.

Just above the head envision an orb of light. This is the first gate, the spirit gate. Intone the phrase below three times. It is pronounced:

A-HAY-YEAH

Envision a globe of light descending to the throat area. This is the second gate, the air gate. Intone the phrase below three times. It is pronounced:

YEAH-HO-VO-EL-O-HEEM

Envision the globe descending to the third gate which is located near the heart. This is the fire gate. Intone the phrase below three times. It is pronounced:

YEAH-HO-VO-EL-O-A-VAY-DA-ATH

Envision the globe of light descending to the groin area of your body. This is known as the water gate. Intone the phrase below three times. It is pronounced:

SHAD-DAI-EL-KAI

Lastly, envision the globe descending into the earth beneath your feet. This is the earth gate. Intone the phrase three times. It is pronounced:

ADON-I-HA-AH-RETZ

See the bottom orb increasing in size until it almost reaches the bursting point. Now, move the energy up through each gate to the top orb. See the top orb fill to almost bursting. See the brilliant white energy descending again to the bottom orb. See it flow like a fountain as it fills the bottom orb. Then see it rise faster and faster to the top orb then, gush out all over your body, filling the bottom orb again, one more time, to fill the top orb.

At this point in the ritual, either the energy is directed to some purpose or, in a circle, it is directed to flow down your arm, to your hand. Then, to flow into the person next to you. This creates the base for the Cone of Power, which can be used for a specific purpose.

White light, whether it be the kind one gets from a common flashlight or the energy that a magi / witch can raise, is full of the entire spectrum of light. Remembering again that focus is very important to what ever magic one is performing, we can color this energy to focus it further.

The energy has a malleable characteristic to it. Due to the fact that it is our energy, we can shape it to our desires. The energy can be colored to our purpose, as we would choose a color of a candle for a particular spell. It can be given a shape. This is what one would use to build a construct, i.e., the energy that one would build an astral familiar with. It can be given a persona or an archetype. A person can quite literally, "do what thou wilt", with the stuff.

What follows is a guide to coloring the energy with regards to the planetary aspects of magick. The list of uses contained in this section is small. This lesson, if expanded upon, will increase your knowledge.

SUN

God name pronunciation : **YEAH-HO-VO-EL-O-AH-VAY-DA-ATH**

To banish a thing, visualize the color **Orange drab**. To invoke a thing, visualize the color **Gold**.

Possible purposes:

Employers. Executive powers. Officials. Personal power. Success. Money in all forms. Life. Health. Mental control. Growing things.

MOON

God name pronunciation : **SHAD-DAI-EL-KAI**

To banish a thing , visualize the color **Navy blue**. To invoke a thing, visualize the color **Puce**.

Possible purposes:

Women. General public. Removals. Changes. Personality. Ghosts. Spirits. Magick. Psychic ability. Boats. Air and spacecraft.

MERCURY

God name pronunciation : **EL-OH-HEEM-TZAH-VA-OSE**

To banish a thing , visualize the color **yellow**. To invoke a thing, visualize the color **orange**.

Possible purposes:

Business matters. Writing. Contracts. Short journeys. Buying and selling. Neighbors. Messages. Books. Papers. Electronics of all kinds.

VENUS

God name pronunciation : **YEAH-VO-HO-TZAH**

To banish a thing , visualize the color **olive drab**. To invoke a thing, visualize the color **emerald green**.

Possible purposes:

Love. Young people. Social affairs. Pleasure. Art. Beauty. Music. Luxury. Furniture. Self indulgence. Extravagance.

MARS

God name pronunciation : **EL-OH-HEEM-GE-BOOR**

To banish a thing , visualize the color **dark muddy red**. To invoke a thing, visualize the color **full vibrant red**.

Possible purposes:

Construction. Destruction. Energy. Haste. Anger. Cars and trucks. Danger. Surgery. Vitality. Will power.

JUPITER

God name pronunciation : **EL**

To banish a thing , visualize the color **dark purple**. To invoke a thing, visualize the color **royal blue**.

Possible purposes:

Gamblers. Debtors. Creditors. Bankers. Long journeys. Dreams. Generosity. Luck. Plenty. Expansion.

SATURN

God name pronunciation : **YEAH-HO-VO-EL-O-HEEM**

To banish a thing , visualize the color **indigo**. To invoke a thing, visualize the color **dark blue**

Possible purposes:

Real estate. Agricultural equipment. Debts and repayment there of. Old people. Doorways. Wills and death. Relatives. Esoteric knowledge.

The way to implement the operation is as follows:

At the point that one is moving the energy up and down between the orbs, the color of the energy is changed. The God name is then intoned three times. When the color is established, one can use the energy in accordance with ones will.

There are innumerable ways in which to employ the energy raised. One must be careful and remember the consequences of any action. Included in this section is The Lessor Ritual Of The Pentagram. A person performing any ritual will find this of great benefit as a focusing and clearing aid.

Lessor Ritual Of The Pentagram

(This is also known as The Ritual to the Four Winds)

If the only thing you are going to do in the circle is this ritual, the only three things you will need as far as candles, oils and incense is Frankincense, Myrrh and a white candle.

This Preamble is called "The Qabalistic Cross"

The ritual should begin facing East and in a duly cast circle. The gestures are performed with the right hand (preferably with the athame). Stand facing East, touching your forehead with the tip of the athame, intone the word **A-TAY** (thou art). Then touch your chest and intone the word **MAL-KUTH** (the Kingdom). Touch your right shoulder and intone the word **VAY-GAY-BU-RAH** (and the Power). Then the left shoulder and intone the word **VAY-GAY-DU-LA** (and the Glory). Then, cross your hands and arms across your breast intoning **LAY-O-LAM, AH-MOON** (to the ages). While performing this ritual, visualize lines of white light being drawn in an elemental cross (+). This was the opening ritual that the Hermetic Order Of The Golden Dawn did before any ritual however large or small.

The Lessor Ritual Of The Pentagram

For the purpose of The Ritual Of The Lessor Pentagram we shall use the invoking and banishing Earth pentagram.



Breathing is important for this rite. Breath out for the down strokes and in for the up. The invoking and banishing Earth pentagram is just one of several. The others for Air, Fire and Water are used in the Greater Ritual of the pentagram.

Facing East, breath deep and let it out as you make the first stroke. Breath in for the next stroke and so on. When finished making the pentagram, bring the athame back to your chest and then stab the pentagram at the same time intoning **YOD-HAY-VO-HAY**. Moving to the South of the circle, repeat the same procedure for the pentagram and upon stabbing the pentagram intone **AH-DO-NIGH**. Move to the West and repeat the procedure. The word to intone is **EH-HE-YAY**. Then, move to the North. Repeat procedure and upon stabbing intone **AH-GLA**. Now, face East again. While performing this ritual visualize lines of white light being drawn in an elemental cross (+).

Invocation to the Archangels

Extend your arms shoulder level, out to your sides and proclaim:

BEFORE ME RAPHAEL (Rah-fay-el), **BEHIND ME GABRIEL** (Gah-bree-el), **TO THE RIGHT OF ME MICHAEL** (Mee-kay-el), **TO THE LEFT OF ME AURIEL** (Ah-ree-el). **ABOUT ME FLAMES THE PENTAGRAM AND ABOVE ME SHINES THE SIX RAYED STAR OF SPLENDOR.**

To complete this ritual repeat the Quabalistic Cross.

For further reading on the subject of ceremonial magick, please read: The Complete Golden Dawn System Of Magic by Israelie Regardi, Book Of The Golden Dawn by Israelie Regardi, The Great Book of Magic, Hindu Magic and Indian Occultism by L.W. deLaurence and The Magician's Companion by Bill Whitcomb.

Specifically, On the Cone of Power

There are many ways gleaned from cultures all over the world to accomplish the building of group mind or the cone of power. The point of the cone can extend into any body in space or more than one, such as constellation. The cone can be extended into the Earth or underworld for such things as a Samhain ritual or a Bridging (Wiccan approach to a funeral). More than one cone can be built in the same working, with one extending upward and the other into the underworld.

Someone created these rites in the first place and so can we. There is no rule that says one must use only what someone else devised. By reading and experiencing a variety of such rites one can discern what is necessary in the activity. The rite needs to be well thought out and have certain elements to be safe and productive.

The focus of the energy built is a high priority. The energy needs to go somewhere. Someone needs to control the cone or lead the group in controlling the cone. The cone must be built by combining Universal and Earth energy with the Personal energy of one or more individuals. Grounding and relaxation techniques need to be included and the mind needs time to concentrate on each piece of the activity. The individuals need ways to feel safe. A well cast, even thrice cast, circle needs to be in place and the members of the group need to be of like mind.

One person can cause the whole thing to go awry. For instance, someone who chooses to thwart the building of the cone, perhaps because he or she is not of like mind at all, can cause the energy to dissipate, rather than build, as it passes through. A particularly needy person may tend to absorb it rather than allowing it to pass through the self. A person who is under the influence of a great deal of alcohol or some other controlled substance can wreak havoc on the energy as it moves through them. It is wise to choose carefully who will be involved. The person chosen to lead the group needs to be able to take control of the cone energy should any of the above problems occur. Children are not usually a problem unless they are disruptive to the group.

A Method by Which a Group May Raise a Solar Season Cone (Non-Quabalistic)

The group sits as comfortably as possible, closely enough to take the hand of the neighbor on the right, palm up, in a receptive position. (The widdershins energy is intentional.) The group is guided through a grounding activity by rooting into the Earth. The participants look into the fire for a moment, absorbing it's warm glow and close their eyes. An experienced person might be assigned the responsibility of controlling the power of the cone the group is to build, (in the driver's seat as it were). On the alter or somewhere in the circle is an object or objects such as a container, seeds, libation or food that will eventually be the reception point or focus for the energy built into the cone of power.

The leader or High Priestess /High Priest begins: Somewhere the summer Sun shines. We reach out and draw energy from it. Remember the warmth of it and how it feeds us. The light is so bright we cannot look directly into it. We gather in that warm golden light and it fills our middle places. It builds in our solar plexus and begins to spread slowly in every direction.

1) We chant together three times: **Mine Wolden**. (Middle English for "my will")

The light spreads through our whole torso and continues to stream into us.

2) We chant together three times: **Mine Wolden**.

The light fills our throats and legs and arms, expanding and expanding. Our bodies drink from the source and fill.

3) We chant together three times: **Mine Wolden**.

The warm light spreads into our heads and hands and feet.

4) We chant together three times: **Mine Wolden**.

We continue to drink and the light begins to glow on our skin. We find that we can spread the light into that invisible envelope that is sometimes called our aural body. It fills to it's capacity forming around us an orb of light. We drink deep of the source.

We trust our neighbors and allow our orbs of light to intermingle on either side. We now seem to be so many interlinked orbs of solar light.

We let the light begin to turn deosil. It turns slowly at first and we seem to be a slow moving wheel of light. The wheel of light begins to turn faster and faster, growing taller.

It spins faster and faster and grows upwards. The point of the cone extends beyond the roof tops. It spins faster and faster. The point of the cone moves out into the stratosphere, outward past Venus, past Mercury and outward to the center of our solar system.

The point of the cone seeks the source of the energy and finds it in the Sun. There, it comes to rest. We slow the spinning cone. Slower... and let it come to rest...making a solid connection between the Sun and the Earth. Solid.

The meditation then ensues. A door or doors can be visualized that lead from the cone into other places while the cone remains the safe home to return to. When the meditation is completed and everyone is safely back inside the cone the group is asked to gently take the hand of the neighbor to their left, palm downward in the projecting position (creating deosil energy movement).

The leader or High Priestess / High Priest begins: Concentrating, we begin to spin our cone deosil (the reader pauses) Faster and faster we spin it (pause) until it is spinning so fast it seems to be standing still.

We begin to draw the point downward back past Mercury... and Venus (pause) down to our stratosphere (pause) drawing downward (pause) down to the treetops (pause) down to the alter (pause) to the center of the alter (pause) We aim the cone into the _____ (the focus set up for the purpose).

On the count of three we collapse the cones into the _____. One... Two... Three! ...Opening eyes We put our hands on the Earth and, keeping what we need, dissipate any excess energy.

A More Active Method of Raising a Cone of Power

This method requires several individuals in a mood to move at least parts of their bodies. Each individual, prior to the rite, writes a supplication or a petition to the Deity who will be asked to attend. After the circle is cast all stand if not already standing. Grounding can be accomplished through treading the circle or through a short meditation for the purpose.

The petitions or supplications are passed from hand to hand, deosil, while the group is lead in a chant of some sort. The listing of Goddess or God names is sufficient. As the petitions are passed the chant is lead faster and faster. The group will invariably pass the papers faster, as well. When the leader feels the energy built up sufficiently he or she begins to move the group in a circle, deosil, by a sort of follow the leader activity. Hand motions or taking hold of the individual on the right are usually sufficient to start the dance.

The group is lead at least once around the circle, at the pace already established by the chant, then, lead inward to the center of the circle to deposit the petition in a fire or burning cauldron. Depositing the petition automatically focuses the energy to the place where the petitions are dropped. Still, it's a good idea after the whole group has been lead back to their original circle to have them release the excess energy into the ground.

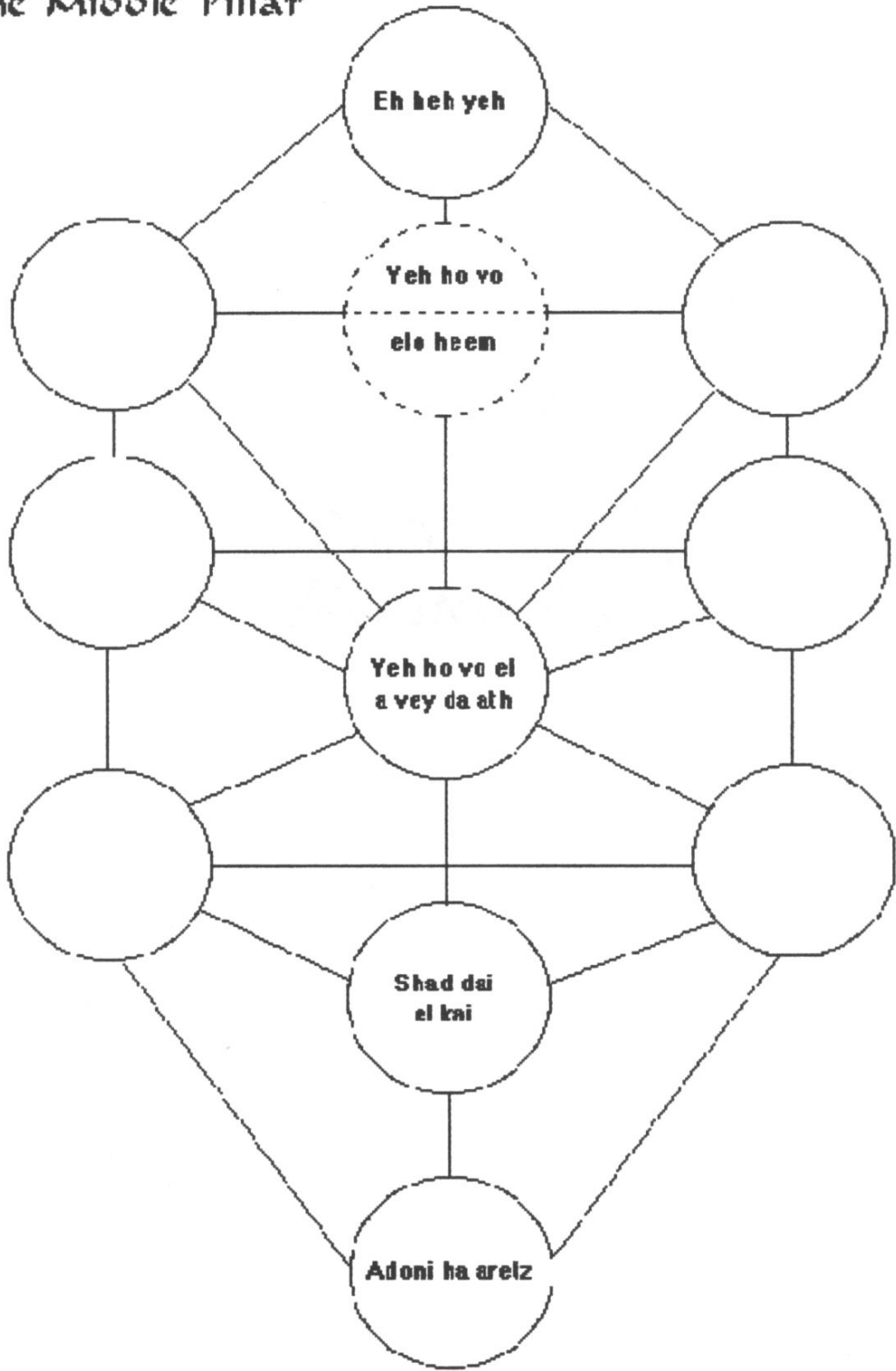
Variations on this can be devised fairly easily. The Spiral Dance is similar in a fashion to this type of energy building, but more complex. It may be a good idea to get one of the descriptions already published and practice with a group of friends until it is well understood or attend a group function where one can learn it well. Doing the Spiral Dance for the first time with a group, unprepared, can get to be a bit embarrassing for the leader.

Circle of Song compiled by Kate Marks, Spiral Dance by Starhawk and some of the materials available on Sufi dancing have descriptions of the Sacred Serpent Dance or Spiral Dance.

Note: When any meditation is completed, it is responsible to **guide the group back to full consciousness**. This can be done by leading them back slowly to open eyes, movement when they are ready and even encouraging a little jocularity when appropriate. Taking a libation can be an effective means to getting everybody back. It should be a gentle but thorough activity.

A cone of power needs to be used for something. The focus of the energy should be determined before the ritual begins. A cone of power left hanging in the air is like a carefully nurtured crop left to go to waste. It is important to release excess energy but participants are exhorted to keep what they need for themselves.

The Middle Pillar



Section Six

Divination

How the Unseen Communicate

Introduction to Divination

There are so many forms and methods of divination that it's impossible to discuss them all in a short essay or even in a whole book. (See appendix C). One can even devise one's own. Divination is the practice of seeking information from the divine. Getting information from the other side of the veil is easy. The hard part is to interpret it and use it. As with any form of omen, the information is highly personalized. It doesn't mean much to any but the one or ones it's meant for.

Most of the really common methods of divination in the western world are also disciplines for the purpose of introspection and reception of guidance from the unseen. Tarot, Rune casting, Bibliomancy, I Ching, Numerology, Weiridon Bones, Spirit or Totem cards... they are all used for divination. However, they are most capable of teaching one a great deal about themselves and the nature of things. They are much more than fortune telling devices.

Some people will use divination to make life fuller or nicer by knowing when to bet or to begin a project. These are valid uses, although they can be very easily taken to an extreme. One can become a 'divination junky'. It's a dangerous tendency we can develop to the point where we won't take a step without the oracle. Some go so far that they begin to take no steps.

Divination does not produce exact results such as 'there will be this occurrence at this time and will bring about exactly such and such'. Rather, divination provides information about trends and tendencies or probabilities if the current path is held to. One can easily change the path if one so chooses. New factors can be introduced that change the outcome.

If one wants to know the outcome of a new relationship, one can divine it. The answer will provide some possible options or give some information about the foundation the relationship is building on. It will not tell the querent the future of the relationship. The future isn't already decided. According to theories on quantum physics, the past may not be either.

Results of a divination can be uncanny but so can coincidence. We call it synchronicity of fate. It is wisest to observe the hint, the suggestion and the warning when divining. Divining for one's self can be particularly difficult as we tend to be less than objective about ourselves. We often hear and see only what we want to. If we are in the mood to see gloom and doom we will, whether there are clear indications by the divining tool or not. By the same token, we can deny what is obviously a warning.

A basic rule of thumb in divining is to limit the times one asks to three and to let the second two times be for clarification. Divine beings don't like being pestered for answers any more than parents in the grocery store do. It is also suggested that one picks several different types of divination so that one can be checked against the other. Another rule of thumb is to make the question as specific as possible. For instance, it would be kind of silly to ask if there is a love in the future. The future is probably a very long time. Besides, who wants to know there won't be one! It's better to ask about a specific period of time and to specify the sort of love interest a person is seeking.

Better yet, the love interest can be sought through magickal means and the divination saved for things like "when is a good time to take that spiritual journey I've been planning and what advice is offered concerning that journey?" Forward are some instructions for a few divination methods. All of them are best used in a duly cast circle.



Omens

The full Moon, grand and gorgeous, is at ten o'clock in the slightly cloudy November sky. The shadowy filaments of cumulo nimbus pass over her face quickly. Two people are discussing a project which has just gotten underway. The two, by pure synchronicity, have Hawk for a last name. One Hawk says to the other, "Look! there are horns growing on the Moon.

For a few moments it looks very much like a set of curving bovine horns but the clouds are moving very fast. The horns spread out across Her face and the tips feather out. The base of them falls lower and feathers as well. The image is transformed into a perfect silhouette of a hunting hawk. There, it poises for long moments. The two Hawks on the ground sit staring in awe.

It was a propitious **omen**. Rather than sitting back on one's rear end, overconfidently assured that the thing is well omened and therefore must become, one gets busy putting everything behind the positive word from the unseen. That's what the Hawks did. It was a sign that the project was worth putting a lot of effort into.

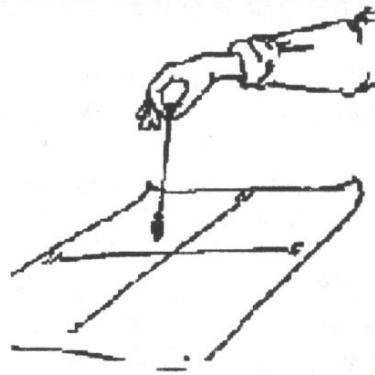
An omen is anything that happens spontaneously and has meaning. One can ask for a sign or an omen during a spell or ritual where appropriate. Usually, omens come unbidden and can be rather private little things. Sometimes they bowl us over, awstruck. It's one of those things 'where you had to be there'. Other people don't usually get excited about any omens but their own. Omens aren't real good for proving a thing because of that disinterest and because they are only signs that a thing has potential. They are from the God/dess. Don't forget to say thank you.

Pendulum

1. Draw nine inch vertical and horizontal lines on a surface that cross each other at the center, as illustrated.

2. One line is affirmative and the other negative.

3. Dangle a small object over the center of the crossed lines on a string that is heavy enough to hold the string tight. Hold the pendulum still as possible.



4. Concentrate upon a question or a portion of the question that can be answered with yes or no.

5. The pendulum will usually start moving in small circles and then begin to swing in one direction or the other. If it will only swing diagonally across the lines, the answer is that there is a possibility... "maybe". If it continues to turn in circles the question is unclear.

6. Continue asking yes / no questions in a series that lead to the full question being clarified if the question is a complex one. Be considerate of the Divine patience.

7. If the querent wants information from a specific deity, appropriate incense, oils, candle colors and requests should be applied.

8. Thank the unseen and possibly pour a libation or make a small sacrifice such as flowers, food or salt.

9. Meditate upon the answers derived of the divination.

Bibliomancy

1. Choose any book. There are books designed for the purpose that are particularly effective.

2. Meditate upon the question.

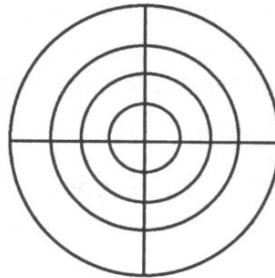
3. Begin turning the book around and over still meditating upon the question.

4. Open the book when ready and place a finger inside it.

5. Read and contemplate the word or passage where the finger landed. If the text doesn't apply to the question read the text surrounding it and think carefully about what you have read.
6. If the text still seems to be too obscure repeat the operation. Still keeping in mind the first text ask for clarification.
7. If there is still no clarity the operation may be repeated once more for clarification.
8. If the question still remains unanswered set the book aside and spend some time thinking about what you may be avoiding of the answers you have received and how the text may be differently interpreted.
9. Thank the unseen and possibly pour a libation or make a small sacrifice such as flowers, food or salt.

Falling Feathers

1. Acquire an equal number of dark and light feathers that are about the same size, preferably as long or longer than the palm of the hand. If dark feathers can't be acquired dyed ones are just as effective. These are often available in craft stores. There should be at least eight.
2. Draw four concentric circles about the length of a feather apart, resembling a target, on a surface that can be laid upon the floor at your feet. Draw a line from East to West bisecting the circles. Draw a line from North to South quartering the circles.
3. Stand facing East across the drawing with the feathers held loosely in one hand over the center, quill end up. The dark and light ones should be well mixed.
4. Consider the question or advice being sought and drop the feathers from shoulder high onto the floor.
5. The feathers will fall some in the circles and some outside of it. It is obvious that this method would not be particularly effective in a breezy place.



6. If no feathers land on the circles gather them and cast again. If this happens three times in a row, choose an entirely unrelated question and save the first one for another time. This is not the time to ask the question.

7. Examine the feathers in the center first. The center is where the closest elements in time and relation to the question lie. Dark ones indicate unknown quantities or elements the querent is unaware of. Light ones indicate factors that are known by the querent. If there are more dark than light, there are more elements unknown to the querent. If there are more light ones, the querent has a clear perception of the circumstances. This method might be quite effective in business and financial decisions as it indicates whether the querent has been, so far, reading the circumstance clearly. If there is one dark feather in the center it indicates that someone is possibly deceiving the querent.

8. The next feathers out are read by the direction they land in and how close they are to the center circle without touching it. East is intellectual influences. South is action based influences. West is emotional influences. North is spiritual influences. If dark feathers land in the South, for instance, the querent may have made an undesirable action that would hinder a propitious outcome. Some corrective action such as an apology or munitive repairs may be indicated. Perhaps the action has no repair possible and the thing should be given up as an unlikely prospect. A dark feather in the East, close to the center, indicates that the querent is intellectually unprepared to pursue the prospect and needs more information or education. If a dark feather lands in the North, close to the center, the pursuance of the activity may be ill advised as it is not appropriately motivated. If a dark feather lands in the West, close to the center, the querent has an emotional investment that may hinder objectivity.

9. The furthest out feathers, no matter how far away they have fallen, indicate the sort of longer term outcome the querent might expect. Read them in the same directional manner as above. Light feathers can indicate right motivation, right action, right emotional balance and right intellectual preparation.

10. If two feathers fall interlocked, consider the elements of the question they represent to be married in some way. For instance if dark and light feathers interlock in the center of the circles, there is a strong possibility that someone has only provided part of the information but left out something important. The querent should

pursue more information before making a commitment. If more than two sets of feathers have interlocked, the querent may have been holding them too tightly and should cast again.

11. Correlation to directional interpretation in other areas of study can help the querent develop more specific and effective interpretive skills.

12. This is an East oriented divination method. Appropriate incense and oil offerings are indicated.

13. Always meditate upon the outcome of a divination.

Scrying

Scrying is the art of divination through a focus point; visualizing the events of the past, present or future. The art of scrying has been one of the few magickal tools that has not been wiped out by Papal Bull. It's been used through the ages and has employed various "mediums" for the focus point. Mediums such as the sky: reading various clouds, dark liquids, oil on water or ink dissolved into water, crystals, crystal balls and various gems, cards, animal and human entrails have all been used for this process. The focus here will be on dark liquids and crystals. In any case, the technique is the same.

In selecting a scrying medium, the choice is usually left up to the person doing the operation. If one chooses a crystal, it will be more sympathetic if it is made of beryl or perhaps black obsidian. The bigger the better, but remember: the bigger the more expensive. If one selects a mirror, it is suggested that one follow the consecration ritual and building of a magick mirror in Scott Cunningham's book, Spell Crafts. Lastly, if one decides to use a scrying bowl, the bowl should be made of black glass.

Consult the Celestial Guide and ensure that the Moon is not void of course (V/C). Select a day and hour suitable for scrying. Moon hours and Moon days are best. Also, it is best to have the moon waning not waxing. To boost the ability of the operator one should select "psychic power" or a specialized divinitory incense and oil for use while scrying. Lastly, the light should be dim and at right angles to the crystal, mirror or bowl with a black background.

As always, scrying is best done in a duly cast circle. Ground and center. Raise the cone only if it is necessary i.e., very important events in a nations future. The technique is to gaze, not stare, at the object. Relaxation and visualization are most important.

At first, a person may see a cloudy haze on the surface of a mirror or scrying bowl or, in the case of the crystal, deep within. Next, a person may see a rainbow radiating out from the center. It is common for a person to only see these kinds of visual effects for the first few encounters with scrying. One must expect a vision, not demand one. Demanding or willing a vision will only make it harder to relax and the scryer will see nothing. With practice clear visions will come.

Oracle in a Tea Cup

As with any oracle, where omens are taken from random falling objects, tea leaves can deliver a simple or complex reading. Preparation for a tea leaf reading can be an enjoyable experience in itself. The querent is offered a cup of tea served in old fashioned style. The cup should be shallow and bowl shaped, accompanied by a saucer. The tea can be coarsely cut and just about anything one wishes to make tea of: regular tea, mint, peppermint or even dandelion, for that matter. One does not strain the leaves however, but lets them settle to the bottom of the cup.

The querent drinks the tea leaving about a teaspoon in the bottom. Then, the querent swirls the cup with the receptive hand vigorously three times widdershins (counter clockwise) and upends the cup on the saucer to drain. The reader then turns the cup three times widdershins in a screwing motion on the stationary saucer and turns it up to read it. The handle is pointed toward the reader. Reading is done by discerning images in the tea leaves scattered over the cup (reading surface).

As with other divination methods, where the images appear on the reading surface matters. The closer to the rim, the nearer the event in time. In the bottom of the cup, most images would be read as less positive, except for cows. They foretell prosperity anywhere. Leaves near the handle are nearer to the querent's home. Those on the left speak of the past and those on the right foretell the future. Any leaves on the very rim speak of the things being urgently near but no images are taken from them.

Tea leaf patterns in a single cup are always read as related to one another. This is one divination method that does not lend itself well to clarification through reading more than once. The next cup will deal with an unrelated circumstance. This method might be good when dealing with a divination 'junky'...how many cups of tea would a person want to drink at one sitting. (See Herbs) hint hint.

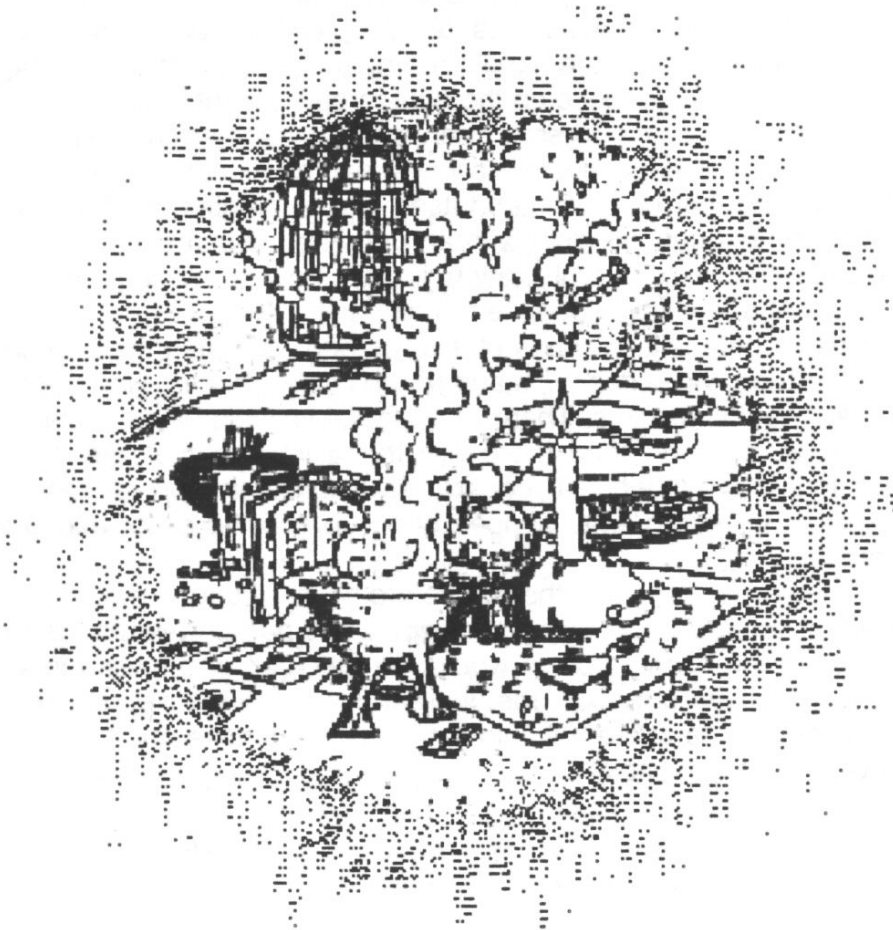
We could begin here with a series of images and their meanings, such as dots standing for good fortune, while dashes stand for obstacles, but we won't. Reading tea leaves is not unlike reading dreams. There are general associations people make with certain shapes or images and then there are those images that mean something different to each individual. Good tea readers rely upon their own impressions. One could make a journal to record what shapes bring up specific associations so as to maintain consistency.

When the reading is complete, the leaves are scraped onto a swatch of paper or cloth and tied with a thread. If the tidings are good, the querent would then keep the packet until the foretelling comes true. It would be unfolded and tossed into water or earth at that time. If they are not good, the querent can throw the packet into a hot fire to burn it up completely. The querent would then scry the smoke and fire for solutions or changes to avoid what is foretold.

Ouija Boards

These don't work in a duly cast circle. One is calling upon whatever is out there to answer. The circle would disallow any being that was not invited to join. Mischievous and even malignant beings are often drawn to the Ouija board. They are capable of lying and becoming obnoxious. One can have difficulty controlling such beings.

The board should be made under the correct auspices in order to manage it and derive valid results. The boards on the market are generally produced as gaming boards or toys. These aren't made with any intent to control their use. It is possible to consecrate a board and to use other magickal means to enforce one's will upon the board's activity. The board need not be feared, but it would be wise to learn how to manage it appropriately. A study of Ceremonial Magick and Goetic Magick might be indicated if one wants to become effective in the Ouija board's use.



Tarot Basics

The word Tarot comes from the Italian Tarocchi. These are the oldest playing cards still in common use. They are still used for card games. Tarot are the basis of a branch of the fortune-telling art. It was brought from the East to Italy in the fourteenth century by Gypsies or returning Crusaders. The origin of the cards is obscure and theories that the Tarot are based on the Hebrew Quabala or on Egyptian or Hindu mythology have not been conclusively proven.

The Tarot deck consists of 78 cards, which are divided into two distinct groups. The Minor or Lesser Arcana, the precursor of the modern deck, is made up of fifty six cards divided into four suits. The wands suit corresponds with the modern clubs suit, cups with hearts, swords with spades and pentacles with diamonds. Each suit has fourteen cards. There are numbered cards from ace to ten and four unnumbered face cards: king, queen, knight / prince, and knave / page / princess. (The four knave cards have been eliminated in the modern deck.)

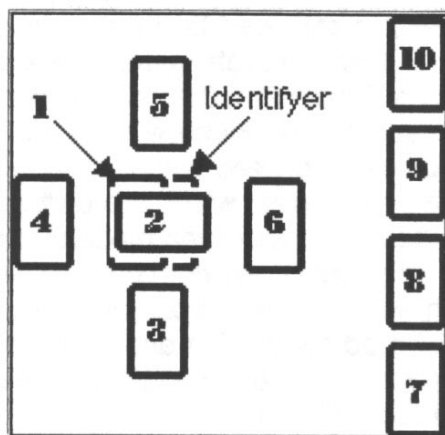
The Major or Greater Arcana, consists of twenty two cards, each bearing a title and a picture. The symbolism of the Major Arcana has fascinated writers and psychologists. Many assume that such pictures as the Hanged Man, the Wheel of Fortune, Judgment and the Moon are medieval allegorical representations of virtues and vices (and life and death dealing forces). Twenty one of the cards are numbered. The twenty second card, the Fool, numbered zero, is analogous to the modern joker.

In fortune-telling, either the full pack or the Major Arcana alone is used. The relationship of one card to another, as laid out in a number of different configurations, is as important as the significance of each individual card.

There are several decks that have some fame. The Waite Deck (A.E. Waite) is probably the most famous deck, due to it being the first commercially available deck. Tarot Of The Witches (popular among Witches) by Ellen Cannon-Reed and Aleister Crowley's deck called the Thoth Deck.

Thoth was the Greek name for the Egyptian deity Djhowtey, god of learning, wisdom and magic. In late Egyptian mythology, he was the creator and orderer of the universe and the inventor of writing, arithmetic and astronomy. Thoth was depicted as an ibis-headed man carrying a pen and an ink holder or as a dog-headed baboon. In the Hellenistic period, he was identified with the Greek god Hermes and, in later European lore, with Hermes Trismegistus, patron of magicians. "The Book of Thoth" is a traditional name for tarot cards. The thing to remember when choosing a deck is that it has to suit the reader. Some say the deck will talk to the reader and they will know. There are many forms and systems for reading the cards. The one discussed herein will be the Modified Celtic Cross.

The Modified Celtic Cross



Position definition

The card called the *identifier* is a card chosen to represent the person asking the question. This represents all of what that person is.

The card laid in the *first position* in this spread represents the current position of the Querent. (The person asking the questions). This represents thoughts, emotions and conditions they are in right now.

The card laid cross wise to the first card, in the *second position*, is said to Cross the querent for good or bad. This card represents the influences that are in the path of the querent. This card is usually read right side up.

The third position is the basis of the question. It is said to be below the querent. It indicates the reasons the querent is in the position they are in right now.

The fourth position represents the distant past with regards to the question and the querent. It is said to be behind the querent.

The fifth position shows the influences just now coming into being. This position is said to be above the querent.

The sixth position shows the influences that are further distant and are changeable. This is said to be before the querent.

The seventh position represents the querent's inner fears about the question asked.

The eighth position represents the querent's environment. This could be physical, mental or spiritual environment.

The ninth position indicates emotions with regards to the question.

The tenth position is the final out-come card. If the querent does nothing to change the future by acting on the present, this is what will happen.

This is the most common definition of positions, however, many choose to define them differently. The only true rule of thumb would be to remain consistent.

Definitions

The cards have two directions, up and down or, if one prefers, right side up and reversed. Instead of a lengthy dissertation on each card the following is narrowed down to one word for each direction.

Major Arcana

<u>Card</u>	<u>Up</u>	<u>Down</u>
Fool	Beginnings	Endings
Magician	Anything possible	Abuse of power
High Priestess	Hi Spiritual Intuition	Superficiality
Empress	Property	Waste
Emperor	Authority	The need to conform
Hierophant (High Priest)	Conformity	Originality
Lovers	The Greater View	Indecision
The Chariot	Achievement / Control	Wastefulness
Strength	Will Power	Severity
Justice	Judgment	Injustice
Hermit (Seeker)	Esoteric knowledge	Objection
Wheel Of Fortune	Change	Stagnation
Hanged Man	Enlightenment	Ridged thought
Death	Sudden change	Destruction
Temperance	Harmonic balance	Unbalanced
The Horned God (Devil)	Material concerns	Dark side of nature
The Tower	Destroy to rebuild	Needless ruin
The Stars	Inspiration	Pessimism
The Moon	Intuitional thought	Stagnation
The Sun	Attainment	Disappointment
Judgment	Achieved goals	Regrets
The Universe (The world)	Triumphant fulfillment	Ultimate failure

Minor Arcana

Wands

Ace	New thought	Stagnation
Two	Achievement / Movement	Bad ending / Ineffective
Three	Help / Direction	Careless / Skill wasted
Four	Guidance / Harmony	Instability/ Imperfection
Five	Opposition / Changes	Peace / Harmony
Six	Success / Growth	Blind / Loss
Seven	Inner strength / Valor	Failure / Discredit
Eight	Swift movement / Growth	Insecurity / Plodding
Nine	Potential / Independence	Inferiority / Illusion
Ten	Thoughts made real	Failure / Grief
Princess (F) - 35 Blonde	Uses mind well	Unused talents
Prince (M) -35 Blonde	Uses mind well	Unused talents
Queen (F) +35 Blonde	Woman of business(boss)	Bad for Business
King (M)+35 Blonde	Man of Business(boss)	Ruthless in business

<u>Card</u>	Minor Arcana cont... <u>Up</u>	<u>Down</u>
	<i>Swords</i>	
Ace	New action / Triumph	Inaction / Stagnation
Two	Will power / Recognition	Weak desire / Little action
Three	Sorrow / Upheaval	Confusion / Upset
Four	Rest / Truce	Unrest / Indiscretion
Five	Purifying / Tempering	Cruelty / Loss
Six	Rebirth / Severance	Difficult circumstances
Seven	Bad luck / Unstable	Stable action / Needed help
Eight	Worry / Legal action	Release / Freedom
Nine	Despair / Tragedy	New hope
Ten	Depression / Ruin	Coming out of Ruin
Princess (F) - 35 Redhead	Quick action(forethought)	No forethought
Prince (M) - 35 Redhead	Quick Action(forethought)	No forethought
Queen (F) + 35 Redhead	Intensely Perceptive	Ill tempered
King (M)+35 Redhead	Male In Authority	Abuse of authority
	<i>Cups</i>	
Ace	New emotion beginning	Lack of emotion / Egotistical
Two	Inspiration / Kindness	Misunderstanding
Three	Fulfillment / Emotional control	Over indulgence
Four	Devotion / Forgiveness	Tyranny / Worry
Five	Anger / Loss of emotion	Damage done / hope
Six	Balance / Upliftment	Disappointment / Stifling
Seven	Illusionary / Mirage	Emotionally strong / Secure
Eight	Disappointment	Material pleasure
Nine	Wish come true	Lack of fulfillment
Ten	Excitement / Realization	Depression / Sadness
Princess (F) - 35 Brown	Quick to Emotion	Negative emotion
Prince (M) - 35 Brown	Quick to emotion	Negative emotion
Queen (F) +35 Brown	Mother aspect	Bad mother aspect
King (M) +35 Brown	Father Aspect	Bad father aspect
	<i>Pentacles</i>	
Ace	New prosperity	No source of income
Two	Acknowledgement / Hard work	Disorganization / Weakness
Three	Skill / Talent	Inexperience / Greed
Four	Security / Materialistic	Loss / disorganization
Five	Loss of money / Trouble	Stinginess / Karmic lesson
Six	Prosperity / Success	Failure / Insecurity
Seven	Achievement / Growth	Anxiety / Impatience
Eight	Preparation / Prudence	Shortcuts / impropriety
Nine	Material gain / Fertility	Difficulty / Rash decisions
Ten	Wealth / Stability	Lethargic / No growth
Princess (F) - 35 Black	Student	Lazy person
Prince (M) - 35 Black	Young Employee	Out of work
Queen (F) +35 Black	Generous	Greedy
King (M)+35 Black	Financial Ability	Stingy / miserly

Alternative Meanings for the Court Cards

Wands

Princess (Page or Knave)	Thought takes sudden form	Makes sudden stop
Prince	Thought manifests	Thoughts are false
Queen	Concept formed	Not Practical
King	Concept forming	No concept

Swords

Princess (Page or Knave)	Action has taken place	No action
Prince	Action forming	No formation
Queen	Action just beginning	Undirected will
King	Stage of Creative urge	No action

Cups

Princess (Page or Knave)	Emotional concept	Concept not workable
Prince	Emotion has manifest	Has not
Queen	Emotional concept begun	False ideas
King	Concept beginning	No concept

Pentacles

Princess (Page or Knave)	Physical thing in form	Not meant to be
Prince	Concept in physical	No shape to concept
Queen	Physical concept begun	No concept
King	Physical creative urge	No beginning

Notes on the Tarot

When laying a spread, one first notices if there is a predominance of types of cards. For instance, if there is a predominance of Major Arcana, the reading is more in relationship to the querent's karma. A predominance of court cards would mean the querent is dealing with a lot of people. A predominance of one suit or another would indicate whether the person is dealing with their physical world or money: pentagrams, emotional or medical problems: cups, business or institutions of higher learning: wands, actions or will for good or bad, swords.

Numerology also is an important factor in reading the Tarot. Below are guide lines for the cards:

Ace's
Two's
Three's
Four's
Five's
Six's
Seven's
Eight's
Nine's & Ten's

Beginnings
Unions
Fertility / Stability
Rest
Hardship (except the sword)
Outward octave of Three's
Slow / delays
Patients
Completion / Mastery

Section Seven
Candle Magick

Candle Magick

As in ancient times, before civilization, fire has always been used to promote a feeling of safety and warmth. When our forebears found that sticks in the fire would burn longer and brighter with the fat from a kill on them, the first candles were born. Fire has always held a sacred position in the hearts of human kind. The use of candles, whether from animal fat or bee's wax, were common by the fifth century A.C.E.

In the Middle Ages, they found that bark from trees, berries and other dyes could be added to the fat or wax for coloration. Michelangelo used ores to give candles a blue color. The Catholic Church found that using red candles brought a higher level of energy to their High Mass. Our Wicca mothers used to add hemp or aloe to green candles for financial gain.

With the advent of color psychology, we now know why yellow would be a good color to stimulate the intellect. The full list of candle colors and their associations are as follows:

White	Day - Monday, Planet - Moon, Purity, Truth, Sincerity, High Spiritual Ideals.
Gold	Day - Sunday, Planet - The Sun, Attraction, Persuasion, Charm, Confidence. Zodiac sign - Leo
Yellow	Day - Wednesday, Planet - Mercury, Stimulates the intellect. Anything to do with the mind or the brain, Business, Zodiac sign - Gemini
Green	Day - Friday, Planet - Venus, Vitality, Money, Balance, Zodiac sign - Virgo and sometimes Taurus
Blue	Day - Thursday, Planet - Jupiter, Lighter... Tranquility, Darker... Impulsiveness, Understanding, Patience, Health, Depression, Changeability, Zodiac sign - Sagittarius, The more teal or blue green belongs to Aquarius
Red	Day - Tuesday, Planet - Mars, Lighter... Honor, Love, Morality. Mid rage... High levels of energy, Sexual energy, Darker... Martial pursuits, hate, vengeance, Zodiac sign - Aries, darker red - Scorpio
Orange	Encouragement, Adaptability, Stimulation, Attraction. Zodiac sign - Taurus
Purple	Day - Saturday, Planet - Saturn, Ambition, Power, Royalty, Darker... Restriction. Zodiac sign - Capricorn and Pisces. The more lavender belongs to Libra
Brown	No day or hour. Planet - Earth. Keeps things as they are, The darker the color the more stagnant things become.
Black	Reversing, absorbing
Silver / Gray	Cancellation, Neutrality, More Silver... true Moon Psychic Powers, Zodiac sign - Cancer

The following is a list derived from several teachers and the authors own experience:

Table Of Mental Poisons

- | | | |
|----|----------|---|
| 1. | Emotions | Resentment, Bitterness, Hatred |
| | Symptoms | Skin rash, Blood disorders, Boils, Allergies, Heart disorders
Joint pain |
| | To Cause | <u>Black</u> |
| | To Cure | <u>White</u> |
| 2. | Emotions | Confusion, Anger, Frustration |
| | Symptoms | Common cold, Pneumonia, All respiratory problems, |
| | To Cause | <u>Red</u> |
| | To Cure | <u>Green</u> |
| 3. | Emotions | Anxiety, Impatience, Greed |
| | Symptoms | High blood pressure, Ulcers, Near sightedness, Deafness,
Heart attacks |
| | To Cause | <u>Orange</u> |
| | To Cure | <u>Blue</u> |
| 4. | Emotions | Cynicism, Pessimism, Defeatism |
| | Symptoms | Low blood pressure, Anemia, Polio, Diabetes, Leprosy, Kidney
disorders, Low income |
| | To Cause | <u>Dark blue</u> |
| | To Cure | <u>Pink</u> |
| 5. | Emotions | Revulsion, Fear, Guilt |
| | Symptoms | Accidents, Cancer, Bad Blood, Stammering, Poor sex life,
Failure, Poverty |
| | To Cause | <u>Sick yellow/green</u> |
| | To Cure | <u>White</u> |
| 6. | Emotions | Antagonism, Inferiority, Introversion |
| | Symptoms | Allergies, Headaches, Heart murmur, Accidents, Lack of Friends |
| | To Cause | <u>Gray</u> |
| | To Cure | <u>Yellow</u> |

There are several very good books on Candle Magick, but the author's favorite one is The Candle Burning Encyclopedia by Tina Ketch. It may be geared a little more to Christianity than Wicca, but the colors and causes hold true. It is also cross referenced and indexed.

Why does Candle Magick Work

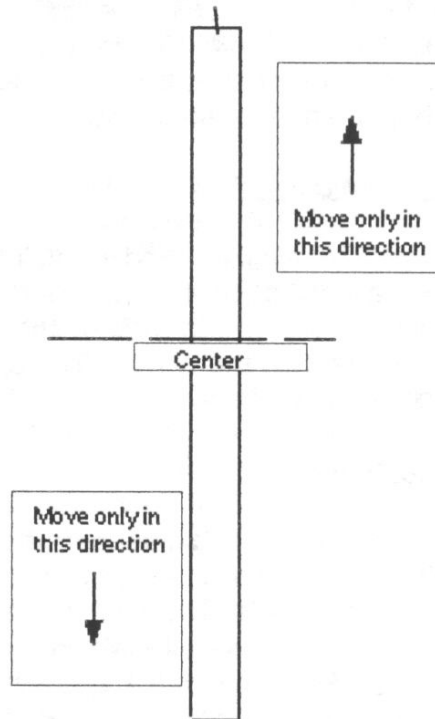
As a candle burns, it releases not only its wax, but its color into the atmosphere. What ever has been connected with the candle, the form of embedded energy or symbols written on the candle, will transmigrate to a plane where it can do what one has intended and focused on it doing. A candle, like everything else used for a magickal purpose, has to be consecrated. One uses the general consecration for candles. They are creatures of Fire or of Art.

After consecration, a candle must be dressed. This consists of anointing the candle with a special oil one has chosen for the purpose in mind. If one is drawing money, "Money Draw" is suggested. If one is healing a friend, one would use "Health" oil. The recipes for these and other oils and incense are in Herman Staler's or Scott Cunningham's Magical Formulary. Both are excellent.

Dressing a candle correctly requires liberally dabbing some oil with a finger, touching the top of the candle and saying "As Above". Then touching the bottom, one says: "So Below". Starting at the center, one touches the candle with more oil and moves the finger to the top. Then, lifting the finger off and placing it again in the center, stroke the candle to the bottom. One does not move the finger in an up and down motion. This confuses the energies. This activity is continued until the candle is coated.

There are many other things one can do to embed a candle to a specific purpose. One can etch runes in it, engrave a name on it, scratch a purpose for it to perform or place sigils and seals under it as it is burning. The possibilities are only limited by the magickians imagination and skill.

Timing is important in this art as it is with every other (See timing). If one is doing a Solar spell, one consults the table for the proper hour, i.e., Sunday on a Sun hour. One consults the celestial guide to see if Mars and Saturn are not square, in opposition or conjunct to the purpose (unless one is trying to wreak havoc... which is subject to Karmic back lash) and that the Moon is not V/C (void of course). For a spell to draw things, the Moon needs to be "waxing". For a repelling or banishing spell the Moon needs to be "waning".



Simple Spells, Mixed Spells, and Complex Spells

All the formulas given here have the same basic concepts. They are Timing, Intent and Focus. For timing, one would go to the Astrological tables (celestial guide), and a Days and Hours table. For focus, the Magical Herb table would be consulted and perhaps Gems would be included, as well. Last, but not least, one would consult formularies for the appropriate Oil and Incense. (No one said being a Witch is easy). Next, one decides whether the spell is going to need a Deity push (invoking the God and Goddess of choice) or maybe just an elemental. One carefully considers how much power the spell will need (One wouldn't use a nuclear weapon to blow out a match but one does want to make sure that the spell will work).

Simple Candle Spell

A simple candle spell consists of usually one candle of the necessary color, the special purpose oil and the matching incense. The spell will be performed at the correct time, with all necessary symbols engraved on the candle. The candle is lit and allowed to burn all the way down at one time.

Mixed Candle Spells

This gets a little more complicated. There are single day spells, as the one above, three day spells, seven day spells, fourteen and twenty one day spells. The author has yet to see a twenty eight day spell work. (Something about the Moon going full circle, nullifying the spell).

All of the above spells have the same thing in common. They are started on the appropriate hour and last only one hour per day, that is to say... If we are doing a Solar spell we would start on a Sunday, in the first hour (Sun hour for that day) and let the candle burn for only one hour. The next day we would light the candle in the first hour which would be a Moon hour on a Moon day. Lastly, we would light the candle again on the first hour of the last day and that would be a Mars hour on a Mars day, letting the candle burn all the way down on the third day. Another way to do a multiple day spell is to mark the candle in gradations for each intended day and burn the candle(s) down to that mark.

Note: **One never blows out a candle.** One snuffs it. Blowing out a candle finalizes the energy, not to mention angering the Fire elemental. The only time one would blow out a magickal candle is when there is the necessity for an emergency stop. There is always a backlash.

Regardless if the Moon is V / C on any of the other days, one would still follow through as long as the spell was begun when the Moon was in a positive aspect to the intent. Adding power is really a simple process. Before starting the spell one writes a chant to be read upon lighting the candle each day.

Once the process of the spell is underway (the candle is lit) one could write a petition to a Deity or an elemental using Dragons Blood Ink on parchment and burn it with the incense in the thurible. Further, one could use a sigil or seal and do the same thing. A sigil or seal can be placed under the candle and burned later after the spell is complete. The combinations are endless.

Specific gems and stones can be placed around or near the candle to give it more power. Herbs can be embedded or sprinkled around the alter area for more potential.

Complex Candle Spells

Complex candle spells require some space. One builds a "world" with candles and influences it by moving the candles around as one would have events move on the physical plane. When candles move toward something, that "thing" is getting closer to the person the spell is for. As the candles move away from a person, that "thing" is moving away, in turn.

In a complex spell, there are many factors to contemplate. What color candles to use for what, which different incenses and oils for what candle and how many different sigils or seals would be necessary. Before attempting the complex variety it is suggested that one carefully read and understand all the information there is available. These are the hardest to reverse.

Examples of complex candle spells

You are going on a trip with a friend and you want some protection. First, gather the things you will need for the spell. A small map of where you are and where you are going will be necessary. The astral candles for your friend, yourself and your destination are necessary. You will need a candle for protection while traveling (yes, there is a candle color for that.). Include incense and oil for your friend, yourself, your destination and for traveling. You may want an extra thurible for this. Maybe some herbs, stones and/or sigils and seals are indicated.

Casting a circle is not necessary, but recommended. Consecrate candles. Draw each of your names on the respective candles that represent the two of you. On the destination candle, draw the name of the destination. On the protection candle, you may want both of your names and the destination on it. Dress the candles. Place the destination candle at the destination on the map. Place your protection candle and the candles that represent the two of you in the city where you will begin your journey. Light the incense for the both of you and add some protection incense. Light your candles.

You may want to do this over a period of time or all at once. It would depend on how complex you want to be. Move the candles that represent your friend, you and the protection candle along the route you are going to take. When you get to your destination on the map light the destination candle and add some more protection incense to the thurible. If you have more than one thurible, then light up all the incense as needed.

As you can see we have made the map the "world" and manifested protection in this "world". This is a good example of as above, so below. There are so many different ways of doing these types of spells. To give a person a specific spell would be pointless. You need to do it for yourself. These are just some ideas, formulas and magickal theory. With this format you can make your own and have them work much more effectively.

Generally a candle spell looks like this:

- Gather materials i.e.,
 - choices of candle colors, oils, incense, inks, tools to engrave candles, sigils or seals, paper, etc.
- Make decisions; to invoke and God or Goddess, elementals, timing, space requirements...
- Casting a circle is not necessary but recommended.
- Consecrate candle
- Write on candle (if desired)
- Dress Candle
- Write petition (if using one)
- Add incense to thurible
- Light Candle and meditate on intent
- Burn petition in thurible (if using one)

When the spell is complete, if one is trying to invoke something, one casts the ashes to the wind and buries the excess wax in a secret place. If one is banishing something, one throws the remains in the garbage.

To reverse a candle spell

(this works for most other spells as well)

One gathers all melted wax, burned incense, recopies all sigils, seals and even the chant used in the spell one wishes to reverse or stop. Sometimes it isn't available due to throwing things to the wind or putting things in the garbage. It is imperative to get all one can! A gray candle, reversing oil and incense are necessary.

On a waning Moon, one duly casts a circle, placing the gray candle in the middle of the altar. All the items from the spell one wants to reverse or stop are arranged around the gray candle.

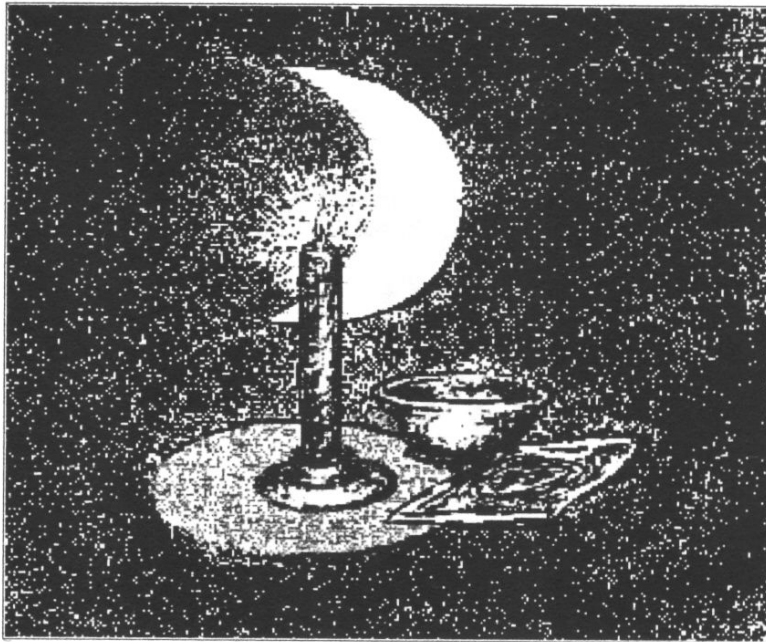
Using the athame point at the gray candle and say:

**These things have I enmagicked be, will now cease to exist,
Go back the way you have begun, cease now and desist.
With harm to none and no alarm, the energies dissipate,
Return all things now as they were, I relinquish them to fate.**

Nema, Nema, Nema

(make banishing Earth Pentagram and light candle.
Let it burn all the way)

For further reading consult Tina Ketch's, Candle Burning Encyclopedia, Ray Buckland's, Candle Magick, and Tarot Star's, The Witches Spell Book. For making incense and oils Herman Slater or Scott Cunningham's, Magickal Formularies.



Section Eight
Magickal Writing
&
Scripts

Magickal Writing

Many scripts can be used as Magickal alphabets, but most are actually pictograms or petroglyphs borrowed from ancient forms of writing in other languages. A petroglyph or pictogram is a symbol for whole ideas rather than letters or words. In Egypt, hieroglyphs were used to communicate and keep records. Because they were more specific in their individual meaning and more consistent, these were a step up the evolutionary ladder from a petroglyph.

The scripts one sees in various texts about Wicca are predominantly drawn from a pictogram form of writing and the letters of the English alphabet assigned to around twenty four of the characters. Some pictogram and petroglyph type writing systems can possess characters numbering in the thousands. Hieroglyphs, Runes and modern imitations of such writing systems are included in a collection of possibly hundreds of different forms of codifying for the purpose of Magick.

Part of the Ceremonial Magickal writing system is composed of Hebrew and some of it is developed out of sigils (Astrological system of Magick through the use of squares, See Sigils and Kameas). Much of it defies comprehension without training in Ceremonial Magick. It appears to be a combination of codifying drawings from various old systems, some with slight variation and from a variety of astrological notation symbolism.

Symbols or magickal writing are used by Witches to symbolize specific ideas and to focus upon those ideas when writing them. If the student has no way to translate the symbol into a recognizable meaningful idea, it might not be advisable to use it. Sometimes, using something obscure and exotic can pack a thing with a person's intent. If that is the desired result, then the symbol used only needs to be obscure and exotic. The recommendation is, however, to use a symbol, alphabet or pictogram that means something to the user.

A writing system like the Theban Script or one of the forms of Rune are the easiest for us Westerners to connect with, on the whole. We use some symbols such as dollar signs, astrological symbols and specific shapes to mean specific things but, for the most part, we are used to an alphabet type system of writing. There is much to understand about other types (like cultural association and relativity between ideas) beyond just a simple translation of a symbol. One might study the exotic symbols for the sake of building a writing method that incorporates less alphabetical systems.

One can also create one's own symbols. For example: there are four suits in the Tarot. It can be painstaking to write out each one each time one is jotting down a reading. A simple way to do it is to devise a pictogram shorthand or a stylized drawing of the suit's significant symbol.

Pentacle =  (freehand)	Swords =  (crossed lines)
Cups =  (stylized stem glass)	Wands =  (a leaf on a stick)

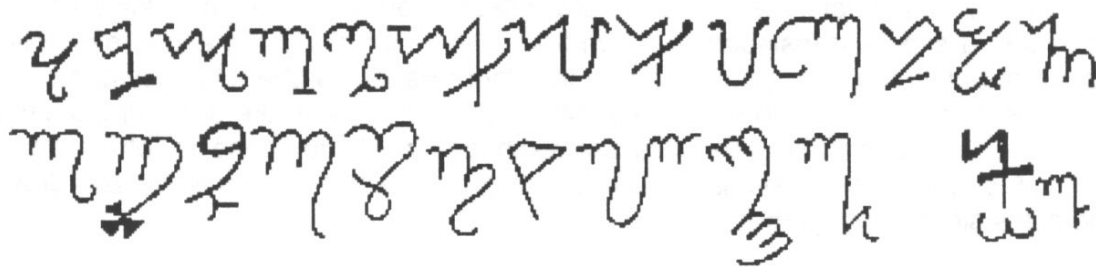
When one becomes adept with the significance of astrological signs, such as planetary influences and deity correlations, one can use the symbols of those bodies to express ideas in a Magickal context. For instance, we see the Mars (Masculine, Aggressive) and Venus (Feminine, receptive, attractive) symbols used frequently in everyday life, even to designate public rest facilities.

Scripts and symbols can be taken from anywhere and used to signify one's thoughts or intent. It might be a good idea to use systems that one can develop a skill with, so that one can read in some fashion what has been written. It need not be readable by any other. Just as with tools, scripts bare no power of their own. They are powered by the users intent and focus or they are empowered by the unseen. In the latter case, an unseen would want to communicate using a method that is recognizable to the querent.

Theban Script

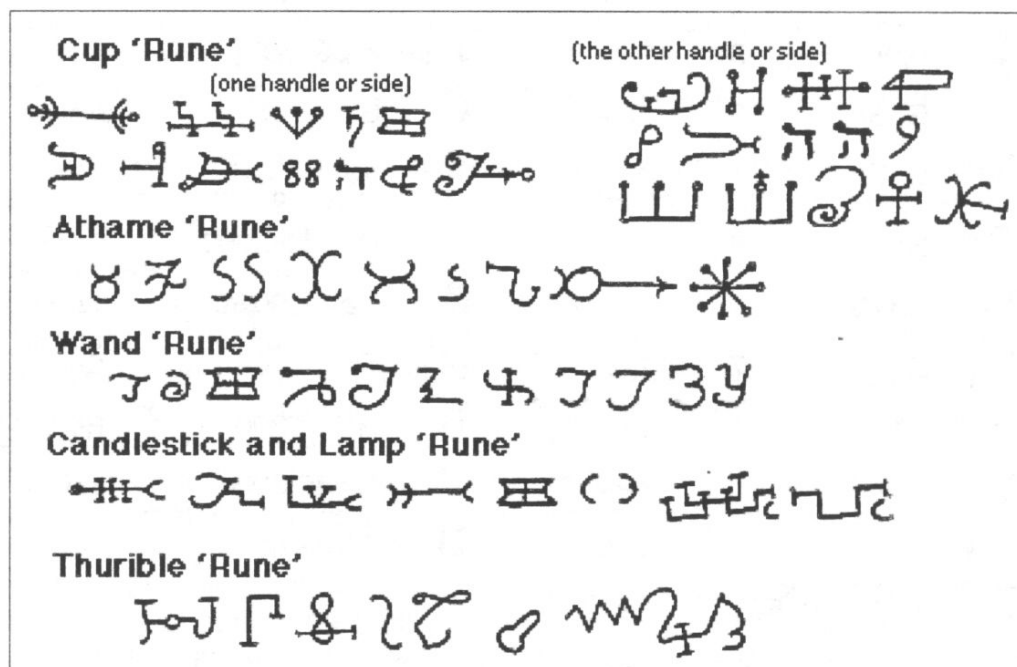
This script is also referred to as the Honorian Script. It's used a lot by Gardnerian Witches. It's even called the "Witches Rune" (although it is not a Rune form) and the "Witches Alphabet". Pope Honorius III is credited with creating it in a grimoire covered with a Papal Bull. Pope Honorius III was a Roman or Italian (nothing to do with Thebes, a city thirty miles north west of Athens, built on Mycenaean ruins of the Thebes that was destroyed in 335 BCE). He died in 1227 ACE. No document written in this script appears before the 1400's.

The document may have been written by one of the anti-popes (there was an anti pope called Honorius). The script may actually have been created by a forger of grimoirs. The mage orders wrote such documents in a consecrated place with consecrated ink on consecrated parchment. These were rare and very valuable. There was quite a market in forgeries. The possibility that Pope Honorius III wrote the grimoire is a slim one but, still possible, as Magick was still acceptable in his time, under certain restrictions. The wealthy, educated elite often dabbled in various forms.



Research from New Standard Encyclopedia Standard Education Corp. New York, Grolliers Encyclopedia Version 6.0.1 Compact Disc, and Magician's Companion Bill Whitcomb.

The following symbols are often included in the consecration of tools by Witches and Ceremonial Magicians. They come from The Greater Key of Solomon translated by S. Liddell Mac Gregor Mathers, published by L.W. de Lawrence. There is no key in the book as to their translation. There are other sources for such so called 'runes' and variations of those shown below. They appear from time to time in the Pagan community passed along by teachers of the Craft. Some may have been derived from the Landsdown Manuscript and similar sources. As the authors are not Ceremonial Magicians and have little training in those disciplines, we cannot pretend to be authorities on the subject of these so called 'runes'



None of these are actually runes. They are not the Theban alphabet and they appear to have been derived from various other symbolic writing systems mixed together such as sigils, astrological notations and combined symbols used by Ceremonial Magicians. They are subject to distortion due to the skill of the copiest or lack thereof. Some of the Hebraic symbols are so distorted, on occasion, as to be mistaken for entirely unrelated symbols. Sometimes unrelated symbols are added to replace others or symbols are left out according to the discretion of the Crafter.

For more scripts and information See Runes in this text, published material such as Buckland's Complete Raymond Buckland, and The Magician's Companion by Bill Whitcomb.

Hebrew Letters, Names and Numerology

The Hebrew alphabet is based on numerology. Therefore, what ever one says or writes has a "magickal" or at the least Quabalistic intention. One can use these letters to write their own name for a talisman or design sigils using the numerology of the letters. This alphabet is frequently used by Eclectic Witches and Ceremonial Magickians.

א	A	1	Aleph	מ	M 40, 600	ם	Mem
ב	B, V	2	Beth	נ	N 50, 700	ן	Nun
ג	G, Gh	3	Gimel	ס	S 60		Samekh
ד	D, Dh	4	Daleth	ע	Aa, Ngh70		Ayin
ה	H	5	He	פ	P, Ph 80,800	ף	Pe
ו	O,U,V,W	6	Vau	צ	Tz 90,900	ץ	Tzaddi
ז	Z	7	Zayin	ק	Q 100		Qoph
ח	Ch	8	Cheth	ר	R 200		Resh
ט	T	9	Teth	ש	S,Sh 300		Shin
י	I,Y	10	Yod	ת	T,Th 400		Tau
כ	K, Kh 20, 500	ך	Kaph				
ל	L	30	Lame				

Runes

Runes are believed to have originated between third and first century BCE. The oldest known, carbon dated inscription, is the Meldorf Brooch (about 50 A.C.E.) said to be of Scandinavian or North Germanic origin. These are often referred to as the "Teutonic" culture. However, "Teutonic" refers to a specific Germanic tribe. Runes were spread to Iceland and more southerly regions of the Atlantic-European coast by Vikings and later, Danish travelers. They may have also been spread by nomadic Germanic peoples, traders in the region around the Mediterranean.

Runes were first taught only to family or adopted apprentices by verbal instruction. At some times, it was considered a mortal offense to write the meanings of the rune characters or to pass them to the non-initiate. Vitki were ancient rune masters. There were wandering tribes called Heruli. The word ErilaR may have originated in the name of one of the tribes. ErilaR is a word used for someone who is particularly skilled in rune craft.

"Rune" means: Mysterium or secrets, a set of verses about a rune character that illuminates it's meaning, a petroglyph or character to identify a particular sound or protoword that is a part of a word of communication, i.e. written language. The protoword is called a "GaldR".

Earliest runes are drawn from nature and legend, such as those about Odin, Tyr, Ing and from Tree Spirits such as Birch, Poplar, Yew, Oak and Ash. Later runes are more abstracted spiritual or emotional states. Runes were used most frequently for divination but also served as signs for magical purposes. Runes are an ancient tool of the Craft and may be much older than the Craft.

For divination, runes are used as "mirrors to catch glimpses of interaction of self and daily life" or methods by which to receive information or messages from higher self or from devine beings. Rune craft may be considered a method by which to read trends that are already set in motion (by earlier acts or omissions, consequences that may be expected or options for further travel). They may also be considered a method by which to embed an abstract idea or esoteric concept into a solid object (to tie the worlds together for a specific purpose). The very act of writing a rune is the act of manifesting or creating a physical manifestation out of an intangible abstract or metaphysical esoteric source. The act symbolizes the will.

Used inappropriately, runes are said to go "underground". Writing them as just language or writing one letter to mean only one sound (piling them together to create words, etc.) only allows them the power to carry ideas of the writer (which is quite a lot of power if one thinks about it). However, written to transfer the true meaning of the rune to an object (embedding) or to read that meaning is far more powerful.

"Know'st how to write, know'st how to read, know'st how to stain, how to understand, know'st how to ask, know'st how to offer, know'st how to supplicate, know'st how to sacrifice." (Havamal, 144)

Runes are divided into groups of eight called Aitter (possible origin of the word for 8). They're also called families. Three runes (sometimes two) lined up from bottom to top, come together in triads of meaning that develop into a phrase that directs the meaning more intensively.

ƿ	ᚢ	ᚦ	ᚱ	ᚲ	ᚷ	ᚹ	ᚺ
ᚋ	ᚏ	ᚓ	ᚖ	ᚗ	ᚘ	ᚙ	᚛
	ᚣ	ᚤ	ᚥ	ᚧ	ᚨ	ᚩ	ᚪ

There is another way to relate the runes to each other, which involves lining up all the runes that share some aspect of meaning. It takes a lot of time and effort to effectively do this. So, most often, the relationships are taken from vertical triads. Ogham is similarly divided and read.

Some types of runes are called The Elder Futhark, The Younger Futhark, The Armenian system, The Anglo Saxon Futhorc and The Celtic system. The Elder Futhark is probably the oldest known system and became primarily used for magical purposes while The Younger Futharc was popular for more mundane purposes. Some question The Celtic version. It may be a distorted version of The Anglo Saxon Futhorc that was formed while it was preserved in secret. It is also called the "Cornish" version and by other names. The Anglo Saxon Futhorc was used as a written trade language and for folk work until Catholics suppressed it in Europe. It actually survived quite long.

The Armenian system originated around the beginning of the Twentieth century when Guido Von List received it in a series of waking dreams from "Havamal". It was suppressed by the Nazi Regime and resurfaced in about 1969. As it was channeled, it is not considered a true Rune form by mundane archeologists. Herr Von List may have actually learned some form of runes at an earlier time in his life. They are remarkably similar to other forms.

As with any thing developed and used long ago, runes spoke of the culture they were used in. They are transformable to current culture, life styles and knowledge. Were one to draw a rune that represented a horse, centuries ago, one would be speaking of: a means of transportation, food, symbol of strength, beast of burden, puller of a plow, a marauding enemy, a hero archetype, half a centaur, etc. There are a lot of different things it could represent now: like a car or even an airplane trip.

There are no books of simple rules to follow in this business. The real knowledge is all around us and inside of us. Using one book like a bible or using one set of rules for every cast of stone, card, bit, or bone is only the pose of wisdom, not the real stuff. Read the books or seek of the teachers, meditate and study upon the world around you to know the runes.

Consider, too, the interesting habit things have of tying together or of being different ways of saying the same thing. Runes have their counterparts in other forms of tools such as numbers, Tarot, Quabala, Gematria and even I-Ching. The symbol doesn't carry the magic. It is the intent and motivation that does.

Most people who write books for the metaphysical field or about magic are just as fallible as the rest of us. Some make pretty strong claims to knowing the only truth. It is wise to question the validity of any statement that says "there is only one perception of reality... and it's mine." In rune books, there is a raging storm of controversy about history and validity of one set or another of runes and versions of meaning. Almost all of the books on the market today have been written by people who are just sure that they are the only one or one of the few who have the true perspective. Of course that's a common behavior of theologians and historians alike. Take your own truth.

Runes for Divination

Rune stones can actually be made of just about anything that will hold the image of the rune petroglyph. They can be made of stone, leather, clay, oven hardened material, metal or even paper. There are those who claim that the rune stones must be consecrated in a certain and specific way and there are those of us who work at creative anachronisms. If one wishes to know the "proper" way, Kveldulf Gundarsson, in his book "Teutonic Magic" has described the method.

The rune casting cloth or board is usually a target like affair with three concentric circles. The inner most one representing the inner most self or spirit. The second representing that level which is most often referred to as the subconscious (the Id-Ego motivational team) or the part that reacts to what the innermost self perceives combined with what conscious mind picks up. The outer most circle represents goals, dreams for the future, ideas that are consciously worked upon and the conscious self.

One tosses out the rune stones onto the rune cloth or onto the ground where circles have been drawn. Then one examines clusters, lines, constellations, isolated stones and where the stones lie in the circles, to determine the meaning of the fall. The face down runes indicate things that are more hidden from the querent.

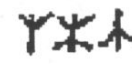
Patterns or lines that extend over circles indicate integration of elements of self in the areas or ideas represented by those particular stones. Read the lines from inner to outer circles like sentences. When a stone is isolated, look for stones directly opposite to discover oppositions. A stone that is isolated and bares no opposition may indicate a situation in denial or that the querent feels detached from the situation.

The fact is, no-one hears what they will not hear or sees what they will not see. In divination, it's wise to realize this and avoid feeling that one must get through to the querent what the querent is resisting. It's hard to even tell one's self the truth. Divination with the runes is often used more as a personal growth and development tool (a study of how the self is functioning, reacting and meeting challenges) rather than for divination of things that effect the self from outside.



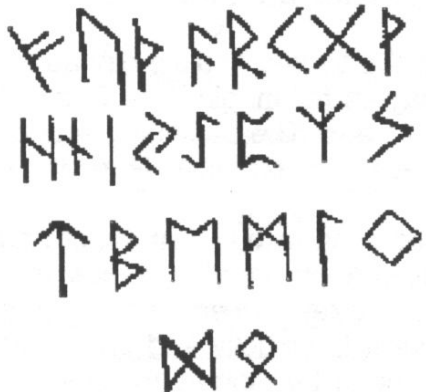
For more information: Teutonic Magic. the Magical and Spriritual Practices of the Germanic Peoples, by Kveldulf Gundarsson, Llewellyn Publications, Inc. © 1990. Rune Magic. The Celtic Runes as a Tool for Personal Transformation, by Deon Dolphin, Newcastle Publishing Co., Inc. © 1987. The Book of Runes. A Handbook for the Use of an Ancient Oracle: Viking Runes, by Ralph H. Blum, St. Martin's Press, © 1993. Esoteric Rune Magic. The Elder Futharc in Magic. Astral Projection and Spiritual Development, by D. Jason Cooper, Llewellyn Publications, Inc. © 1994.

F Fehu Feoh ffffff Money, abundance, profit, wealth, having enough to share.	U Uruz Ur uuuuuuuu Horned animal, things to do with herd beasts, ox, strength, power, the physical body, ego, health, that which needs taming.	Th Turizaz Thorn thu thu thu Thorn, barriers, stumbling blocks, obstacles, problems to deal with, creative opportunities.
A Ansuz Os aaaa God, mouth, mouth of God, chieftain, speaker, patriarch, decision maker, intercessory, arbitrator, communication, conflict management.	R Raidho Rad rrrrrrrrr Riding, ridden in, travel, Sun, movement, changes, journeys, trips, modes of travel, transitions.	K, hard C Kenaz Cen keh keh keh Torch, light of wisdom, hard won part of knowledge, esoteric meanings of things, to know intimately as with family member or lover.
G Gebo Gyfu geh, geh, geh Gift, empowerment, given, talent, rather than payment, a gift.	W, V Wunjo Wynn wwwwwwwww Joy, comprehending the contrast between what is joyful and what is not in itself joyful, enjoy, receiving joy, deserving of joy.	H Hagalaz Haegl hhhhhhhhh Hail, harshness of hail, lesson provided by nature, frozen droplets of snow, frozen ground type situations where great effort is required to get through an obstacle.
N Nauthiz Nyd nnnnnnnn Need, constraint, warning, warding mark for structures and encampments, fence or fort, self defense, decisions about enemies or friends who behave like foes, taking care of self.	I Isa Is eeeeeeeeeee Ice, when a river freezes it's easy to move on it but difficult to wash, drink, or fish from it. Good defenses, mobility in the winter, preserved food, strength in the face of winter.	J, Y Jera Ger yyyyyyyyyyy Harvest, bounty, time of hearvest, plenty for the winter, abundance, enough to share with less fortunate, time to bind servants, time to clarify what one is owed and make deals.
E Ehwaz Eh aaayyy Horse, Godly wisdom, Earthly might, axe, vehicle, tool for work, Sagittarius.	M Manuz Mann mmmmmmm Man, mankind, treacherous behavior, people, a people, family, culture, diversity that assists survival and success.	Laguz Lagu LLLLLLLLLLLL Water, wetness, life giving, life taking, river, going with the flow nature, natural cycles that one lives with, menstruation.
NG Ingwaz Ing iiiiiiiiiiiiinnnnnnnggggg Ing (a god), sacrificed consort, fertility god after he's dead, beloved male teacher, higher self, present time existence, material world, material prosperity.	D, Dh, The Daguz Day dhaaaa-dhaaaa Day, twenty four hour period, transition between dark and light, birth of day, dawn, meditation, one day at a time, current and present, contemplation of what is right before taking action.	O Othala Ethel oooooooooooo Estate, traditional land and property, responsibility, home, safe place, inherit, roots, large bits of owned land, legacy, handed down, to defend what is one's own specially in the legal arena.

L Ei Eihwaz Eoh ei-ei-ei or eeeiii Yew Tree, for a bow, hard and resilient, death that comes with respite and rebirth, weapon of mercy, weapon to hunt or defend with.		P Perthro Peordh peh-peh-peh Gambling, game, games of chance, joy in relation to gambling, jocularity, feeling well, fool, laughter, merri-ment, contrasting serious, betting, fitting in.		Z, final R Elhaz Eohl zzzzzzzzzz Man, elk, swan, protection, yew bow, impressive, sanctuary, well defended fort or situation, impressed by one's enemy, impressed by heroes.	
S Sowilo Sigil ssssssss Sun, sunlight, power, masculine energy, Sun King, Sun Father, God, the consort sacrifice before he is dead, fertility in the fields, plentiful game.		T Tiwaz Tir Tyr tiw-tiw-tiw Tyr (a god), Hanged Man of the Tarot, One handed god, not confusion in him, appropriate altruism, a gift in trade for a gift, shared experience beneficial to both parties.		B Berkano Beorc bbbbbbbbbb Birch or poplar tree, birch twig, daughter, Earth Goddess, Fertility of woman, animals of all kinds, unseen queen, Goddess in the underworld aspect.	
No Letter Ac Oak Tree Ac Ac Ac Aaaacccck Free will, choice, self direction, taking responsibility, independence, grown up, adult qualities, the moment of a man's first initiation.		No letter Yr a war cry is the galdr War Tool, symbolic of an arrow head, also two edged sword, axe, mace, bludgeon, shot gun, M-60 or a Stealth Bomber, any weapon used for war, aggression, vengeance.			
No Letter with this title Aesc no galdr but silence Ash Tree, as above so below, change, transformation, inner awakenings, ego surrender, initiation into spiritual esoterica, sacred leaves, common things in working magick.		No letter Ear silence is its Galdr Death, dead body, empty, severe hopelessness, grief, depression, death of the spirit, helpless, forgetting the gods, stagnation to the point of death.			
No letter Wish Stone Galdr is silence or women keening Moon, Odin's stone, also Ing, to perceive things different ways, taking a new view or a new angle, change of mind, looking at one's self, introspection, growing self perception, seeing through delusions.					

Name unavailable, used for 'yuh' sound. Meaning is unavailable but most people seem to feel very similarly about this mysterious rune. It is old and found on artifacts or carved in stone across Northern Europe, some claim to know the rune in their writings but there is not much substantiation for the claims. The rune is also found in or on stone cairns in Nova Scotia and Canada. One unusual sword hilt found in a grave in Greenland bares a design strikingly similar to this rune. It seems to be mysterious and powerful. There is a possibility that its meaning is forever lost in obscurity or that other petroglyphs took its place. It may even be a combination of other runes to describe a particular god or situation.

A Sample Collection of Rune Types

Elder Futhark 	Younger Futhark 
Anglo Saxon Futhark 	Armanen Futhark 
Viking Futhark 	Celtic or Cornish Futhork 

Ogham

Ogham, pronounced "Owam", was sacred to the Celts and possibly to many other peoples of the European coastal regions. There are a variety of petroglyphs found in this region that may or may not be of the Ogham family. Archeologists often turn up new examples of Pre-Christian European petroglyphs that may be Rune, Ogham or some written trade system. Some Runes are so similar to Ogham that they've fooled archeologists.

Some consider this particular set to be the sacred Druidic alphabet. They are said to contain hidden or secret meaning in layers for magic. The Celts considered trees sacred and most of these symbols are for trees. The beginning sound in the old Gaelic words for certain trees is the sound these symbols now represent, except for two: "Grove" and "The Sea".

There is much surviving lore about trees even in our own culture such as so called 'superstitions' like "Touch wood" or "Knock on wood" to keep a thing from happening after it has been spoken of. Decorating trees for certain holidays may come of the same source. Some Witches still believe it is unlucky and brings adversity to take the blossoms of the Hawthorn into a dwelling or building at any time but Beltane. Some also believe that to break the Hawthorn at any other time is irreverent and the tree spirit will avenge.

Trees are venerated and permission asked before cutting. Offerings are made in the tree's behalf of the un-needed parts of the wood along with salt, consecrated salt water or wine. The wood is ceremonially returned to the Earth by burying or, more often, the Fire and Air Powers by burning. Among the Celts trees were ranked according to their importance into three categories having nothing to do with their physical appearance. The last five Ogham are called the Crane Bag and a Gift from the Sea God, Manannan.

As divination, one reads Ogham in a similar fashion to Runes. The Ogham are painted or carved into flat sticks, chips of wood or drawn on heavy paper. They are sometimes cast on a concentric circle affair, as are Runes, or cast on the ground with no definition of space. They are simpler to read as they always stand individually rather than in aitter or other organizations. They deal more with linear time, so the further out from the center of the circle, the more distant they fall in time from the present. They can be read the way Runes are with the most central being the most unconscious, as well. Those that fall outside the circle are discounted as out of the realm of the querent at the time of casting. When there is no circle, all are relevant or only some random ones are cast. They are also drawn randomly for divination.

Another method of reading them is to draw a quartered circle with each section representing a direction. This might have been used to divine the best hunting or travel directions. One might use this method to help with decisions about moving or changing jobs. It has been known to help in searches for lost items or people. One reader chooses shopping centers where the best sales might be by casting this way.

Letter	Tree	Month	Color	Class
B (New beginnings, changes, purification.)	Beth, Birch	November	White	Peasant
L (Controlling one's own life, protection against control by others.)	Luis, Rowen	December	Gray, Red	Peasant
F, V (Help in making choices, spiritual guidance and protection.)	Fearn Elder	January	Crimson	Chieftain
D (Gaining balance in life.)	Saille Willow	February	Bright	Peasant
N (Locked into a chain of events, feeling bound.)	Nuin Ash	March	Glass Green	Chieftain
H (Being held back for a time.)	Huathe Hawthorn	April	Purple	Peasant
D (Security, strength.)	Duir Oak	May	Black or Brown	Chieftain
T (Energy, Guidance for problems to come.)	Tinne Holly	June	Dark Gray	Peasant
C, K (Creative energy for work or projects.)	Coll Hazel	July	Brown	Chieftain
Q (A choice must be made.)	Quert Apple	no month	Green	Shrub
M (Inner development occurring but take time for relaxation.)	Muin Vine	August	Variegated	Chieftain
G (Take time to soul search or you will make a grave error.)	Gort Ivy	September	Sky Blue	Chieftain
NG (Upsets or surprises.)	Ngatal Reed	October	Grass Green	Shrub
SS, Z, ZT (Resentment, confusion, refusing to see the truth.)	Straif Blackthorn	no month	Purple	Chieftain
R (End of cycle or problem.)	Ruis Elder	Make up days of Mo. 13	Red	Shrub
A (Learning from past mistakes, take care in choices.)	Ailim Silver Fir	no month	Light Blue	Shrub
O (Information that could change your life.)	Ohn Furze	no month	Yellow Gold	Chieftain
U, W (Healing and development on the spiritual level.)	Ur Heather & Mistletoe	no month	Purple	Chieftain

Letter	Tree	Month	Color	Class
E (Problems, doubts, fears.)	Eadha White Poplar or Aspen	no month	Silver White	Shrub
I, J, Y (Complete change in life-direction or attitude.)	Ioho Yew	no month	Dark Green	Chieftain
CH, KH, EA (Wisdom gained by seeing past illusions.)	Koad Grove	no month	Many shades of Green	None
TH, OI (Finish obligations and task or your life cannot move forward.)	Oir Spindle	no month	White	Peasant
P, PE, UI (Proceed with caution.)	Uilleand Honeysuckle	no month	Yellow White	Chieftain
PH, IO (New Experience and information.)	Phagos Beech	no month	Orange Red	Chieftain
AE, X, XI (Travel.)	Mor the Sea	no month	Blue Green	None

The last five symbols or “staves” are referred to as the Crane Bag and a gift from the sea god, Manannan.

Section Nine
*Sabbats, Special Rites,
& Meditation*

Grounding

There are a myriad of ways to ground. The purpose of grounding is to tie one's self and the energy one is working with to the material plane where we must continue to live as long as we manifest in material fashion. Failing to ground can cause the energy to be unusable and can cause the Witch to lose contact with the reality that he or she needs to deal with.

The singulum (see Tools) is one of the objects we use to help us remain grounded while working with Magick or in a rite of any sort. Simple activities to reinforce the work of the singulum should be a part of any ritual. Holding salt in the palm of the hand is effective. Quiet preparation activities such as the ritual bath and meditation as one prepares the altar are not only useful in approaching the veil but in grounding as well.

Treading the Circle

To help a group ground they can be asked to tread the circle deosil rather than just entering and seating themselves or standing in one place. The leader stands at the gate and instructs the group to keep moving around and around, feet firmly striking the Earth, until all are in and then to continue to move.

An individual assigned to walk at the head of the group can help the group comply. After the whole group has come in (they will automatically slow) and moved once around the circle the leader describes the roots that are growing out of the feet of each individual. The group will begin to slow more. The leader describes them feeling rooted and solid with the ground, and allows them to stop. After the group is still the leader asks the group to experience its roots and solid connectedness to the ground.

Grounding Meditations

There are all sorts of meditations for the purpose of grounding. They can be devised easily or acquired in published material. The simplest way to devise one is to sit quietly, close one's eyes, and concentrate on feeling connected to the Earth. Visual images or ideas will come that can be considered. Deep breaths are very effective. Contemplation upon the nature of the material reality can be useful. Just being in a safe place can do wonders. Think Earthy thoughts.

One need not drag a group through a complicated time consuming grounding ritual. A long ritual is generally criticized by the participants afterward. Some long rituals even become the brunt of jokes in the Pagan community. One would avoid that kind of embarrassment by considering the needs of the group and giving them credit for being able to ground without long meditation.

Grounding After a Ritual

Taking part in cakes and ale (or bread and wine) has a grounding effect at the end of the ritual. Food and drink should be available after any ritual even if done alone. It need not be in the circle. When a group is gathered all can participate in providing the feast or pot luck. A socializing period or group activity like drumming or singing together is effective in bringing the whole group back to the ground.

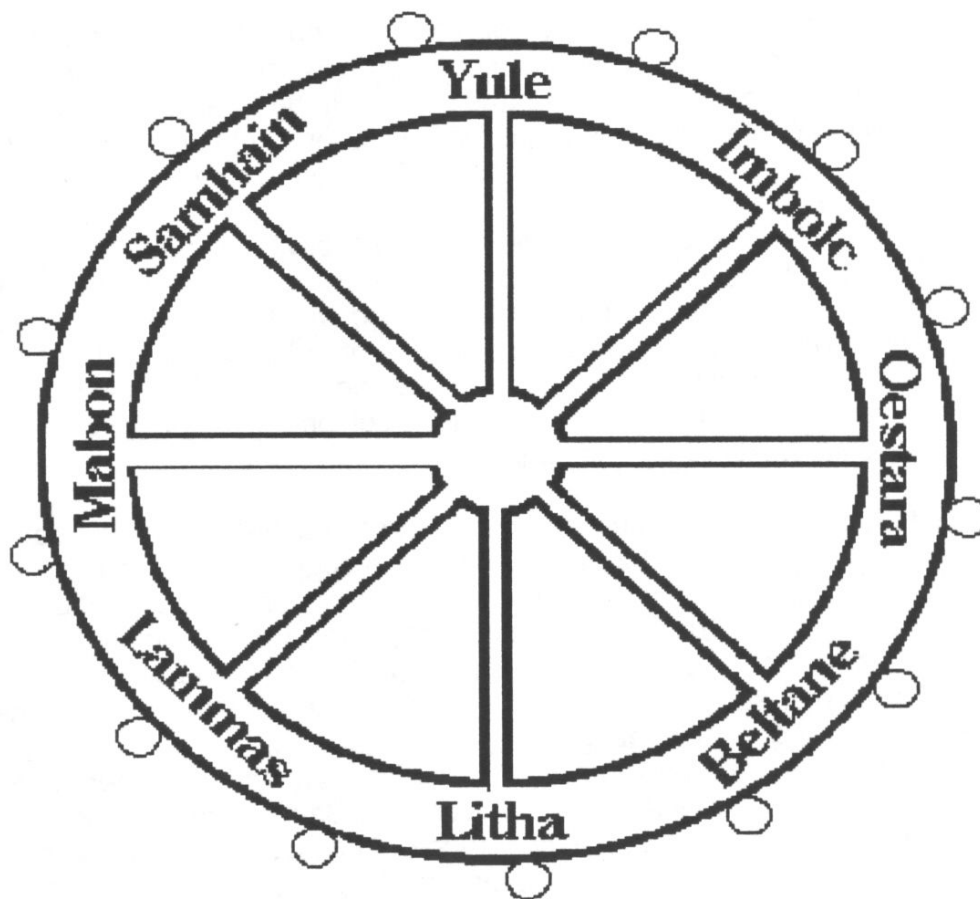
It is extremely important for those who have lead a ritual to eat, drink, rest and enjoy some interaction. Leading a ritual is draining for even the most adept of Witches. Sharing the responsibility with others helps as well. A good working team of High Priestess, High Priest or a small group working together in the circle is less exhausting than one trying to do it all themselves. Leading is a grave and weary making activity under any circumstances. It is not the peak of personal glory so many believe it to be but a heavy responsibility.



Wheel of the Year

The cycle of each year is like a wheel, turning in the linear way that mankind perceives most readily. We tell time by the way the world and the seasons roll by. Some might consider the Sun our clock, but it's really our own Mother Earth who is the clock we live by. She rolls through space, turning her various faces to the Sun, clearly the author of the seasons. Each of the seasons is marked with a reference point in the form of a High Holiday. We call them Sabbats. We celebrate them by marking their significance in the season.

It's difficult to connect with the seasons when we live in sheltered environment, and ignore the weather as best we can. However, we can consider the way that farming still works in the world today. The produce and meat departments in our local grocery stores can be a sign post to go by. Prices of produce and their origins give a clear indication of the season. We are touched by the Wheel of the Year in a thousand ways we tend to be unaware of. Natural history is another effective indicator. Birds and insects are in our lives no matter where or how we live.



High Holidays

Yule is celebrated around December twentieth, at the Winter Solstice. It is a celebration of rebirth. The Sun King has been in the underworld and is encouraged in his birth by participants of Sabbat with a festival of light. Yule is at the place in the year when the days are shortest. In ancient times, people needed reassurance that the warmer, longer days and the life giving Sun would return. Most Yule Sabbat rituals include some sort of reference to midwifing the Sun and well wishes for the new born Sun king.

He is the infant son of the Goddess and will later be her consort. In a sense he is seen as being his own father. The Goddess is said to be at her strongest at this time and the Full Moon prior to Yule, the most powerful. One tradition is to make petitions to the infant God, that wish things for him, the petitioner, wants for ones self. What is put forth comes back threefold. Yule is the Pagan foundation for the Christian Mass of Christ's birth. The more one examines history and lore, the more similarities become uncanny.

Imbolc (Imbolic) is celebrated on February second. This Sabbat deals with concepts around cleanliness, purity, maidenhood and new lambs. This is the time of year most traditional for initiations. In some traditions, it is the time of rekindling of the hearth and recognition of Heartha. It is a fire festival, where Yule was a light festival. New beginnings of Yule start to manifest themselves around this time. People prepare for spring and seek renewal.

Many traditions at this Sabbat came from the activity of running stock and humans alike between fires to cleanse away the parasites that had infested them during the winter enclosure. Often, a maiden is crowned with lit candles and plays the part of the maiden aspect of the Goddess. It can be a rite of passage or initiation into woman hood. Pagans celebrated the feast of Brighid. Later, Christians laid the foundations of their temples on Pagan ruins and celebrated St. Brigid's feast or Candlemas at this time 'twixt' winter and spring.

Ostara falls on the spring equinox around March twentieth. Light and darkness are in balance on this day. The Goddess Ostara is recognized. Seeds deep in the earth are quickening. Multicolored eggs were gathered from the nests of wild birds and served as a delicacy before birds were domesticated. Later, Pagans colored the eggs of their poultry in memory of that time before domestication and hid them or laid them in false nests. The egg is such a provocative symbol that it becomes a part of nearly every belief system's allegorical language.

This Sabbat is celebrated with an intense expectancy and the potential of the time of the year seems to pervade every tradition and Sabbat activity. Evidence of spring is in the animal and plant reappearance. Humans, who spent a long, conservative winter in shelter, catch spring fever and clean out their houses. Christians overlaid their rebirth or Easter celebration and it remains one of the more important of their Holidays.

Beltane is celebrated on the eve of May first. Pagans raise the may pole to laud the fertility of the God and dance it by weaving brightly colored ribbons. This is, in a sense, the decorating of a tree which is carried down from our tree revering ancestors of Europe. The May Pole is a very phallic symbol. The whole Sabbat is built around fertility. At one time, people were licensed to give into their promiscuous tendencies. A child conceived at this celebration was considered well omened, lucky and blessed. Light, laughter and a pervading sense of joy permeate this High Holiday. Spring has come.

Fertility of the Earth mother is honored and other names for the Holiday are Rudemas, May day and Lady day. Offerings to the little people and wildlings are made and the elementals receive particular attention. Some peoples honor the house guardians. Elves and fairies are gaining power. Jumping the fire is a time honored practice at this Sabbat. An individual jumps four times for luck and prosperity or nine times to call a lover. Lovers jump nine times together as a rite of betrothal and to ensure a handfasting within a year and a day. Some use numerology to determine the number of times to jump. Christians still dance the may pole and take gifts of flowers to their neighbors.

Litha falls at Summer Solstice around June twentieth, on the longest day of the year. This is the time of herb gathering and of gathering together with community. At one time people traveled to large, inter-community gatherings to trade. Young people and stock were exchanged for the sake of out breeding. This Sabbat is a very Solar one. It's the best time to draw down the Sun. It's generally a time of great happiness and joy because crops are in, plenty of food is and will be available and the God is close to people.

Elves and fairies are said to be at their peak of power. Humans can enhance their own power and group activities become a focus of the time. The spiral dance is often a big part of the festivities. This is the time when people traditionally supplicate for guardians, guides and protection. Teachers and masters observe those around them and choose students or apprentices. It's a good time to begin a year and a day study of the element of Fire. Mainstream America celebrates the travel aspect of this traditional High Holiday. Vacation!

Lammas is celebrated around August first. It's often called the First Fruits Feast as it is the time when the bountiful harvest begins to come in from garden and field. The last of the herbs are gathered and people begin to consider the storage facilities for wintering. European tradition gives us Lunassa or Lughnassadh, the God Lugh's marriage to Mother Earth. The God is more mature and responsible now. He takes up the management of things to free his burgeoning consort. The Goddess is in her mother aspect and very pregnant. The Sun King is ruling at this season.

Mabon comes at the Autumnal Equinox around September twentieth. This Sabbat is a more introspective one wherein the dying God is honored. The last harvest is in or coming in. Out of this, people save the best of the crops and stock for the coming year as well as for winter fodder. It is a time of preparation for winter and for

weighing of the year. People plan winter projects and conserve their strength. It is another rite of passage period: that of dying. Pagans hold more positive beliefs about dying, but the rituals are generally more solemn.

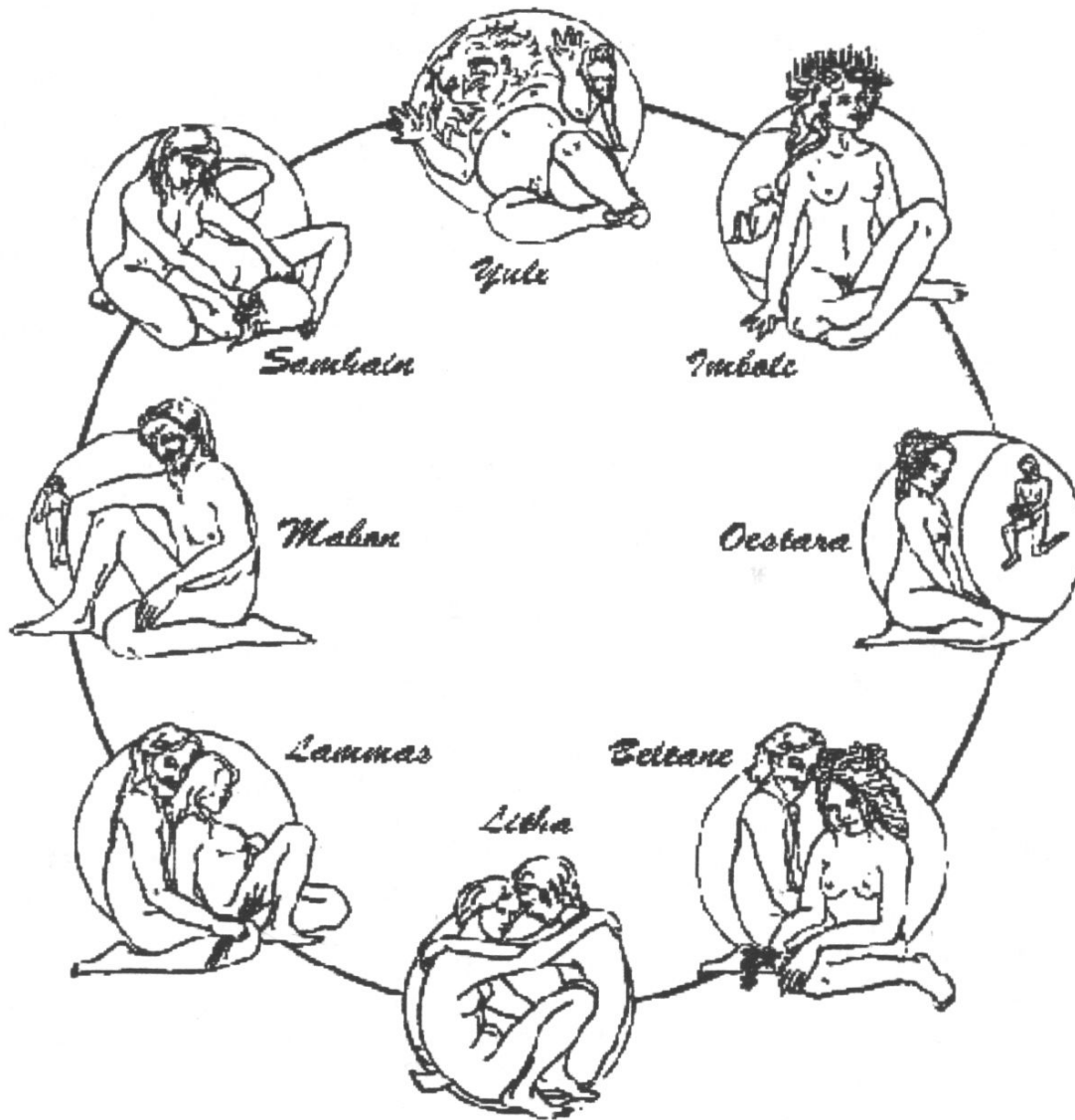
Many traditions are built around giving thanks, offerings for prosperity received and honoring the Earth for its profound gift of life. Other traditions deal with the introspective aspect of this season and encourage students to prepare to begin their studies while their hands go idle through the winter. The gathering of reeds, cat tails, grasses, clay and limber twigs is traditional as these were stored away for winter projects. Many people begin their making of medicines and elixirs at this time.

Samhain (pronounced Sow-en) is celebrated on the eve of November first. It is the time to honor the dead, particularly the dead God who is the sacrificed consort. The veil between the worlds is at its thinnest. It's a time to communicate with the dead, the ancestors and for bridgings (a pagan approach to funerals). People prepare to rest and consider the surcease that death provides. It's a good time for divination.

It is the season of bedding down the fields and mulching domesticated herb beds. The harvest is stored and storage checked over. Protection spells for silos and other storage places are made against pests and vermin. The hunters go out and bring back supplements for the larder and cull the wild animals. Stock is slaughtered except for the animals that provide milk and breeders for the coming year.

Traditions such as setting a place at the table for the dead, making feasts for them and meditating upon descent into the underworld are common. Long ago the children were encouraged to dress as the dead and beg treats. In some parts of the world it was a tradition for them to beg and eat cakes to obtain blessings for those who had passed over. Some people also make offerings to the little people. For Witches October thirty first is New Year's Eve. ***Blessed Be!***

The Lord and The Lady



The Lord and the Lady may be considered a simplification of the huge collection of archetypal Gods and Goddesses. Some would not lend themselves to this cyclical illustration as their origins are at variance with those that do. However, most systems possess an uncanny similarity and the names are interchangeable. In Summeria and other southern places, the Goddess might be correlated with the Sun and the God with the Moon. In most regions, however, the Moon is Goddess while the Sun is God. We bring the God/dess close and familiar by giving them human countenance and lifestyles. When we relate them to the Wheel of the Year, they possess roles, much like human males and females.

There is a confusing aspect that seems to try every student's patience when dealing with these roles. The Lord and Lady are capable of recycling themselves. Each year, at Yule, we recognize the birth of the Sun King, who is, for all intents and purposes, His own son. His mother, at this time, is seen to be delivering of this child, posthumously of His father, who is his own former self. We manage to allow this mother/Goddess/Crone to transmute Herself within our imaginations, into a young nubile maiden. So She is a Crone as She births, and quite magickally, young again a moment later.

As the season progresses, She is brought to maturity enough to be the Sun King's bride at Beltane. As the Earth becomes pregnant, so does She, with the first fruits until final harvest and She, poor thing, stays pregnant all Summer long, birthing and birthing for our sustenance. Of course, by Lammas She is pretty busy so we observe the second Marriage of the God, usually in the form of Lugh or related archetypes. This places the Lord in a position of greater responsibility, and therefore, power.

By Mabon the Lord is either dying or already passed on, depending upon the tradition observed. This leaves a grieving Lady with the seed of the new Sun King to carry on. At Samhain, if the Lord has not already passed into the underworld at Mabon, His is mourned/celebrated. He remains in the underworld until Yule and is once again, born. Our Sun King is a fast growing boy. If one thinks of in terms of birthdays, He ages a about a year a week. At Imbolc He's about six years old and His lifespan is approximately fifty two years, a likely average lifespan for a man a millennium ago.

There are so many traditions and lore to consider that it is impossible to get it all straight and working perfectly together so we pick our pantheon and enjoy. Many of us find that choosing different pantheons for different seasonal celebrations allows more room to be creative, keeping our Sabbats and Esbats interesting. It can get very confusing, though, especially for those who come in late. We avoid mixing pantheons. When it happens, the best of us are confused.

There are also those traditions that mention and hale the Oak King for part of the year and the Holly King for the rest of it. These are the more Northern European traditions that are based in Celtic or Druidic practices. We, who are eclectic, have no aversion to borrowing from there. In fact, we are not averse to including sacred toasters and ceiling fans in our rites. The best advice is ask and don't be shocked too badly at the answer. A little confusion is good for the soul.

Meditation

There are all sorts of ideas about meditation, from contemplating a thing to deep self hypnotic states. Most of the time what we refer to as meditation is somewhere between those extremes. The primary goal is to get as good as possible at causing the mind to focus upon the object of the rite or ritual. We use visualization techniques or concentration methods to achieve this. Some are more verbal thinkers while others are quiet handy in the visualization areas. It is best to try to develop the skill of visualization as best one can for the purpose of Craft or find techniques that compensate.

The human brain has a lot of different sections that have different functions. The speech centers, for instance, are effective with verbalization and some other things we aren't real sure of yet. The speech center is co-functional with logic areas, abstracting areas, creative areas and probably just about every other area of the brain. Each center in the brain acts like a concert conductor as well as the primary focus area for a specific function. We call this co-functioning activity integration. Meditation is a brain function and must be conducted by one center for multiple areas in an integrated manner.

We don't have to know bio psychology to get it to happen though. We do have to know ourselves to some degree, however. Most of us are taught, in an unconscious way, to ignore or misread what that part of the brain that meditates tells us. We learn to discount things that are not easily explained with logic. Meditation is not a logic function. A student can begin to develop what has been ignored, by concentration techniques that begin in relaxation and wander through faith that what is not logical can be sensible and valid. Relaxation techniques can be gleaned from a myriad of materials and programs. One particularly good place to find effective material is among that which is published for birthing.

Once relaxation is achieved, a seeker can begin to access or listen to what the unconscious knows. Affinities are an excellent place to begin. One chooses a thing that is pleasant and interesting to the self, such as something among objects that one collects. Stones, antiques, art, even stamps or coins are good subject material. One holds or views the object and listens with some inner ear, looks with an inner eye and feels with the tactile sensitivity of the mind. One sets the object aside and looks for the difference. Gazing at an artwork or listening to a piece of music can be effective. Even choosing an idea written on a sheet of paper can be effective.

The most important elements of meditation are relaxation, safety, grounding and time to patiently contemplate the subject material. Meditation is one of the single most important skills of the craft, for without it we can not have focus or zero in on our intent.

Hawk's Meditation

It is possible to remember the following and try guiding ones self or have someone read it slowly in a quiet voice. The meditation can also be recorded:

Take a few deep breaths...

in through the nose...out through the mouth...

Close your eyes and get comfortable...

Fill your lungs as deeply as you can...

Feel the oxygen replenish your muscles and mind...

(Pause)

While you are still quite conscious...

visualize yourself in a meadow...

(Pause)

Turn around and see a forest...

Try to really see the forest and remember what it looks like...

(Pause)

Begin to move toward the forest...

(Pause)

You see someone just before you enter the forest...

Remember what the person looks like...

(Pause)

You enter the forest...

As you go along notice a cup...

(Pause)

You move along again and see a key...

(Pause)

You move along and you see a body of water...

(Pause)

You move along and you see a wall...

(Pause)

You move along and you see a building...

(Pause)

You move along and you see another person...

Remember what the person looks like...

(Pause)

Return to the room where you are meditating...

(Pause)

Take a few deep breaths and open your eyes..

(Pause)

Stand as soon as you feel able, and stretch...

One would then write down what was experienced, telling in detail what was seen and felt. Each of the symbols in this meditation has a meaning. The meanings are described on the following page. It is best to do the meditation the first time before reading the meanings. One can move back into the meditation with knowledge of what the symbols mean and re-do them. Then, the first experience can be compared to later ones. One can change the activity in the meditation and thereby change the way one deals with the real life experiences they represent.



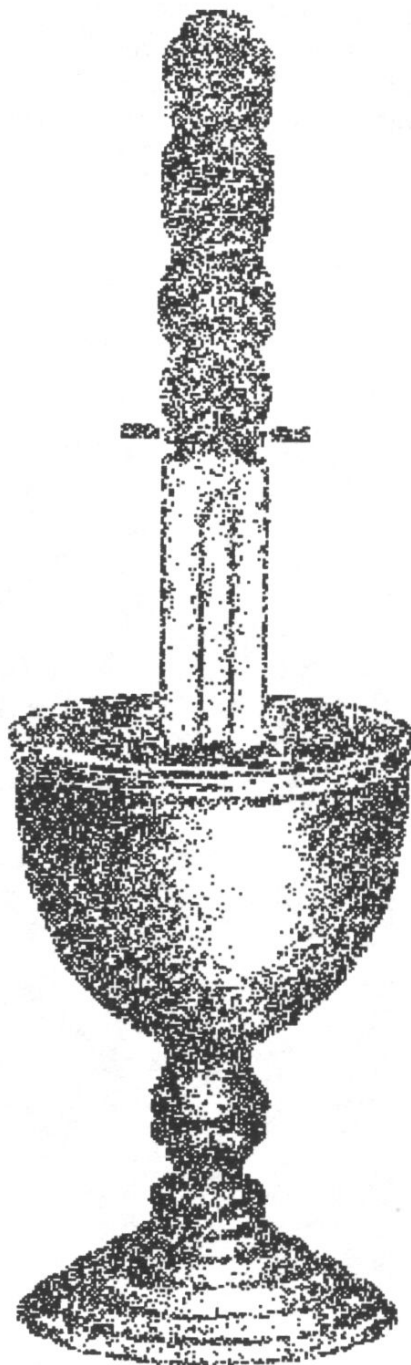
The Great Rite

The seeker eventually delves into this subject in some form or another. It isn't necessary to spend a great deal of time or effort coming to grips with the concepts of Sacred Marriage, right at first. The subject of human sexuality is vast. Sexuality is one of the basic driving factors in human nature. It comes in right behind survival needs such as acquiring shelter, sustenance and safety.

Sexuality and sex magick are too vast a subject to offer in a basic course. The Great Rite is symbolic. A ritual can include a very sketchy symbolism of the Sacred Marriage or a complex one, part of which is the actual enactment of sexual intercourse. A Sacred Marriage rite, that includes sexual intercourse, is done with extreme sensitivity, in intimate conditions, between truly consenting and informed adults. One should not be compelled to enter into this rite by anyone against their choice and will. It is not expected under any circumstances as a necessity for initiation or introduction to the community of Wicca.

We enact a brief version of The Great Rite frequently. In many Sabbat rituals, the brief ritual is enacted during the blessing of cakes and ale. It is also an intrinsic part of most traditional handfasting rites. The brief version of the Great Rite consists of two individuals or the officiating High Priestess, an athame, a cup and a simple conjoining gesture. (See Incidentally)

The High Priestess can enact the ritual alone, playing both parts. Within each person are both feminine and masculine elements. In the Far East, a symbol is frequently displayed that portrays this concept.



Conjoined cup and athame are symbolic of conjoined God and Goddess. That might simply be left to symbolize the coming together for the sake of procreation but, we can use them to help ourselves evolve.

We seek inner marriage, the God and Goddess within and healthy relationships with others. The more complex Great Rite, when the actual sex act is an element, should be examined and understood intellectually and emotionally before being performed. (See Duality)

It happens all too often, that someone chooses to use a religious philosophy to coerce an unknowing victim into doing or allowing something that person would not normally choose to do. It is inappropriate for a teacher to try to talk a student into sexual liaison or even disrobing for the sake of their Craft if it is not the student's will. There are those who claim to be Witches or Pagans and even those who actually practice the Craft who are sick individuals and are capable of sexual deviancy. Sexual assault and harassment are illegal. Beyond that, the philosophy we espouse is one which respects the will of others. Caution is advised.

Hawk's Meditation Symbolic Meanings

Forest = How you see your lifestyle, your life.

First person = How you see your self.

Cup = How you see love.

Key = How you see knowledge.

Body of Water = How you see sexuality, sex.

Wall = How you see death.

Building = How you see organized religion.

The final person = How you see your higher power.

Wiccaning

A Wiccaning (See Incidentally) is a welcoming rite for a newborn or a young person entering the community with their parents. As is stated in the first section, Pagans don't generally choose the belief system their children will practice but rather define behavior as appropriate or not appropriate in the community. The welcoming or Wiccaning rite can be as complex or as simple as one chooses.

For an infant, the parent designs the ritual with the officiating person. In the case of a young person, his or her opinions and ideas can be solicited, as well. The primary traditions included in such rites are blessings of the elementals and introductions to the four directions as well as ceremonial introduction to the community members. Namings can occur at this time.

All primal peoples practiced some form of ceremonial rite in the welcoming or acknowledging of new members into the physical community. The practice of baptism of infants among Christians, the briss of a Jewish child, some Native American traditions of introducing an infant to the four directions or the Sun, all are like the Wiccaning practiced by Witches in some ways, except that they generally include symbolic entrance into the spiritual life as well as the physical community. Spiritual responsibility aspects of a Wiccaning are considered the parent's and community's part rather than the subject's.



Handfasting

A handfasting is the Pagan parallel to a wedding. (See Incidentally). This ritual is usually designed by the participants with the assistance and counsel of the officiator. Most High Priestesses and High Priests encourage the participants to do most of the talking. The officiator may take a casual approach and converse with those present, both seen and unseen. The ritual can be carefully scripted, as well. There is no set way to do it. Examples are readily available in Pagan publications to draw from or to copy.

The common elements of a handfasting are blessings from the elementals, discussion of the relationship intended and the avowals of that intent to the gathered group, including the unseen. Often a cord is used to symbolize the bond or tie. The cord is tied to each of their wrists with a span between to be blessed, then looped about rather than tied, to bring their hands together. This unknotted, loose looping is symbolic of their individuality and personal freedom. The cord is kept in place until the bond is consummated. Jumping the besom or broom is usually included near the end of the rite. The besom is the symbol of hearth and home so jumping it together symbolizes the taking up of a partnership in the home.

Most feel very strongly that a handfasting is not a permanent condition unless the partners choose to stay together. Avowals often include the line "...as long as love should last". Wise counselors urge the participants to avoid such statements that bind them with words to life and "forever" relationships. Handfastings can be designated for lessor or greater periods. A common choice is to handfast for a year and a day trial marriage. If the partnership is sound and the participants wish, they can do it again. In history, it was common to handfast with the contingency that the partnership could be curtailed if no offspring resulted.

Pagans are not generally concerned about the gender of the partners or even the number. Pan fidelity is quite common and acceptable these days. Rituals can be designed to include more individuals or adjusted to suit the needs of same gender participants. Creativity and fun are concepts to be considered when designing a handfasting. Handfastings have been said to be much more fun than other sorts of weddings, even by those who are not of like mind.

Bridgings

Bridging, also referred to as Crossing Over, is the Pagan approach to memorial services or funerals. These, too, are designed by those close to the loved one with the counsel of the officiator. The concept of death is very different in Pagan belief systems from that of Mainstream culture and this is reflected in such a rite. Some rites include guided meditations that take the participants, in an accompanying journey with the dead, to the gates of the underworld where farewells are made. Often the karmic or akashic aspects are considered and participants send wishes for the future life or lives with the dead as the bridging progresses. Sometimes petitions are made to the God / dess and sent with the dead for the benefit of the participants.

Witches sometimes refer to the Summer Lands or Other Side in association with death. This is the place between lives or higher levels that one passes through. When the veil is thinnest at Samhain, those that have passed on are contacted or contact the living from the Summer Lands or the Other Side. It is common to do a bridging ritual at Samhain or near it for those who have lost loved ones recently and for those that have passed on. Death is not considered a permanent condition among Witches but a resting period and a time for regrouping. When someone dies and does not rest but "gets stuck" among the living, Witches might do a bridging to help the dead one find its way to the Other Side.



Section Ten
Stone Magick

Stone Magick

(from: I Was a Crystal Magickian Before Crystals Were Cool)

There is a basis for stone magic in physics. Hard science is that which can be proven with physics. We move into soft science when the proof becomes ambiguous. Who can say exactly where that is. Scientists think they can but they keep proving themselves wrong. The point at which ambiguity occurs is where controversy begins. That point moves backwards and forwards in a linear fashion. Metaphysics doesn't work linearly at all.

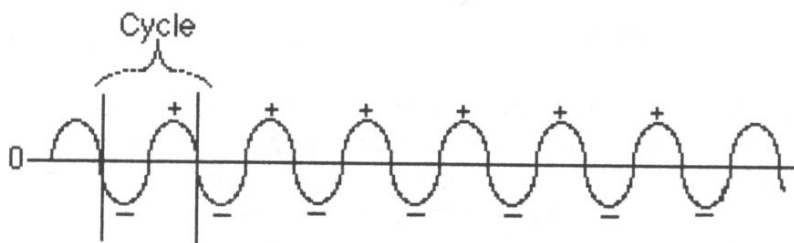
To understand the physics of stone magick it is necessary to understand a little about electricity. A nucleus of an atom is made up of protons and neutrons. It resembles a sun in a solar system. A nucleus containing one proton and one neutron is content with one electron circling it. If there are two protons / neutrons there must be two electrons. If there are two protons / neutrons and only one electron in an atom of matter, then the atom will steal an electron from another atom as it passes, sort of like a sun passing close enough to another solar system to steal planets from it.

If the atom has too many electrons (more than the number of protons / neutrons) it will kick one out. If the matter is an atom of copper in a wire and we push electrons into the wire it will become negatively charged. If electrons are subtracted until the copper atoms are short of electrons then the matter has a positive charge.

Household current is the product of causing these additions and subtractings of electrons. We usually just get the current out of the wall and don't worry about it. Whatever we plug into a wall socket completes a circuit and allows the electrons to move from positively or negatively charged molecules of copper.

A short copper wire cannot carry all the current from one side of an outlet to the other. It would melt or blow the circuit breaker (or both). If we put a longer wire, some resisters to draw from the circuit and some place for the heat that is produced, we'd have a heating element. If we put something in the circuit that doesn't conduct very well, we'd restrict the flow of electricity. If we put a capacitor in that circuit we could store some of the energy and release some of it at a later time. A capacitor will hold a specified amount of the electricity being passed by it.

When a magnetic field intersects a conductor, a current is induced in one direction or the other as long as the field is moving through it. This can be an increasing magnetic field or a decreasing magnetic field. As the field increases, the current increases and vice versa. When the magnetic field is created by a rotating bar magnet, then the current can actually go through zero and reverse direction. The speed at which the magnet rotates determines the frequency of the oscillation. Normal house current reverses direction one hundred twenty times a second, giving rise to the sixty cycle rating. This is called oscillating current.



This drawing is of oscillations. Each time the sine wave comes to the center twice, we'll count as one cycle. The more times per second the sine wave crosses zero, the higher the frequency. We hear the term frequency in relationship to sound production, particularly if we are transmitting sound. We use certain materials to control the frequency in a circuit designed to transmit sound. Some of the substances we use for this are naturally occurring such as quartz. Quartz has been compressed to a certain specific degree.

Piezo means pressure. The minute activity going on in a crystal, not in a vacuum, almost alludes detection by any means except that of effect. If it didn't have an effect we wouldn't know it was there. The term piezoelectricity refers to this activity. An instrument called a piezometer measures the amount of compression of the quartz crystal in a vacuum.

With the measurement from the piezometer and a little algebra we can ascertain at which frequency a material will oscillate. Each crystal varies in its compression so man makes his own. The man made ones, especially the ones we make in the vacuum of space, are the most unvaried. To transmit sound on different carrier frequencies we put different crystals in the circuit.

With electricity, we're dealing with stuff that's too small to see, doing things we can only theorize about and yet we use it constantly. That's physics. The cross over between physics and metaphysical theory is that an oscillation occurs within the crystal at specific rates which are called frequencies (physics) and that a human being can detect it without instrumentation (metaphysics).

We humans have amazing computing abilities. Our brains process information we receive from all our senses including those not considered "real". We can, somehow, not only detect the energy of a stone but direct it. As with architypal perception, we anthropomorphize. We perceive something with some deeper part of the mind and process it to the conscious mind in familiar terminology, such as human emotion. We give non-human beings and objects human form and condition. We attribute emotion and behavior to what we are perceiving from the inanimate stone. We're probably experiencing, in actuality, the interaction of our own electrical field and the stone's.

One 'feels' the stone's energy and its interaction with other stones. The unconscious mind is actually capable of determining the frequency of oscillation in the stone. One has to work at acknowledging the signal but most people can. Playing with

the stone, we find certain sensations common, such as: the sensation of hair raising on the palm of the hand, cold, warm or wet sensations and resistance as with two magnets.

Ley Lines

Ley lines are lines made or formed naturally in the Earth's surface. People have been dealing with these for all of our archeological history. A place is cut into or arranged to create a field of force that functions as a generator to increase human "power" and enhance magical activity. Obviously, this practice is far older than man's knowledge of electricity, yet it works. We leave physics in the dust completely here.

Let's say Felicia, the nomad priestess, comes upon a particular place in her travels that seems or feels stronger to her than others and she chooses to put it to practical use. She sets up housekeeping near by and begins to build her temple on the place. She's come across a natural node.

For generations Felicia's descendants build on the place, adding to or cutting the Earth to create more power. Eventually, the tribe gets too big for the surrounding environment. Let's say they don't find a place like Felicia did but they know they need such a place. They don't remember why Felicia built there but they do remember the structure, so they go about reproducing it. Voila! a node begins to function in the new place.

Nodes

Stone fields are tiny nodes. We can create certain lines that feed into other lines that come to some focus place thus creating a node or capacitor. They work pretty much like Felicia's temple on a smaller scale. This is real metaphysics. There is no piezometer or Ohm meter in the technical world that can do much in the way of detecting or measuring the energy produced by a stone field but animals and almost any human being can sense the field and put it to use. Who knows why? Who cares?

The difference between one who can and one who can't sense the energy in the stones seems to be pretty much a matter of belief. If one knows the energy is there one can feel it. We can feel the difference between one stone's frequency and another's. We can interpret in emotional terms what we feel. That's our anthropomorphic nature at work.

The 'metaflaky' method of communication tends to some pretty cutsey terminology. A lot of us shy away from cutsey terminology, for the most part, but when we say the stone "feels" like a library talking, there is something to it. Maybe the stone has recorded in its electrical composition something similar to what a CD Rom has. One can read the history of a situation a stone or artifact has recorded from it's surroundings. Some of us are surprisingly accurate (psychometry).

Building a Field or 'Mini-node'

To build a field, One might begin with a sanctified area or alter. Anything built seems to work better with a sanctified foundation. We usually use salt crystals in the sanctification. Perhaps this adds to the circuit building. Salt is a stone, too. One chooses a particular cluster or stone crystal to function as a focus to start with. The focus sometimes shifts as the field is built. If the shift is 'comfortable', let it remain. On a few occasions, the focus becomes more than one stone. One can tell by the energy 'beam' or heat over a particular stone or stones in the field. Some people can see it. On occasion such fields have produced interesting light anomalies when photographed.

Next, one holds a stone a few inches above the alter and moves it across the area until it is felt where a line of force is by the sensation of resistance. One puts the new stone down in the place of the most resistance and then picks other stones one by one and adds them in the same manner. The lines tend to stay, so one often ends up with straight or curved lines of stones.

Some stones work in the line first discovered. Some fit in different ones that form as stones are added and, on occasion, they don't fit at all. Those are set outside the working field area. The 'walls' of the working field area are made by placing certain metallic stones such as hematite, iron pyrites, bornite, stibnite, marmatite and a whole lot of other 'mites. The most available are the first two. Hematite serves well to strengthen the line and solidify it into a definite line of force, while iron pyrites tend to function as insulators.

Sometimes walls are formed inside the field, like the walls inside a temple. This might be used to designate a multipurpose field. A sense of communication occurs between the builder and the field. A stone field can be used for anything magical, spells or worship and to assist in any endeavor from learning to healing. The field is a magical capacitor of extra power for one to draw upon.

Acquiring Stones

Collecting stones isn't difficult. We all do it naturally, starting about the time we can grasp them. Even babies collect stones (and try to eat them). Who hasn't had a special rock or two in their life time? We wear stones in necklaces, rings and other jewelry. We feel good about some of them and dislike others. Acknowledging such feelings can help us define ourselves.

Some don't like diamonds in close contact with their bodies and won't wear them. Diamonds have a low frequency. They're usually set in gold which has a very low frequency. Masculine tendencies and even masculinity or maleness are sympathetic to low frequency. If one is already a little too masculine for his or her own good, it would not be wise to lower the frequency more by wearing gold and diamonds. A person trying to behave more femininely with the constant drag of low frequency emitting materials in his or her circuit would be like swimming up stream. Silver, moonstone and most green stones are higher frequency.

There is a lot of material available about what stones are good for but the best resource is inside. One can learn to "listen" to stones through ones own emotional response to them. A stone guide dictionary, such as Michael's Gemstone Dictionary by Judithann H. David, PH. D. can be useful If one wants to set up certain energy frequencies. Michael's appears to be fairly accurate when compared to 'feelings' experienced stone magickians have about specific stone types.

There are tricks to stone acquisition. Expensive doesn't mean effective and pretty doesn't much matter. Metaphysically oriented places tend to price higher on most stones over shops that deal from a geological perspective. Don't rule out the local 'angel' market though. Just be aware these people have a good business in dealing to the 'quick fix' crowd.

Tourist trade occurs in tourist traps. The big trade to jewelers and collectors happens at big wholesale meets. The best prices for attractive looking stones is there. Most cities see a couple of those a year. The geologist's shops, off the beaten track, are generally run by people who love stones. They're in the business to enjoy their merchandise. They know what a stone is worth better than anyone because they know what the stone is. They won't sell a cheap battered quartz crystal for \$\$ because they know how plentiful and accessible it is. They also stock thousands of obscure samples nobody in the 'crystal crunchy' world cares about. It's an absolute joy to cruise one of these shops for almost anyone. If one has a little latent rock hound in their makeup it's a vacation to the Summerlands.

As for the cost roller coaster; in the mid eighties, one could purchase a quantity of samples in Leadville Colorado, carry them over the hill to the ski resort and make a 500% profit. Better believe they marked the stuff up, too. Even there, odd orphaned samples in the racks, attractively priced, could be found.

Knowledge of geology gleaned from hard science reference texts such as, Simon and Schuster's Guide to Rocks and Minerals, Simon and Schuster's Gems and Precious Stones and Dana's Mineralogy serve well. For the more obscure or expensive samples, it is usually necessary to deal with geologists but, on occasion, someone has a sample bought before a mine closed and doesn't realize the value of a stone in his or her stock. The closing of a mine raises the the value of a stone tremendously, especially if it was the only current source. If a geologist says that this has occurred with a stone one is looking at, it would be wise to consider looking for the same stuff in places where there are no geologists. 'Crystal crunching' is a passed fad. Check out yard sales. Some people are selling their rocks to make space for glass angels and polyform divas.

*Like everything else...
Take it with a grain of salt.*

Section Eleven
Herbs

Herbcraft

(pronounced: Erb-Kraft)

There is no way that a person could write all that pertains to this craft in even one book, let alone a short article such as this one, dedicated to informing a student of basic craft. This portion will, therefore, function as a short introduction to learning HerbCraft. The beginning herbalist is wise to learn what is not done first. The following is a list of injunctions:

- 1) **Do not ingest any substance until it is known what effects may be expected.**
- 2) **Do not feed any substance to anyone else until it is known what effects may be expected.**
- 3) **Consider the fact that some things can be absorbed through the skin and respiratory system with the same or similar effects as ingesting them.**
- 4) **Much of this world is toxic to humans. Some of it is lethal or destructive to human life and well being.**
- 5) **Humans are toxic, lethal and destructive to much of this world. We are capable of causing the shortage or extinction of life. This must be considered when acquiring substances for the purpose of craft. Causing such shortage or extinction is diametrically opposed to that which we claim as our basic philosophy and path as Witches.**
- 6) **Medical professionals now consider many substances from nature to be medicinal. An herbalist runs the risk of legal ramifications when dealing with so called "medicinal" herbs or substances, particularly in the area of prescribing.**
- 7) **Some substances that are called for in books about the Craft may be proscribed or controlled under law. Some uses may also be considered illegal even when the substance is not outlawed. (Example: Encouraging a client to inhale or keep friable asbestos in contact with the body.)**
- 8) **Consider the fact that some substances can chemically change through contact with other substances.**
- 9) **Some substances can be beneficial in proper dosages, but ineffective or lethal in improper dosages. Dosages may vary with the size, weight and age of the subject. Dosages may vary when used in conjunction with other substances. Dosages may vary with the length of time the subject is exposed to them. Dosages may vary with the condition of the patient.**
- 10) **Some materials offering information about the use of herbs are archaic, inaccurately reported or distorted. It is important for the herbalist to carefully research substances before making use of them. Cross checking references is a necessity.**

Herb Craft is the use, either magickal or mundane, of many different substances for many different applications. An herbalist is not limited to substances that are commonly recognized as herbs. Examples of other substances herbalists are concerned with, range from every sort of plant, even tree bark, to minerals such as sulfur and metals. Herbalists may include animal as well as plant life. Natural healers are known to have prescribed some substances that have been the major cause of extinction threatened species. Even insects and other tiny beasts play their part in HerbCraft.

To learn about the uses of all these substances, the seeker must learn to research this particular field. Researching HerbCraft requires a working knowledge of all available materials, whether mundane or metaphysical in nature. Cross checking becomes an art for the herbalist. A single shelf full of various books can produce hundreds of different references to the same substance, many of which vary dramatically. Most working herbalists study the various books for a period and choose their favorite reference materials from them.

"Herbals" are not the only reference texts herbalists use. With a little reading, the seeker quickly discovers that the mystery of a substance is hidden in correlative concepts. An example of this is the herb Burdock. In herbal reference texts, it might be described as a "Venus herb". If the seeker knows something about Venus, such a statement might provide quite a lot of insight into Burdock's properties. Correlations are often clues for the herbal sleuth. Before chemistry, there was herbalism. Early herbalists didn't have the scientific language to describe the properties of the herbs they experimented with. They used correlating ideas to describe the herb's properties.

Experimentation is one the most important keys to becoming a good herbalist. Back in high school science class, most of us learned some basic things about scientific experimentation. A wise seeker would do well to dig that old information up. We were taught that it was important to keep specific and detailed records. The first piece of information we recorded was our hypothesis and following that, all of the variables, the data we produced and our conclusion. A good herbalist has excellent records.

Once the experiment was set up, we observed. Observation is another key to becoming a good herbalist. One truth, often forgotten by the beginning herbalist, is that all the senses have their role in this observation. Eyes, Nose, Tongue, touch and the "other" sense (intuition, instinct, racial memory, 'feeling' e.s.p... whatever it is) all are important to observation. For instance, the herbalist wishes to design a good magickal incense.

First of all, planetary correlations to the purpose, would be considered. Is the intent to create something relaxing or is it to enervate? Mars is enervating. Pluto is relaxing. The next consideration would be whether the substances with that correlation burn and whether they smell reasonably decent when burning. Daffodil is a good herb. It smells great, when in its natural state. It smells a lot like burning pie crust when dropped onto hot charcoal, however. There are other things to think about, as well. Does the substance 'billow and fume' and what color or magnitude of flame does it

produce? Does the substance leave an acrid taste in the mouth after the smoke has dissipated in the room around the experimenter? Does the substance help the experimenter reach the desired state?

It is best to know these things from personal experience before introducing them to others. One can reap disastrous or, at best, embarrassing results without such caution. Perhaps the book did say to add "it" to the recipe. But was "it" that the herbalist acquired the same kind of "it" the author called for and was "it" fresh enough or dry enough or... Yes, the striving beginner has much to learn.

Among other things, there are all the myriad ways in which to use herbs and other substances. Incense has been mentioned. There are also magickal purposes and uses, salves, tinctures, infusions, washes, bath salts, poultices, pot pourries, powders or capsules, decoctions, distillations and concoctions of all sorts. "Boil, boil, trouble and toil..."

Teachers of herbalism usually start their students out with simple and safe activities like making incense, bath salts, skin care products, herbal spells and careful teas. As was mentioned before, even these can introduce toxins to the human system. Herbs acquired at health food places, sold for the purpose of ingesting as refreshing teas are a fairly safe bet. Kitchen spices fall into that category as well. Even those can be dangerous in quantity or to pregnant women. Cross referencing and researching the substances to be used, is a must.

The tools of an herbalist become important here. There is the carafe or pot in which water is heated, the mortar and pestal or other devise for crushing and grinding, the measuring instruments, the tea ball, tea bag or other devices for straining the substance in the water and the container for the substance. Herbalists avidly collect glass, stone or ceramic containers. Plastic ones are not good. Plastic breaks down and joins its strange man-made molecules with the contents in storage. This can be really scary in light of some of the latest research. Plastic jars can also cloud and break down faster when in contact with even the least caustic of substances. Dragons Blood incense is murder on plastic containers after awhile.

It should be mentioned here that storage space is really important to an herbalist. The number and variety of substances the beginning herbalist acquires can be quite surprising. There are things to hang and things to jar and things to dry and things that must sit for weeks or months at a time. Its kind of nice to have some space ear marked and prepared for the collection. It mounts very quickly.

Labels are another necessity. The common name of the substance, its Latin name when possible, the date it was acquired and any warnings of toxicity should be printed legibly on the container. Most herbalists get into growing, cutting and drying at least some of their substances before very long. Space set aside for these activities is good. (Herbs lend themselves well, to creative, mini-space gardening.) The other space, necessary, is the book shelf.

The book shelf is the most important of all. It should contain a few good herbals such as Cunningham's Encyclopedia of Magical Herbs, The Master Book of Herbalism by Paul Beyerl, Culpepper's Color Herbal, The Herb Book, by John Lust and some

more mundane texts such as The Herb Society of America Encyclopedia of Herbs and Their Uses, by Deni Bown and Rodale's Illustrated Encyclopedia of Herbs.

Medical Encyclopedias designed for home use and good Anatomies should be included as well. Before we presume to treat an ailment or ease a woe with herbal concoctions, it behooves us to know at least a little about the body we intend to aid. There are disorders that need much more than an herbalist can offer and some symptoms that indicate more obscure ailments than we can discern with lay experience. Being able to decide when it is beyond the reach of the practitioner is a necessary skill for an herbalist.

Magickal Applications of Herbs

Most of us, studying the Craft, begin with Magickal applications. These include: Incense, oils, altar decoration, elements of spells, pot pourris, universal fluid condenser, purifying baths and magickal healing. Some people include the use of natural hallucinogenics in their spiritual pursuits, as well.

Incense is fairly simple to make with the use of good herbals (books) and experimentation. As was mentioned before, when substances burn, their odor can be quite different than expected. Embarrassment and discomfort can be avoided with experimentation.

Incense can include specific herbs, chosen for their magickal correlations, wood fibers, also considering their correlations, essential oils and other substances such as resins. Most of what comprises a good incense will be organic in nature. Minerals are not usually included. Every individual substance should be burned separately in the experimentation process. Ventilation is recommended.

Sometimes incense is designed to be self igniting. This is where certain minerals may be required in the mix. Other incense is burned by dropping onto ignited charcoal, designed for the purpose. This charcoal may be laced with Salt Peter. The stuff is offensive to some people when burned. Fortunately the odor dissipates quickly, giving way to the scent of the incense. Incidentally, Salt Peter is a Mars mineral. Some interesting substances can be applied to this Craft. Aspirin, for instance, is sometimes used instead of charcoal. It burns slowly. It does add an odor of its own and is no longer an organic as it has been synthesized.

Included in this text (See Appendix E) is a list of herbs, their planetary correlations and magickal applications. This is, by no means, a complete list. The seeker must compile good notes and records on the subject.

Topical Applications of Herbs

The word 'topical' refers to any situation in which the substance is actually applied to the outside of the body. Washes, Baths, ointments, creams, soaps, astringents, vapor baring rubs, poultices and cosmetics fall into this category. All of these can be enhanced with such substances as herbs. The bases of these, their preparation and their application must be studied by the beginner. Books and teachers are available. One option for the seeker is to look for a person who markets products in

this category and ask to apprentice. Many of these people have plenty of work for eager, idle and curious hands.

Some simple topical applications can be learned in any number of Craft and Herbal texts. Caution is advised, with the fact in mind, that substances applied to the exterior of the body can be absorbed. Cautious experimentation coupled with research is all right. Topicals are one of the areas in which a beginner can operate with a certain amount of confidence.

Internal Applications of HerbCraft

Teas are usually a beginning herbalists first experience with HerbCraft as we drink the stuff for all manner of things, usually from early childhood. It is one of the surviving folk Crafts. Many mothers offer young children with upset stomachs a little tea and dry toast or crackers. Some of the grocery manufacturers of teas have gone far into the use of herbal concoctions, even labeling products with their semi-medicinal purposes. An example is some of the 'relaxation' mixtures available on grocery store shelves. These are the genuine article except that Witches like to charge the herb, magically, before applying it to a purpose.

Tea is an infusion. Tea is made by heating water to just under the boiling point and introducing it to a measured quantity of the chosen herb or herbs. Roots, bark, stem, seed, leaf and even flowers of various flora species are used in teas. Rarely, do minerals or other substances find their uses in teas. The temperature of the water and the condition of the substance are important. Boiling water causes the oils in the substances to dissipate into the air, which decreases the beneficial properties of the tea. The substances are usually crushed or ground to release the beneficial oils into the water when it is introduced. Some substances are really hard and require quite vigorous destruction. Some only work when very dry.

Tea, left in the tea ball or bag, after brewing, can be used as a poultice. A poultice is one of the topical applications mentioned above. Poultices are applied to wounds of all sorts from bruises, cuts, abrasions, eruptions, ulcers, boils, pimples and breaks. Poultices are applied to the chest for aerotherepy in cases of upper respiratory problems, as well.

Other internal applications include encapsulated ground substances, tinctures and syrups. Gelatin capsules are available in various sizes at some natural food stores. The capsules are prepared by carefully powdering the dry substances in sanitary conditions and filling the capsules, which come in two sections. Some substances taste terrible and need not be consumed in liquid form.

Tinctures are prepared by immersing the substances in high grade alcohol such as 'Ever Clear'. Most substances will not release their beneficial properties into a tincture of lesser proof alcohol. Alcohol can be a beneficial substance in itself. It can be detrimental to some patients, however. This needs to be considered when introducing herbal concoctions that contain alcohol.

Syrups are prepared by combining substances with natural syrups such as honey, maple sap, grocery shelf syrup, jelly, sometimes alcohol and through the

Section Twelve
Quabala,
Sigels and Hameas

Quabala

Where the Quabala originated is questionable. It is claimed to have been taught by "God" to angels who fell. They, in turn, taught it to man, or specifically Adam. It is spelled various ways including: Cabbala, Kabbala and Kabbalah. It is an ancient theosophical model that may have been the basic model upon which the Hebrew faith was built. Others claim that it is an esoteric contribution of an extremist group of Judaic philosophers. Today, it is discounted by some practitioners of Judaism, while others consider it important to their faith. Hebrew and Chaldee refer to two closely related language systems as well as belief systems and life styles. Both are Semetic in their classification. They share an alphabet.

True comprehension of the Quabala requires long and tedious study. It is a very complex philosophical discipline. The purpose of including it in this text is to offer one of the views used commonly today by Witches. Quabala or the "Tree" lends to Eclectic Wicca some very effective tools for learning to build and control energy. The Quabala is very different from some of the Hindu contributions and not to be confused with them. The Chakras are described by the Hindu faith and have less to do with Quabala than many seem to realize. The Sepherath of the Quabala do have their corresponding positions in a human body but there are fewer of them mentioned in a Quabalistic meditative process than with a Hindu or Buddhist discipline.

Eclectic Witches often move freely between the two different systems and confusion about the Sepherath correlation and the Chakra correlation is very common. As the Quabalistic method is a little simpler to put into practice, the authors have included it in the Basic level teaching while the Hindu and Buddhist disciplines are set aside for later study. We use only what we understand to work. Methods, such as the use of Hebrew or Chaldee magickal squares, are used to build to control energy and symbolize various concepts. Some of us use more as we come to understand it better. The Quabala is well loved by some Eclectic practitioners and ignored by others.

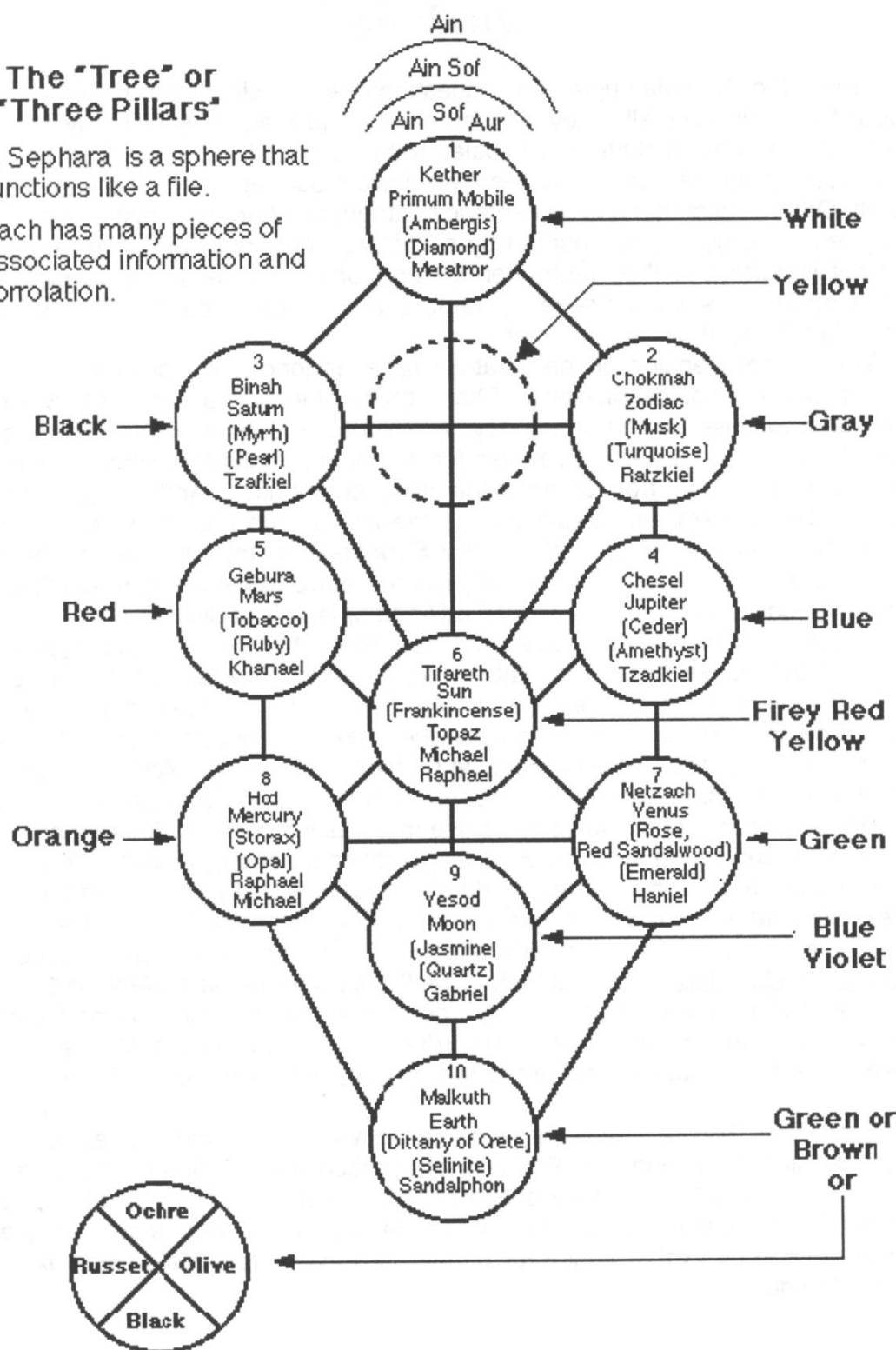
There are a great number of good reference texts that provide a limited or even complex explanation of the esoterica involved. Ellen Cannon Reed's The Goddess and the Tree seems to be particularly effective for the beginner. For a deeper study The Kabbalah Unveiled translated by S.L. Mathers from the Latin "Kabbala Denudata" may prove helpful. Some find familiarity and comprehension through meditation and dream work focused on the "Tree". This does require at least a little study to be effective. Quabalistic studies can prove to be exceptionally rewarding to a student of Wicca.

Quabalistic, Middle Pillar energy raising activities in a circle are very effective in setting a certain formal tone. The first time this particular rite is done in circle definitely leaves the new practitioner with a sense of knowing power. The intonations used in the Middle Pillar can even be, as one student described it, "hair raising". Many energy raising practices create that sense for people, however, the Middle Pillar exercise is guaranteed to do it.

The "Tree" or "Three Pillars"

A Sephara is a sphere that functions like a file.

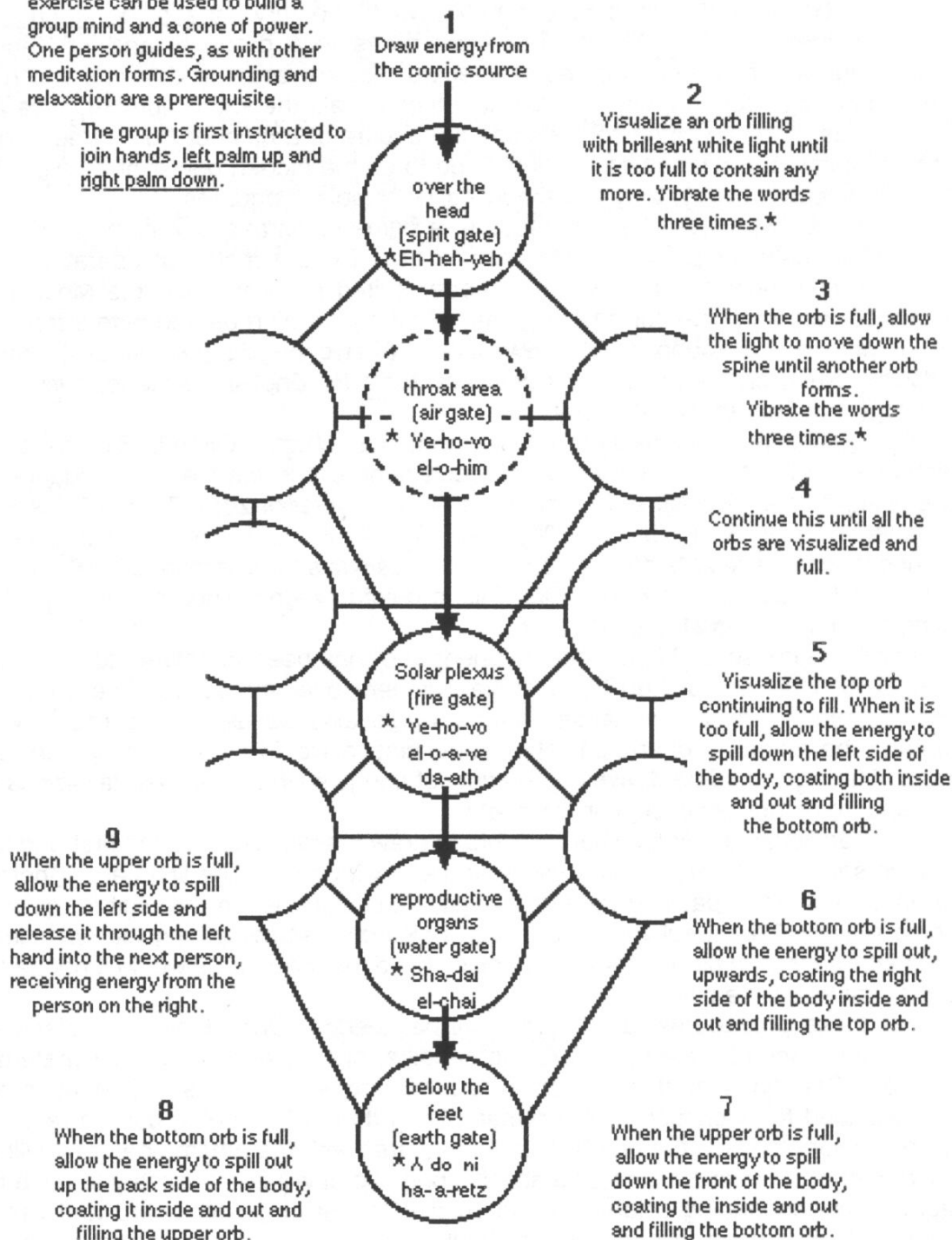
Each has many pieces of associated information and correlation.



The Middle Pillar

exercise can be used to build a group mind and a cone of power. One person guides, as with other meditation forms. Grounding and relaxation are a prerequisite.

The group is first instructed to join hands, left palm up and right palm down.



Kamea or Planetary Squares

The word Kamea comes from the twelfth century Lansdowne Manuscript and is considered to be Hebrew. The word refers to a group of ancient Hebraic magickal squares or: written squares of integers that are equal in columns and rows where each row or column, when added together equals the same number, (see any of the Kameas). These written squares use the square of a number from three to nine in their formulation. Each square is considered to be the hidden power of a respective planetary influence. Today, they are simply called "magical" squares.

To use a respective planetary square, a name or phrase is written down. One decides what realm of planetary influence is best for the magickal operation, i.e., construction of a new building would be better suited for Mars than the Moon (see planetary correspondences for each Kamea). Parsing out all repeated letters from the name or phrase, i.e., Jane needs new shoes. (**Jane needs new shoes**) leaves Janedswwho. Next, one refers to the translation table for English / American alphabet numerology into Hebrew numerology.

For example: J equals three on the the chart, "Gimel". There is no corresponding letter for "e" as there is no equivalent to it in the Hebrew language as we are using it here. Therefore "e" receives a null character or zero. Translation shows that "Janedswwho" is 3, 1, (5, 50, 700), 0, 4, (6, 60), 6, 5, 6. The numbers inside parentheses can be read numerologically in various ways for instance; $60 = 6 + 0 = 6$. "N" can equal 5, 50, 500 or 7, 70, 700. This is helpful when a square has more than just single digit numbers attributed to it.

For the purpose of this example "Janedswwho" has been translated to 3, 1, 5, 7, 0, 4, 6, 5, 6. One would then trace these numbers over the appropriate planetary square to create a sigil. The parsed letters would also be used as a chant when performing the magickal operation. The pronunciation would be something like "Jan ed swwho" The sigil could be drawn on a variety of things such as candles, talismans for wear, paper to be burned in petition form, etc.

It is traditional and somewhat sensible to draw a small circle on the first and last digit in the square or to begin with a circle and end with a line. The lines are generally drawn in curves when passing through a digit, particularly when the digit is revisited for some reason. This artful way of drawing a sigil creates something that stimulates the aesthetic senses in us. As above, so below. If it does such for us would it not be the same for that which we call upon?

For these procedures, a full circle will be needed. One studies the planetary influence one wishes to use and picks the candles, oils, incense and other materials as needed. Caution should be taken when working with Kameas. One uses the Kamea provided for a chosen planet remembering that, if it is being built to reuse, it will be necessary to trace the numbers in the squares with the athame before it will be effective. If one is making a sigil for a specific purpose, it will be necessary to have the correct and corresponding colors. i.e. the color of paper or poster board and writing inks. One will also need to perform the Middle Pillar ritual with the correct planetary color in mind.

A Kamea is commonly known as "The Magical Square". In mathematics, it is the product of an integer from 3 to 9 squared. The square will have equal sides with the numbers in the rows, columns and diagonals. When magically drawing one of these, the hand is made to move in a pattern specific to the planet. This in itself is a potent magical tool. As one studies these Kameas one sees many other ways to focus the energy further.

Historically, Kameas are thought to have come from Quabalistic Magicians that were mathematically well versed in Hebrew. From it's inception, Hebrew has always been a magickal language and, being a magickal language, its alphabet is also magickal. All the letters of the alphabet have numerological significance. What follows is the Hebrew alphabet, the English equivalent, numerology and phonetic pronunciation.

א	A	1	Aleph	מ	M 40, 600	ם	Mem
ב	B, V	2	Beth	נ	N 50, 700	ן	Nun
ג	G, Gh	3	Gimel	ס	S 60		Samekh
ד	D, Dh	4	Daleth	ע	Aa, Ngh70		Ayin
ה	H	5	He	פ	P, Ph 80,800	ף	Pe
ו	O,U,V,W	6	Vau	צ	Tz 90,900	ץ	Tzaddi
ז	Z	7	Zayin	ק	Q 100		Qoph
ח	Ch	8	Cheth	ר	R 200		Resh
ט	T	9	Teth	ש	S,Sh 300		Shin
י	I,Y	10	Yod	ת	T,Th 400		Tau
כ	K, Kh 20, 500	ך	Kaph				
ל	L	30	Lame				

Chaldean Numerology

<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This system is also used with the "Magickal Squares".

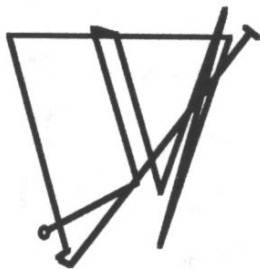
The method below describes turning a name or phrase into a Sigil for a Planetary Magickal Square.

First, refer to the section on "Timing" and determine what planetary influence is required, i.e., Sun hours for authority, Moon hours psychic powers, Mercury hours for skills...etc. This will determine what planetary square to use. If the magick is for one's self and the Sun is chosen as the operative planetary influence, then one must turn their name into a planetary Sigil. This can be done using the Hebrew method or the Chaldean method. Example: (Of course this would be made while in a duly cast circle.)

Chaldean Method

William Jones = 5.9.3.3.9.1.4 1.6.5.5.1

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	2	24
18	20	22	23	17	13
25	29	10	9	26	12
36	5	33	4	2	31



This is the Sun Sigil for William Jones

(The small "o" is the starting number and the "T" is the last number in the name.)

This can be rendered on parchment, candles, written in the South with the athame. Seeing that it's a Sun Sigil, it would represent the Solar power of that individual, as well. One will also notice in viewing the other Kamaes that some have more numbers to use than others. What one could do is use two numbers at a time. Example:

William Jones = 59.33.9.14 16.55.1

(This process works well with a Moon Square where there are 81 numbers to use)

Invocation

Cast a circle starting in the East. Use the standard quarter calls with the inclusion of : "I call thee forth in the name of [archangel]. Be here Now".

East - Raphael
South - Michael
West - Gabriel
North - Uriel

The Kamaes

There are two aspects of each Kamea that one needs to be aware of. They are:

The Intelligence of

This is used if one is using the benefic or "good" side of the planetary influence i.e.,
Harmonic

The Spirit of

This is used if one is causing some form of disruption i.e.,
Inharmonic

When using the Kameas, one must be concerned with the planetary astrological aspects to the planet being used. As a rule of thumb, if Mars or Saturn is either Square or in opposition to the individual planetary Kamea, then the only use it can have is for malefic or inharmonic purposes. Also, ensure that the planet being used is not in conjunct with the Sun. This conjunction is called "planetary combustion" and burns up any planetary energies.

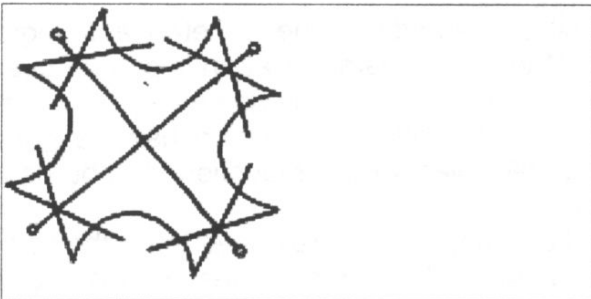
If one is using just the squares as a talisman, the squares need to be the colors indicated in Flashing Colors "ink & paper respectively". One meditates on these colors while making a Kamea. If using the planetary sigils in a personal spell where one has determined the "personal sigil" for that Kamea, it is acceptable to include the planetary sigil as well as the personal sigil in what ever work is being preformed.

Sun

Quabalistic Letter	V Vau ך
Quabalistic Sphere	6 He
Angle	Eloh
Astrological Sign	Leo
Tarot Card	The Sun
Flashing Colors	Gold and Yellow (paper and ink respectively)
Day	Sunday
Hours	Daylight - 1st & 8th Night - 3rd & 10th
Perfume (incense)	Equal parts of Saffron, Ambergeris, Musk, Lignum aloes, Lignum Balsam, Bay Berrys, Clove, Myrrh and Frankensence
Candle Colors (all or some)	Gold, Bright Yellow
Metal	Gold
Intelligence	Nakhiel
Spirit	Sorath

Purpose

Well aspected: Becoming renound, Amiable, Acceptable, Potent in all works,
Becoming King like, Gaining fortune
Negative aspected: Opposite of above



6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31



Spirit : Sorath

Value : 666

Sequence :
6 6 20 4

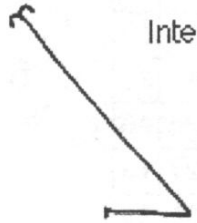
Mercury ☿

Quabalistic Letter	A	Aleph 
Quabalistic Sphere	8	Hod [Focus on Sphere in it's true glory]
Angle		Raphael
Astrological Sign		Gemini
Tarot Card		Magician [Focus on card for more energy]
Flashing Colors		Yellow & Indigo [paper and ink respectively]
Day		Wednesday
Hours		Daylight - 1st & 8th Night - 3rd & 10th
Perfume (incense)		Clove, Frankincense, Cinquefoil, Mastich
Candle Colors (all or some)		Yellow, Indigo, Violet, Orange
Metal		Quicksilver (poisonous), Brass
Intelligence		Tiriel
Spirit		Tapthartharath

Purpose

Well aspected: Acquiring knowledge. Institution. Expression of both spoken and written word. Safety in travel. Finding answers to questions. Brings calm. Gives faith in ones powers. Repels poverty. Gain through occult matters. Prevents poverty. Brings gain. Aids memory.

Badly aspected: Opposite of above.

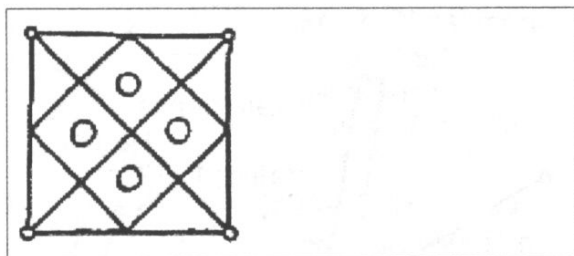


Intelligence: Nakhiel

Value: 111

Sequence:
5 20 10 8 1 30

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57





Spirit: Taphthartharath

Value: 2080

Sequence:
40 8 40 20 40 20 40

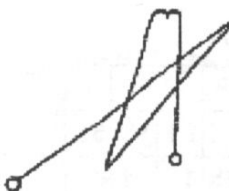
Venus

Quabalistic Letter	G	Gimel	1
Quabalistic Sphere	7	Netzach	Splendor
Angle		Anael	
Astrological Sign		Libra	
Tarot Card		Empress	
Flashing Colors		Green & Pink [paper and ink respectively]	
Day		Friday	
Hours		Daylight - 1st & 8th, Night - 3rd & 10th	
Perfume (incense)		Rose and / or Musk	
Candle Colors (all or some)		Emerald, Light blue, Blue green, Pink	
Metal		Copper	

Purpose

Well aspected: Love. Justice. Peace. Friendship. Forgiveness. Enjoyment of luxury. Understanding of religious or occult matters. Brings marriage and partnerships. Aids in art. Brings balance to ones life.

Badly aspected: Opposite of above

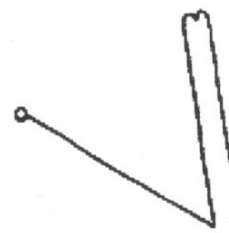


Intellegence: Tiriell
Value: 260
Sequence:
9 10 20 10 1 30

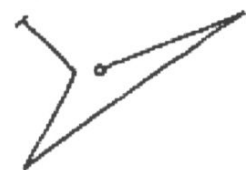
22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28



Seal of the planet



Intellegence: Hagiel
Value: 1252
Sequence:
2 5 10 30 20 8 10 40



Spirit: Kedemel
Value: 49
Sequence:
5 3 10 8 1 30

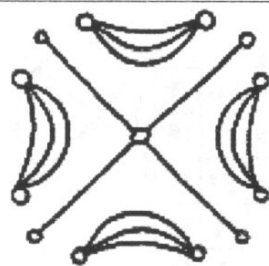
Luna

Quabalistic Letter	H	Hod	”
Quabalistic Sphere	9		
Angle	Elim		
Astrological Sign	Cancer		
Tarot Card	The Moon		
Flashing Colors	Silver and Puse		
Day	Monday		
Hours	Daylight - 1st & 8th, Night - 3rd & 10th		
Perfume (incense)	White Poppy, Frankincense, Camphor		
Candle Colors (all or some)	Silver, Grey, White, Black		
Metal	Silver		

Purpose

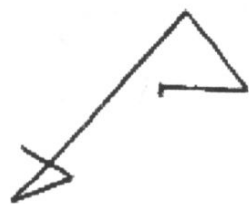
Well aspected: Makes a person pleasant, amiable, cheerful. Contributes to psychic powers, Removes all ill will, Protects while traveling, Increases riches and health, Drives away enemys

Badly aspected: Opposite of above



Seal Of The Moon

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45



Character of The Spirit of The Moon

Spirit: Chashmodia

Value: 369

Sequence:

8 30 40 6 4 1 10



Spirits Of The Spirit:

Sched Barschemoth

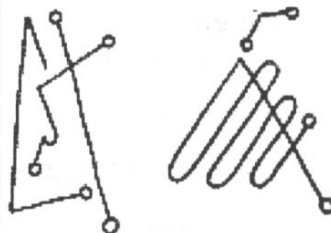
Scharthathan

Value: 3321

Sequences:

30 4 2 20 30 5 40 70 40 30 20 40 40 50

30 4 2 20 30 40 70 40 5 30 20 40 40 50



Intelligence of The Intelligence:

Malcah be-Tarshisim We-ad

Ruachoth ha-Schechalim

Value: 3321

Sequences:

40 30 20 1 2 40 20 30 10 30 10 40 6 70 4 2 20 6

70 4 2 20 6 5 30 5 10 10 40 or 40 20 30 10 60

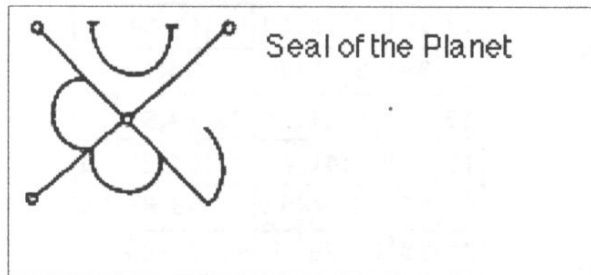
10 40 6 70 4 20 20 6 8 6 40 30 8 30 10 40

Mars

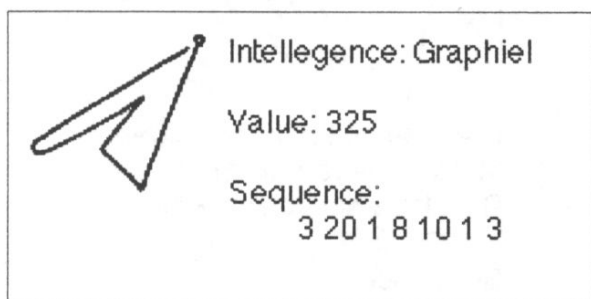
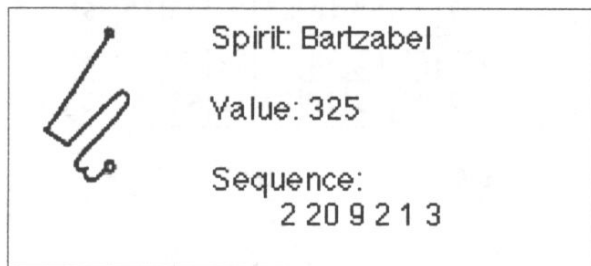
Quabalistic Letter	D	Daleth	7
Quabalistic Sphere	5	Gebura	
Angle		Samael	
Astrological Sign		Aries	
Tarot Card		Emperor	
Flashing Colors	Red, Orange	[paper and ink respectively]	
Day		Tuesday	
Hours		Daylight - 1st & 8th, Night - 3rd & 10th	
Perfume (incense)		Sulfur, Firey things [see herbs]	
Candle Colors (all or some)		All shades of red	
Metal		Iron	

Purpose

Energy. Honor, Overcoming enemies. Business and trade. Physical strengths. Carriage. Gives understanding of medicines and mechanics. Favor in battles. Knowledge of metaphysical. Healing. Overcoming bad habits.



11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

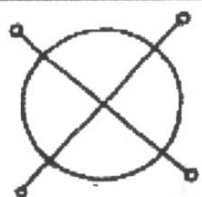


Jupiter

Quabalistic Letter	H	He	⌒
Quabalistic Sphere	4	Chesed (hesod)	Mercy
Angle		Sachiel	
Astrological Sign		Sagittarius	
Tarot Card		Hieraphant	
Flashing Colors		Blue, Purple	[paper and ink respectively]
Day		Thursday	
Hours		Daylight - 1st & 8th, Night - 3rd & 10th	
Perfume (incense)		Benzoin	
Candle Colors (all or some)		Purple, Blue, Brown, Red	
Metal		Tin	

Purpose

Favor. Riches. Abundance. Reflection. Honor. Dignity. Council. Gives knowledge of mystical studies. Enchantments. Communication with spiritual guardians.



Seal of the planet

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13



Spirit: Hismael

Value: 136

Sequence:
5 6 4 1 3



Intelligence:
Yophiel

Value: 136

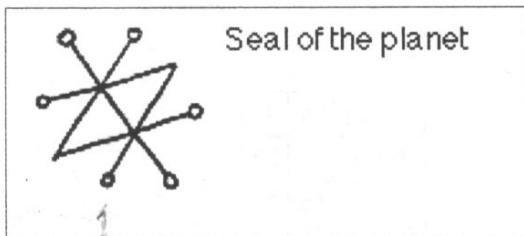
Sequence:
1 5 8 10 1 3

Saturn

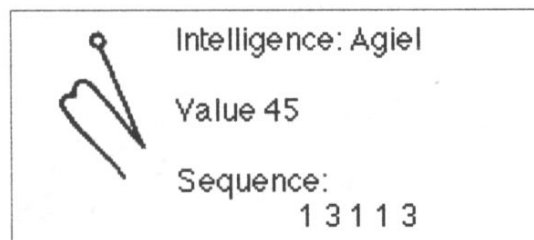
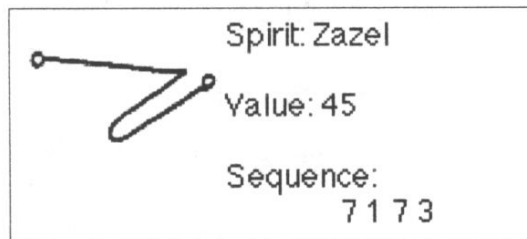
Quabalistic Letter	C	Cheth	Π
Quabalistic Sphere	3	Binah	Understanding
Angle		Cassiel	
Astrological Sign		Capricorn	
Tarot Card		Strength	
Flashing Colors	Pale-Greenish / Yellow, Black	[paper and ink respectively]	
Day		Saturday	
Hours		Daylight - 1st & 8th, Night 3rd & 10th	
Perfume (incense)		Myrrh	
Candle Colors (all or some)		Black, Brown, White, Yellow	
Metal		Lead	

Purpose

Justice. Equilibrium. Gives motivation. Success in business. Power. Safety.
 Success in all petitions. Protection from slander. Greed. Gives steadfast endurance and wisdom.



4	9	2
3	5	7
8	1	6



Section Thirteen
Examples
of Magick in Practice

Talismans

Many ancient peoples made talismans that worked in the same fashion as Kameas. (See Quabala) American settlers from various parts of Europe brought folk craft with them that included the making of hex talismans. These appear as paintings on various material and placed on or in structures for protection. Some are even painted on stones and placed in mortar so that they don't show. It was common to make hex talismans in woven, leather and sewn crafts to place in a home for protection, health and prosperity. Sometimes the talismans are called wards.

Native American peoples made all sorts of talismans, materials and designs, depending upon the tribe. Shield designs, weavings, markings on fired clay, leather and bead work, even symbols drawn in the Earth or on it with colored sand have talismanic qualities. Some people in various cultures make food item talismans such as painted egg shells, carvings in nut shells, bread, dried fruit or vegetables and in leaves or flower petals. Some even make talismans with butter.

Anyone can devise a talisman with a little creative thought and a basic knowledge of working magick. They can be used for carrying commands or supplications to the other plane by destroying them or burning them. They can be made to place a spell in a particular location or be worn for various purposes. They can be put on paper or dry fibrous material and burned to rub on an object during its consecration (embedded)

Poppets

A poppet is a doll dressed , marked or decorated as a representative agent of someone or deity. At Brigid many Witches prepare dolls of raffia of fibrous plant material to represent the Goddess. The dolls are poppets. The poppets that are made to represent a living person can be dangerous in the hands of the inexperienced. They have to be disassembled in a certain way after they have served their purpose. Otherwise, harm to the poppet can cause harm to the person. There are things a practitioner does to make the poppet a true representative. One cannot make a poppet by accident.

Fith Faths

A fith fath is like a poppet, except that it is not in a doll form. It can take any form and be made of any materials related to its purpose. The same caution is applied to making them and disassembling them. This is not Craft for the beginner.

Images

Photographs, drawings, statues and paintings can function as magickal agents, as well. Many spells work better if an image of the deity or the individual who is a principle of the spell is available to reinforce other elements of the rite. These are not as dangerous as poppets and fith faths.

Elementals And Their Uses

Elementals are those creatures or "energies" which are associated with each of the four directions. These energies strive to reunite, as a whole being, in this physical realm. They each have a separate and distinct personality. Some are good and some bad, just as with other living beings. In Witchcraft, we have known and used these energies. In the past we have called them Elves, Leprechauns, Fairies, Trolls, Gnomes and the like. All these energies are of Nature.

Earth elementals are called Gnomes

and are used for material gain, money,
or influencing people (other than romance).

Air elementals are called Sylphs

and are used for all matters of the mind.

Fire elementals are called Salamanders

and are used for action
that is needed toward a goal.

Water elementals are called Undines

and are for causing or
eliminating all emotions.

To employ an Earth elemental:

Soak a thing that will decompose quickly with oil specific to the purpose or a universal fluid condenser (See Herbs). A piece of fruit, cloth, dung, bone or leaf will do nicely. Concentrate your intent into it and bury it in a quiet place. As it decomposes it becomes part of Nature and then will evolve into this plane.

To employ an Air elemental:

If you have used a potpourri pot, you have used an Air elemental. Add a drop or two of the oil, suited to the purpose, to some water in the bottom of the pot. Concentrate your intent into the water with the oil. Keep your concentration focused until all the water is gone. Your intent has gone into the Air and will quickly find its way back into the physical plane.

To employ a Fire elemental:

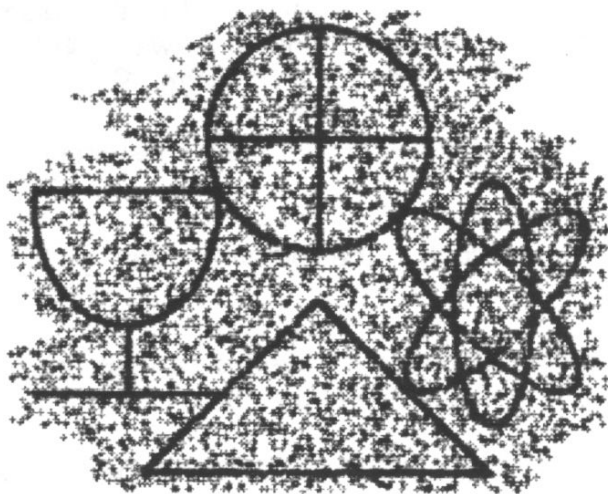
On a piece of good paper or parchment, using Dragons Blood Ink, write what is desired. Runes, sigils, signs or magickal symbols work well for this. Soak the paper with oil, suited to the intent and burn it in the thurible. As it burns, concentrate on the intent. Cast the ashes to the wind and it will reappear in physical form.

To employ a Water elemental:

You will need a small, clean, glass bottle and rain water. Tap water will work but has other chemicals in it. To this water in the bottle, add a few drops of oil suitable for the purpose. Concentrate into this water your intent. Take it to an Ocean, lake or other running body of water and pour the contents of the bottle into it. Never use a stagnated pond or pool. Soon it will appear in reality.

Use any separately, all at the same time or in a combination. See what works best for you.

For further reading on this subject refer to Scott Cunningham's Earth Power, or another of his books, Earth, Air, Fire and Water.



FRIENDSHIP SPELL

Firesong Moondancer

Mercury day and hour

MOON: Gemini near Cancer

OIL: Friendship

INCENSE: Friendship

HERB: Lavender

STONES: Pink Tourmeline (friendship)
Selenite (reconciliation)
(4) Selenite Roses

CANDLES: White and Black altar candles
Yellow taper (Mercury) – marked with symbol for Mercury and signs of two parties
Pink taper (Venus) – marked with symbol for Mercury and signs of two parties
(2) Fith Fath in color to represent parties in spell – marked with name and birthdate of party it is representing

SEAL: #M-29 Seal of Mars (Ana Riva book)

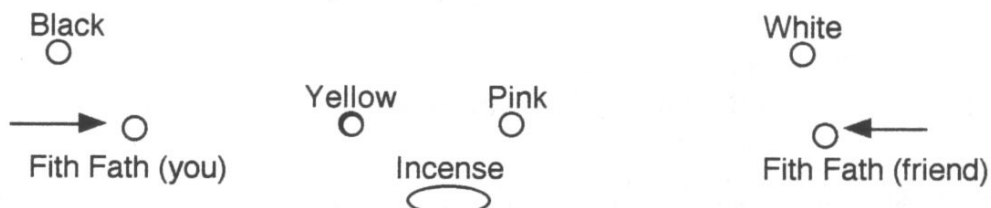
PETITION:

Oh great Mercury, messenger of the gods, Lord of all mental feats, Lord of wisdom from whence all knowledge comes and Lord of the realm of air. I want to banish disharmony, discord and misunderstanding between NAME and NAME. May this happen in a way to bring harm to none and no alarm. So mote it be.

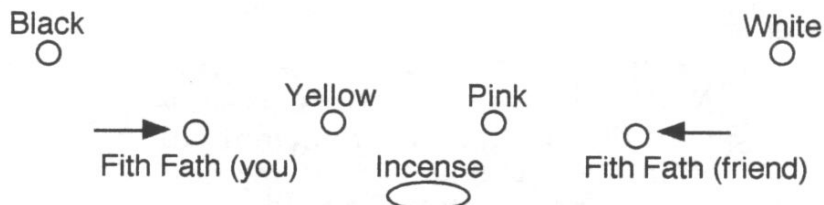
1. Write the petition on the back of the seal, then consecrated it. After lighting the altar candles, cast a circle.
2. Light the candles for the spell in the following order: yellow, pink and fith fath candles (petitioner's last).
3. Read the petition and meditate on it while the candles are burning. Cut a door in the circle and leave it up for the duration of the spell.

The candles are placed in the positions shown in the following charts on each day. The fith fath candles are surrounded by lavender with a selenite rose to the south. Place a pie tin in the middle of the altar to hold the centerpieces of the spell. In the tin, place the seal which is covered with lavender. The yellow and pink candles are positioned in the tin with the selenite and pink tourmeline stones between them.

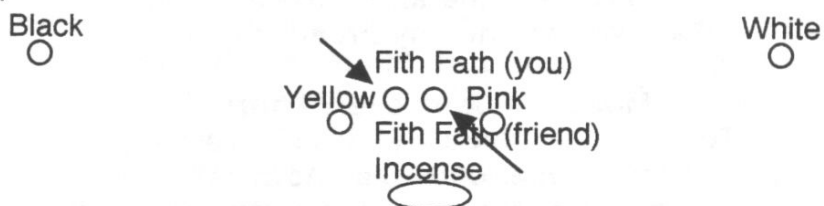
DAY ONE:



DAY TWO:



DAY THREE:



Firesong's note: My friend and I began to have better communication after this spell and we are still friends.

Firesong was a member of Hawks Reach Coven and the Guardian Of The Gate. She has recently taken a charge as High Priestess of Moondance Coven, a Hive of Hawk's Reach Coven.

PROSPERITY (GREEN MAN) SPELL

Firesong Moondancer

TIME: Jupiter day and hour (1st)
MOON: 1st Quarter Waxing Moon in Virgo
SEAL: Green Man seal
ITEMS: Green chalk, salt, athame
LOCATION: Intersection of paths (sidewalk junction)

PETITION: (Either write on parchment or say)

**Sun of the east and western sky,
Northern lode that guards the pole,
Sea of the south and my ancient blood,
Points and elements work my goal.**

**All that I seek is for thy care,
My earth is thine and thine my fire,
Our waters one, my breath thy air.**

**Money, money everywhere,
To meet my needs and some to spare,
Come to me, oh ways and means,
Make my finances prosperous and green.
Harm to none and no alarm.**

After finding an intersection of paths (such as the bend of the sidewalk outside an apartment), draw deosil, with green chalk, the Green Man. It helps to practice drawing the seal before trying with the chalk. Make the seal as large as the sidewalk square so it is large enough to stand in. Standing in the center of the circle, sprinkle salt around the outer circle of the seal starting with the East. After this consecration, cut the circle with your athame, creating sacred space to call the elements to your bidding. Starting in the East, begin turning deosil (three times total) in the circle while reading the petition.

Firesong's note: The results of this spell manifested quickly. Of course, I had been doing the mundane things associated with job hunting such as sending resumes, etc. Four days after this spell, I was called about teaching a seminar for professionals. Two weeks later I was asked to teach a seminar for other instructors on a specific piece of software. Four weeks later I was called to interview with a business in Denver. The interview went well but they did not offer me a job (although the interviewer has since called me back to see if I was still looking for work). Five weeks later I was called, unexpectedly, to interview with a firm with whom I was offered a job two days later. A little over six weeks after this spell, I began working with a large firm in the field I was wanting to be in, with a good salary and benefits. I still do not recall ever sending a resume to this particular firm. I consider this positive work experience a gift from the Green Man.

Planetary Dedication

(public domain)

For this spell, you will need 1 White candle, 7 Powers Oil, Druid or Alter Blend Incense.

Erect a circle and after the quarter calls, stand in the center facing East. As you chant this dedication, turn deosil slowly enough to complete only one full turn for each invocation (dedication). This must be done five times. Dedication follows:

We charge the energies of our Sun "NUADA" to light the flame of prosperity within us. We charge the winged symbol of Mercury, Hermes, to bestow the wisdom of it's mysteries. From Venus, the symbol of beauty, we command love, happiness and joy. In Mars, we place out trust to keep our inner energies and power aflow. To Jupiter, we entrust the giving forth of our inner growth and outer abundance. We charge the solvent of Saturn with the deepening of our understanding. And from our Lady Avaluna, the Moon, we shall receive the secrets of the tides of Life and Death.

So Mote It Be

Psychic Attack

Indicators of a psychic attack:

1. Breaking glass. >> (don't over react)<<
2. Insomnia.
3. Constant and recurring bad dreams.
4. Constant sense of unease.
5. Excessive bad luck.
6. Excessive illness or lack of energy.
7. Hearing voices or things that aren't physically there.
8. Seeing / sensing shadowy figures or dark entities that seem malign.
9. Unusual physical pain. >>(could indicate the use of VooDoo)<<<
10. Consistent feeling of hopelessness and despair.

How to counteract a psychic attack:

1. Perform a house banishment and self cleansing.
 2. Perform Blessing and protection as soon as the banishment is performed.
 3. Perform a Reversal spell and refuse the energy.
 4. One may wish to retaliate. First consider...
-
1. Is there **Karma** involved?
 2. Is it worth the **Karma**?
 3. Was the wrong sufficient enough to warrant attack or revenge?
 4. Are you doing this for revenge? (a dish best served cold)
 5. Who is the real culprit? (**Make sure of your target!**)
 6. Put a time limit on the spell. (This doesn't need to go on forever)
 7. Can this be handled without **MAGICK**?

Some Healing Spells

(public domain)

Consider the type of healing to be done i.e., Physical, Mental or Spiritual. Choose the correct incense, oils, herbs, candles, (is a fifth-fath necessary?) and stones. Arrange the implements upon your altar as necessary. Cast the circle.

Banishing sickness:

Face the altar and repeat this incantation:

I call on the inner planes to witness this rite. I state my password thus: **HARIEL** (intoned HA-RI-EL). My purpose is to banish (specify the illness of the person). I represent the planets Mercury and the Moon. I call upon the mighty Geni, **HELELETH** (intoned HAY-LAY-LATE) State wish, i.e., that specified person be healed from all maladies, etc.. Chant the word for three minutes:

HEE-BALE-ZEE-WAH

A return to health draw:

I call on the inner planes to witness this rite. I state my password thus: **EHAHOAT** (intoned EE-AH-OAT). My purpose is to (specify). I represent the planets Saturn and Mercury. I call upon the mighty Geni, **MUMIAH** (intoned MOO-ME-AH) (state wish). Chant the word for three minutes:

ISH-LEE-AH

TAROT CARD SPELL

For Changing Your Life

You will need Mercury oil and incense. This can be a seven or fourteen day spell. This will also need to be performed for one hour a day, in the hour of Mercury. You will also need a very small deck of Tarot cards. (Unfortunately U.S. Games only produces the Waite deck in miniature). The candle needed will be either a Blue, Yellow or White one. Also required is salt to pour around your Tarot set up.

Cast a circle. Dress the candle in Mercury oil. Light the incense. With forethought and research, starting with the first house, place a Tarot card in each consecutive house, ending in the center. The Tarot card will have great effect in that house and change the present energy to that of your will. After arranging the cards to your satisfaction, take the candle of choice, pre-dressed, light and place on the center card. Pour the salt around the outside of the cards. Invoke with the following:

**CARDS MY FRIENDS, MY PAPER MIRROR,
BRING TO ME WHAT I WILL, SOONER OR NEARER,
I BID THESE WORDS TO THEE,
"WITH HARM TO NONE AND NO ALARM",
THESE WORDS I BID TO THEE.
SO HEAR ME NOW, THIS IS MY CHARGE,
AND WITH MY THANKS, SO MOTE IT BE.**

Three Faces Full Moon Ritual

Wyn Summerhawk

A Ritual to Explore Women's Mysteries

Equipment:

White, Red, Black Candles
Full moon oil and incense
Soft cushions in the center of the room
Tools in their corresponding directions at the edges of the room
Divination tools in case
Bowl of seed, basin of Earth, basin of water

The circle is cast. Tools are placed at the edges. Participants make themselves comfortable and do a middle pillar exercise to build energy.

The energy is spun and visualized as beginning to move both upwards and downwards, forming two points that move away from each other. One descends into the Earth, into bed rock, the other goes upwards to the lighted face of Mahiya, the full Moon, where the cones are rested.

Meditation:

"We open our inner eye, upon smooth black and white, cylindrical stone pillars that stand evenly spaced around us. If we counted them, we would find that there are thirteen. They are founded in a solid marble floor and upon them rests a solid round dome-like roof. This is our temple. We stand and look out upon sunshine and walk to the edge of the ring of pillars. At our feet are two stone steps that surround the entire temple. Beneath them is a grassy hill that descends slightly to the edge of tilled Earth, ready to be planted. Out as far as we can see is open field and all of this is within our cone. The Air is warm and the Sun gently shines.

We step down to the grass and approach the edge of the tilled Earth. We raise our hands and give a charge to the Air:

Creature of Air, this charge I give,
No evil in my presence live,
not in complete accord with me,
by Earth, Air, Fire and Sea,
and as I say, so mote it be.

We lower our hands and step out into the field. We come upon a large basket full of good seed. We put our hands out over the seed and seek to sense the fire of life in each tiny one. It is there. It is the primal drive to grow. We give a charge to that fire.

Creature of Fire, this charge I give,
No evil in my presence live,
not in complete accord with me,
by Earth, Air, Fire and Sea,
and as I say, so mote it be.

We move on a few steps and come upon a huge vessel of rain water. We give it a charge:

Creature of Water, this charge I give,
No evil in my presence live,
not in complete accord with me,
by Earth, Air Fire and Sea,
and as I say, so mote it be.

We move past it a ways and kneel upon the soft tilled Earth. It is warm. We take up a double handful of it to test it's texture and sniff it to smell the life in it. We find it rich and pleasant to the senses. We give it a charge:

Creature of Earth, this charge I give,
No evil in my presence live,
not in complete accord with me,
by Earth, Air, Fire and Sea,
and as I say, so mote it be.

We stand and close our inner eye and raise our arms up. We visualize the seed scattered by the hands of many women. We hear their voices in the distance as they laugh and chat while they work.

We see the seed everywhere nestling in the ready soil. We smell the scent of ozone and watch a gentle rain begin to fall upon the fields, moistening the seeds, sending them a message, a promise of life giving water, enough to grow full and strong. We hear the soft sounds of women rejoicing in the rain.

The air is warm and calm and it seems to call to the seed, "Come! Grow!" and it promises a season of perfect weather so that the grain can burgeon on full grown stalks. We hear the pleasure filled sounds of women who are well pleased with the season.

We open our inner eye and gaze upon the full grown fields around us, such a satisfying sight. We begin to stroll back toward our hill born temple, brushing the tall grasses around us. We enter the temple and rest ourselves upon our cushions, knowing that we have done our work well.

We are woman and powerful.

We close our inner eye and begin to spin our two pointed cone. We will remember our work here and know all its meaning in time. We cause the cones to spin faster, building more energy. Centrifical force begins to add momentum and it moves more easily. We begin to draw the points together with little effort. They draw closer and closer together until the are just a hands breadth apart. The energy is spinning with great force. We ready our selves to release it, focusing upon the pentacle in the center and it's contents: lotion, cakes and wine. On count of three, release it into the focus objects.

One..Two.. Three!

Keeping only what is we need release excess energy into the Earth to help her ready herself for the coming season of pregnancy. This time, when we open our eyes we see the room we began in and all the familiar things around us. We are in a temple of our own making. We are that powerful. We will help each other stand and spend a moment changing states. We are mystery, we are the womb, we are pregnancy and we are potential. We will turn around the center once widdershins, then twice deosil. We will stand and gaze upon each other and do as we will.

The charged lotion is rubbed by the women into their own or each other's bodies. Charged cakes and wine are consumed while participants chat as they will about the meditation experience and about being woman.

The circle is taken down when the participants are ready to do so.

Any woman oriented reality can be drawn upon for inspiration in writing and performing a 'Women's Mysteries' ritual. The same is true for men and 'Men's Mysteries'. Our mundane culture has grown far from it's primal roots in which rites of passage and celebration of life truths were common. We are seeing the need for their reinstitution. The Mysteries rites are one part of that reinstitution. Rites such as these help people feel closer to each other, their communities and their God/dess. They are an affirmation of connection and normality in natural behaviors. They help people reconnect to their own natures and feel more o.k. with what they are. These rites can go along way to solving some of the problems we have been turning to psychotherapy with.

The student of Wicca is encouraged to seek inspiration and apply it in such rites. As our culture grows, more and more people are looking for these rituals. All of the magickal theory, circle casting, meditation and visualization techniques in this book can be applied. Life truths are found analogized in myth and folklore. There are the basic pieces of human nature and natural function to be examined for ideas. A wealth of information for this application is found in human experience. Analogy, symbolism and even creative anachronism can be employed. Everyone should take part in building and enacting such a ritual at least once.

There is a particular need for the creation of Men's Mysteries. We women have access to a great deal of our nature. Men have been driven much further from it and denied some of the most basic things that used to compose Men's Mysteries. They are seldom permitted the hunt, hand to hand combat, the familiarity and development of expertise with a weapon and many of the more subtle symbols of manhood. Men have been forced by civilization to sublimate and even discard natural manhood. More recently they have been required to divest themselves of even the hold over roles built into patriarchy. At this point men must design and evolve their roles from the industrial era ones. Rites can be a key in this. We women cannot write those rituals or share them. Men must do this.

Cycles

Round and round we go. If one observes carefully, one can see that everything moves in cyclic phases, from the obvious seasonal ones to subtle personal cycles. We build our practice of the craft around and within cycles. Much of the learning of Wicca is recognizing and timing our activities to flow with cycles. The reasoning behind it is simple. If a thing is already moving in a direction one chooses to go, it's easier to bend things to one's will. It's hard and sometimes impossible to oppose the flow.

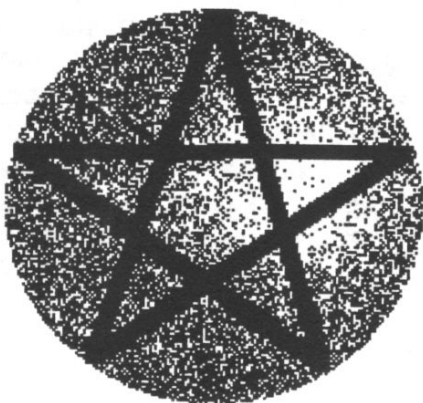
An example of this is the whole commerce and fiscal thing we seem to wrap our lives up with. We're either trying to get money and buy things or grouching because we can't. Witches are fond of money spells. We usually go straight into the wind with them though. If the climate is the beingness of brokenness, getting that way and setting ourselves up with unreasonable desires, the flow is opposing to our intention of getting more money. So... a money spell works best when the behaviors of the Crafter work in the direction of the flow. In other words, one should be doing things in every day living that make a cycle move in the direction same as the spell.

In living every day life, we effect the environment we're a part of. We make and break things, we create and destroy. We even make things Mother Earth wouldn't and recycle. Magick works the same way everything else in our lives works. If we go against the flow, it doesn't work.

An example of how we tune magick to cycles is the way we move in a circle from element to element as we build our temples and work in them. We usually begin in the East, where live the elementals of the intellectual arena. We move deosil to the Southern realm of will, West to the wonder worlds of emotion and to the North, Earth, steadfastness and solidity. Meanwhile, we actually function in the center of the circle, drawing elements together and combining them with that which is the spiritual being of self.

A spell works this way: We think the thing, will the thing, pack it with emotions and plant it. Like every other cycle, it does not stop there but begins a new one, back in the thinking arena. Life outside the circle needs to be synchronized to the life in the circle. A spell is work, just like the kind we avoid, unless we like it and this work is finished. Here we begin again.

**A Bright
Blessing**



**Upon You &
Your Studies**

Quarter Correspondences

Table Of Correspondence

East

<u>Animals</u>	Eagle, Hawk, all birds
<u>Colors</u>	White, Blue White, Bright Yellow
<u>Conductor</u>	Incense, Oils, Perfumes
<u>Element</u>	Air
<u>Elementals</u>	Sylphs, Fairies, Zephyrs
<u>Goddesses</u>	Adria, Arianhod, Cardea, Nuit, Urania
<u>Gods</u>	Enlil, Kephera, Mercury, Hermes, Shu, Thoth
<u>Incense</u>	Galbanum, Sandalwood
<u>Jewel</u>	Topaz
<u>Key Words</u>	To Know, Intellect, Psychic Work, Theory
<u>Places</u>	High Towers, Hills, Plains, Mountain Peaks
<u>Plants</u>	Frankincense, Myrrh, Pansy, Primrose, Vervain, Violet,
<u>Yarrow</u>	
<u>Planets</u>	Mercury ☿, Venus ♀, Uranus ♅
<u>Season</u>	Spring
<u>Sense</u>	Smell
<u>Tarot Suit</u>	Wands
<u>Time</u>	Dawn
<u>Tools</u>	Wand, Bell, Pen
<u>Tree</u>	Aspen
<u>Vices</u>	Frivolity, Boasting, Slander,
<u>Gossip</u>	
<u>Virtues</u>	Diligence, Dexterity, Optimism
<u>Zodiac Signs</u>	Aquarius ♒, Libra ♎, Gemini II

South

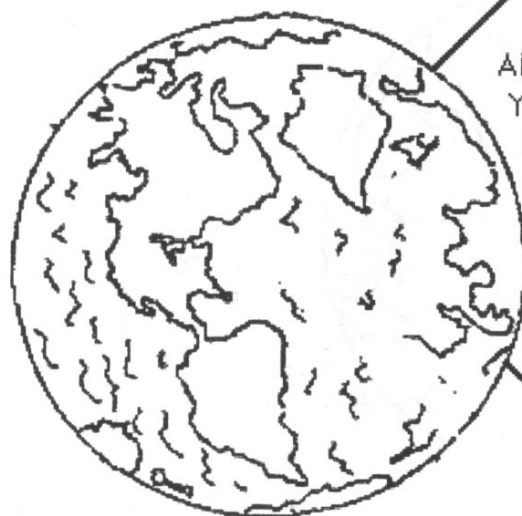
<u>Animals</u>	Dragons, Lions, Horses
<u>Colors</u>	Crimson, Gold, Orange, Red
<u>Conductor</u>	Charcoal, Candles, Candle Sticks, Bond Fires
<u>Element</u>	Fire
<u>Elementals</u>	Salamanders
<u>Goddesses</u>	Brigid, Hestia, Pele, Vesta
<u>Gods</u>	Agni, Beltane, Hepaestus, Horus, Vulcan, Sol
<u>Incense</u>	Frankincense, Cinnamon, Olibanum
<u>Jewel</u>	Fire Opal
<u>Key Words</u>	I Will, Energy, Action, Passion, Heat, Flame
<u>Places</u>	Bond Fires, Candle Flames, Fireplaces, Volcanoes, Deserts
<u>Plants</u>	Chilies, Garlic, Hibiscus, Mustard, Nettle, Onion, Poppies
<u>Planets</u>	Sun ☼, Mars ♂, Jupiter ♃
<u>Season</u>	Summer
<u>Sense</u>	Sight
<u>Tarot Suit</u>	Swords
<u>Time</u>	Noon
<u>Tools</u>	Swords, Thurible, Candles
<u>Tree</u>	Almond
<u>Vices</u>	Anger, Jealousy, Hatred
<u>Virtues</u>	Courage, Daring, Valor
<u>Zodiac Signs</u>	Aries ♈, Leo ♌, Sagittarius ♐

West

<u>Animals</u>	Serpents, Dolphins, Fish, Seals, All Sea Creatures
<u>Colors</u>	Blue, Blue / Greens, Sea Greens, Indigo
<u>Conductor</u>	Chalice, Cup, Cauldron, Mists
<u>Element</u>	Water
<u>Elementals</u>	Water Sprites, Undines, Nymphs
<u>Goddesses</u>	Aphrodite, Isis, Mariamne, Mair, Tiamat
<u>Gods</u>	Dylan, Ea, Llyr, Manannan, Neptune, Poseidon
<u>Incense</u>	Myrrh
<u>Jewel</u>	Aquamarine
<u>Key Words</u>	I Feel, Love, Emotions, Sorrow, Introspection, The Womb
<u>Places</u>	The Ocean, Rivers, Ponds, Pools, Lakes
<u>Plants</u>	Ferns, Lotus, Mosses, Rushes, Reeds, Water Lilies, Sea Weed
<u>Planets</u>	The Moon ☾, Neptune ♆, Pluto ♇
<u>Season</u>	Fall
<u>Sense</u>	Taste
<u>Tarot Suit</u>	Cups
<u>Time</u>	Twilight
<u>Tools</u>	Chalice, Cup, Cauldron
<u>Tree</u>	Willow
<u>Vices</u>	Co-dependancy, Instability, Indifference
<u>Virtues</u>	Compassion, Tenderness, Forgiveness
<u>Zodiac Signs</u>	Pisces ♓, Cancer ♋, Scorpio ♏

North

<u>Animals</u>	Cow, Bull, Bison, Stag, Deer
<u>Colors</u>	Earth Greens, Browns, Sand, Black
<u>Conductor</u>	Pentacle, Earth Bowl, Decomposing Leaves, Crystals
<u>Element</u>	Earth
<u>Elementals</u>	Trolls, Gnomes, Elves
<u>Goddesses</u>	Ceres, Demeter, Gaea, Mah, Nephthys, Persophone Prithivi, Rhea, Rhiannon
<u>Gods</u>	Adonis, Athos, Arawn, Cernunnos, Dionysus, Pan, Marduk Tammuz
<u>Incense</u>	Storax, Pine, Amber
<u>Jewel</u>	Crystals, Diamonds, Amber
<u>Key Words</u>	The Body, Material Gain, Creativity, Money, Nature
<u>Places</u>	Caves, Caverns, Rocks, Groves, Fields, Standing Stones
<u>Plants</u>	Comfrey, Ivy, Grains, Vines
<u>Planets</u>	Venus ♀, Saturn ♄, The Earth
<u>Season</u>	Winter
<u>Sense</u>	Touch
<u>Tarot Suit</u>	Pentacles
<u>Time</u>	Midnight
<u>Tools</u>	Pentacle
<u>Tree</u>	Oak
<u>Vices</u>	Dullness, Laziness, Stagnation
<u>Virtues</u>	Endurance, Responsibility, Patience
<u>Zodiac Signs</u>	Taurus ♉, Virgo ♍, Capricorn ♐



East

Air
Yellow
Intellectual
Paralda

Sylphs, Zepthers,
Fairies of the wind,
breezes.

Raphael

Oils, incense.



South

Fire
Red
Will, Physical
Djin

Salamanders, Fire drakes,
consciousness of flames.

Michael

Lamps or candles, Incense burner,
images, burned herbs, requests on paper.

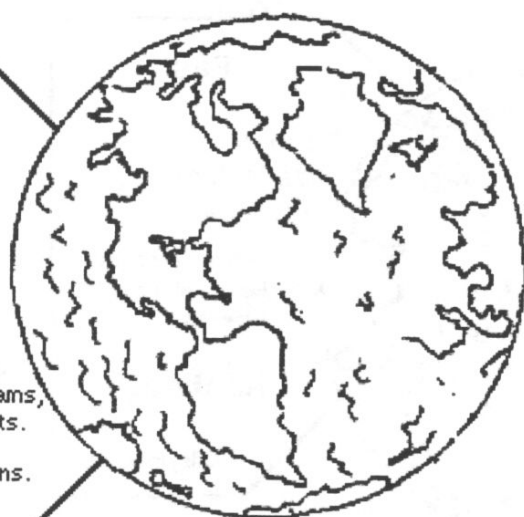
West

Water
Blue
Emotion
Niksa

Gabriel

Nymphs, undines, mermen
and mermaids. lakes, streams,
springs, fairies of plants.

Water, washes, solutions.



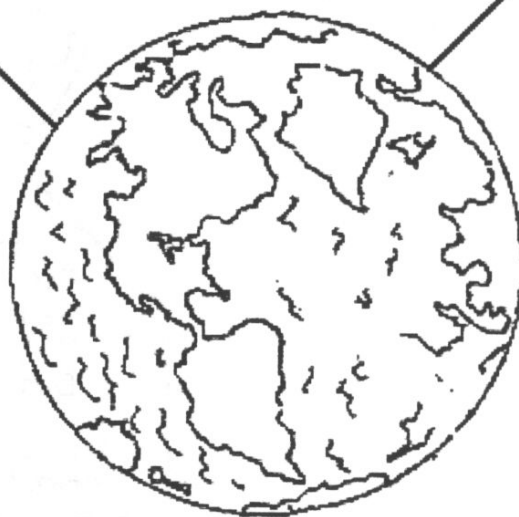
North

Earth (spirit)
Green, Brown, Black.
Foundation
Ghom or Ghob (Gob)

Gnomes, dwarves, trolls, precious
gems, minerals, and the Earth.

Uriel

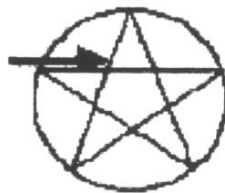
Salts, powders.



Invoking & Banishing Pentacles



**Air invoking
East**



**Air banishing
East**



**Fire invoking
South**



**Fire banishing
South**



**Water invoking
West**



**Water banishing
West**



**Earth invoking
North**



**Earth banishing
North**

Varieties of Divination Method

Many of the known divinatory methods and a short defination of each one:

Aeromancy	Conditions of the sky
Ailurology	Use of cats activities
Alectryomancy	Use of chickens eating patterns
Aleuromancy	Fortune cookies are one example
Alphitomancy	Whether a person can swallow cakes with ease determining truth or lies
Arachnomancy	Use of spiders and thier webs
Astragalomancy	The art of casting bones or small stones or dice for divination
Astrology	The use of the positions of the planets, stars and other celestial things
Austromancy	Making predictions using the wind
Belomancy	Predictions through use of a bow and arrow
Biblionamcy	The use of books for predictions
Botanomancy	Use of burning leaves and branches for predictions
Capnomancy	Divination through the use of sacred smoke
Cartomancy	The use of cards for divination
Catoptromancy	Mirror gazing for divination
Causinomancy	Divination from objects cast into a fire
Cephalomancy	Predicting from the skull of a donkey or goat
Ceromancy	Dripping melted was into water and viewing the shapes
Chaomancy	Divination from arial visions
Chiromancy	See Palmistry
Cairaudience	Hearing spirits
Clairvoyance	Receiving impressions from the supernatural
Cleidomancy	Use of a pendulim for prediction
Cleromancy	Casting of "lots" for divination
Crystallomancy	Using a crystal ball to predict the future
Dactylomancy	Use of a ring as a pendulium
Daphnomancy	Divination through the use of Laurl leaves
Entomomancy	The use of bugs in predictions
Geomancy	The Art of reading random dot patterns placed in the earth by querent
Graphology	Handwriting analysis
Halomancy	Divination by casting salt into the fire
Heptoscopy	Reading entrails for divinatory process
Hippomancy	Divination through horses movements
Hydrommancy	The use of water in predicting the future
Ichthyomancy	Predicting from the entrails of fish
Lampadomancy	Using the flame of a lamp to predict events
Lithomancy	Divination using the facets of stones in candle light
Lychnomancy	Using a triangle of three candles
Metagnomy	Prediction from hypnotized state
Meteormancy	Using falling meteorites for divination
Metoposcopy	Using just the forehead to predict a persons health
Moleoscopy	Predicting a persons charactor and fortune using moles
Molybdomancy	Utilization of molten tin or lead in cold water to tell fortunes
Myomancy	Using the color and movement of mice for divination

Necromancy	Reanimating a dead body and forcing it to answer questions
Numerology	The use of various numbers connected with a person / events to predict
Oenomancy	Predicting the patterns of wine poured out to the God /desses
Oneiromancy	Precognitive dreams
Ophiomancy	Predicting using the color and movement of snakes
Ornithomancy	Divination using the sound, appearance and flight of birds
Palmistry	Palm reading
Pessomancy	African method of casting "wise" stones
Phyllorhodomancy	Predicting from rose petals
Phrenonogy	Divination using the bumps on ones head
Physiognomy	Predicting using the shape of the body
Psephomancy	The Ariabian art of reading colored stones
Psychometry	A psychic reading from an inanimate object
Pyromancy	Divination by fire
Pyroscopy	Burning a sheet of paper on a white surface and examining the stains
Scapulomancy	Using the shoulder bone of a sacrificed animal for divination
Sideromancy	Reading odd number of burning straws
Tassogrophy	Reading of tea leaves
Tephromancy	Divining from the ashes of burnt offerings
Tyromancy	Divination from cheeze
Zoomancy	Predicting from the appearance and behavior of animals

Stones & Gems

<u>Stone or Gem</u>	<u>Use</u>	<u>Planet</u>	<u>Element</u>	<u>Charge</u>
Agates:				
Arizona	Inner Marriage, Spiritual growth, Gift to newly handfasted.	☉, ♀	Earth	-
White	Love, relating.	♀	Earth	-
Black w/ white stripes	Physical or verbal articulation, communication, moving parts.	♂	Earth	+
Green w/ white stripes	Clear speaking, self education communication, (not tact or diplomacy)	♂	Earth	+
Botswana	Dreams, creativity, clocks and schedules.	♂	Earth	-
Sardonyx	Aggression, assertive protection.	♂	Fire	+
Bright Yellow	Masculinity, strength.	♂	Fire	+
Orange / Brown	Sheltering, pregnancy except for last trimester, safe keeping, secrets.	♂	Fire	+
Yellowish Brown	Male spirituality, public religion.	♂	Fire	+
Banded / Clear	Keeping confidences, timing, government manipulator, voting, legal situations.	♂	Earth, Fire	-
Blue Lace	Bowel constriction removal, difficult situations with people, paradigm stretching, release of the dead.	♂	Water	-
Moss	Sexual aspects of love, physical self esteem, enhance sexual individuality.	♀	Earth	+
Alum	Protection from the unseen and animosity.	♂	Earth	+
Aluminum	Increases articulation and clear speech.	♂	Earth	-
Amazonite	Luck, attraction, physical wealth, risk taking.	♂	Earth	-
Amber	Clarity of thought, clears psychic blocks, Sleep and lucid dreaming, reduces worrying, stress, mothering.	♂	Spirit	+
Amethyst	Balance, good focus stone in a field, decreases ability to draw upon other's energy without permission, realistic.	♂, ♀	Water	-
Apache Tears	Spirit guides, gift stone, brings bad luck to a thief, (put it in security boxes or cars to cause a thief to get caught with them.)	♂	Fire	+
Apetite	Receptivity, sensitivity.	♀	Water	-
Aquamarine	Energy, strength, focus, control, clarity of purpose, weight loss and habit control, control of clinical or chemical mental problems.	☉, ♀	Water	-
Aragonite	Chakra balancing, preparation for meditation, opening channels, physical well being.	♂, ♀	Earth	-

Asbestos	Aids physical problems such as digestion upper respiratory, hair loss, absorption of trace minerals. (Contain well in resin or glass.)	♂	Fire, Air
Azurite	Balances more masculine people, communication, aids speech.	♀	Water
Aventurine	Balances bi-sexual people, androgyny, assists individuation in such, helps males see female perspective, helps in marital communication.	♀	Air
Barytes	Very individual stones, physical problems of the chronic sort, athletes foot, all fungus.	♂, ♀	Water
Bloodstone / Heliotrope	Iron deficiency, blood diseases such as hemophilia, diabetes, assists disease fighting, increases immunity, prosperity of physical sort.	♂	Fire
Bone	Brings up racial memory, primal self, instinct, survival in life threatening situations.	⊕	Spirit
Boji Stone	Protection, promotes growth, enhances grounding, pain control, increases psychic ability.	♂	Earth, Fire
Brass	Calming or restricting, restraint, constraint.	♂	Fire
Bronze	Decreases pressure, assertiveness.	♂	Fire, Air
Calcite			
Black	Sensitivity, tact.	♂	Fire
Blue	Chakra opening or tuning.	♀	Water
Brown / Gold	Psychic and other plane work.	♂	Fire
Green	Lung problems, toxic fume damage, pollution.	♀	Earth
Gray	Envelope of uninfluenced time, sanctuary, holds back a disaster for a time.	♂	Water
Carnelian	Assertiveness, resist disease of female sort, helps getting pregnant, for males encourages accelerated spiritual or emotional growth.	♂	Fire
Celestite	Oxygenation, high altitude health, can cause day dreaming, illusion, decreased interest in physical plane matters, greater interest in other plane matters, forgetting worries.	♀, ♀	Water
Celenite Rose	Clearing energy, purification, steadfastness, calcium absorption, bone healing, body building.	⊕	Earth, Water
Chalcedony	Say No Stone, assertiveness about own space and convictions, tactful exclusion of unwanted people.	♂	Water
Chrysoberyl	Physical balance and body management, varies by stone.	♂, ♀	Water, Air

Chrysocolia	Enhances what most cultures call good qualities, helps others see attractive qualities; wisdom, pleasant company, compassion, etc.	♀	Earth	-
Citrine	Focus stone for a healer, balance, stability, restricting intrusion.	☉	Fire	+
Copper	Energizing, health aid for bone, joint problems, healing for the healer.	♀	Earth	-
Diamond	Helps with leadership, confidence in own abilities, delegating and management.	☉	Fire	+
Diopase	Brain healer, focus stone for consort working, surgical assistance for very fine surgeries, brain, nerves, reattachment, neural pathways.	♂	Air	-
Dolomite	General healing, Assists healing from cancer, decreases risks of cancer, helps with conception, decreases chances of genetic problems.	⊕	Earth	-
Emerald	Attraction of person, prosperity, diplomacy communication skills, speech making, unfamiliar people, knowledge.	♀	Earth	-
Epidote	Soothing, helps with tension headaches and some with other types of headaches, migraines, helps keep temper in check, patience, decreases monochronic time perception.	☾	Water	-
Flint	Clearing for healing, power of all kinds.	♂	Fire	+
Fluorite	Bone healing, young child, physical growth, strength of mind.		Air	+
Galena	Truth stone, Truth in dealing, honesty, clarity of perception.	⊕	Fire	+ -
Garnet	Steadfastness, strength for living, for warring, for getting things done, for physical prosperity.	♂	Fire	+
Gold	Lowers frequency, mellows, control of self and others in manipulative situations. manner single focus.	☉	Fire	+
Granite	Philosophy stone, clear sense of purpose.	⊕	Fire	-
Gypsum	Intellectual clarity, competence, ability enhancing, skill building.	♀	Air	+
Gneiss	Defense against bigotry, oppression, helps eccentrics find acceptance.	♂	Earth	+
Pink Halite	Expands ego, sense of confidence, dignified stance.	♀	Water, Air	+
Hematite	Clear vision, perception, change of perspective, grounds fields and aligns them, Helps with pain.	♂	Fire	+
Herkimer Diamond	Observation, invisibility, travel without the body, communication of nonverbal sort, helps comedians.	⊕, ☉, ☾	Air	+
Howlite	Creativity, dealing with addictions, inspiration, grounds, a focus stone.	♀, ☉	Earth	-

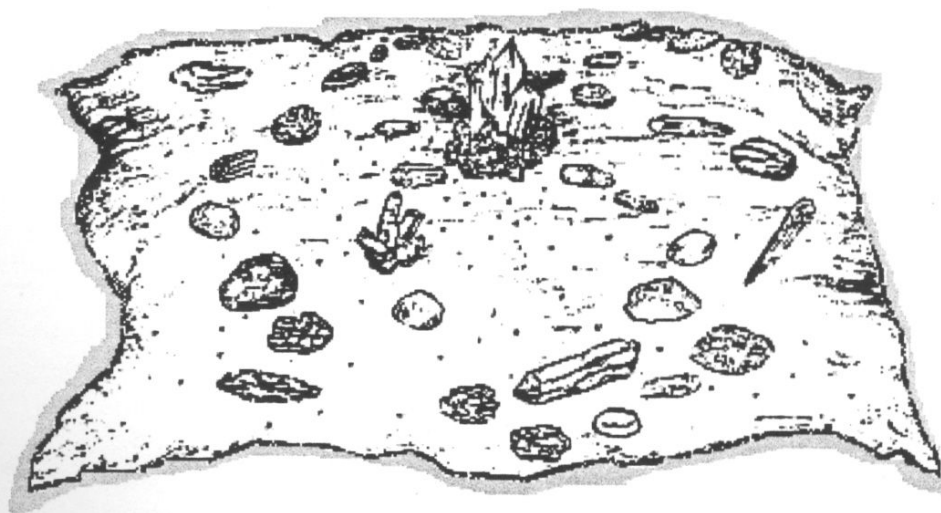
ron	Warding, guarding assertively, returning stability to an unstable situation, channel will.	♂	Earth	+
Iron Pyrites	Attuning with others, grounding and insulating a field, healing focus when illness is unclear, chronic pain.	♂	Fire	+
Jade (Nephrite)	Mood leveler, different colors do different things to mood, clinical or chemical mental problems, pathology.	♀	Water	-
Jasper	Healing balancer, energy healing, particularly good for males, healing sexual dysfunctional, helps hook into instinct and primal self, good for grief problems, putting things in proportion, various colors good for different things.			
	Red	♂	Fire	+
	Green	♂	Earth	-
	Brown	♂	Earth	-
	Mottled	♀	Air	+
Jet	Clear perception, clarity of focus, BIG GUNS	♂	Earth	-
Kunzite	Meditation, soothing muscle problems, moving parts stress management.	♀, ♀	Earth	-
Kyanite	Dream work, Moon work, Dark Lady connection.	♂	Air	-
Labradorite	Good for elderly people, prolongs life, health, and clarity of mind in the elderly.	♂	Earth	+
Lapis Lazuli	The harsher side of love, releasing loved ones, motherhood, late life relationships, life preservation.	♀	Water	-
Lead	Protection of inanimate objects, protection from psychic attack and physical negativity.	♂	Earth	-
Lepidolite	Sleep, rest, relaxation, peace, peaceful communication but not for complex or difficult subjects, tends to cause digression.	♂, ♀	Water	-
Limestone	Grounding, purification, increases immunity.	♂	Earth	-
Lodestone	Consecration, sensitivity to non-verbal communication, language and psychic enhancement, honesty, adds energy to magick.	♂, ♀	Spirit	-
Malachite	Balancing, clarifying individuation, knowing oneself, connection to unconscious and higher self.	♀	Earth	-
Marble	Balance of masculine self, protective enhancement, Philosophical tempering.	♂	Water	-
Marmatite	Neutralizes astrological influences, good for badly aspected planets, reinforcing personal will.	♂	Earth	-
Mercury (quick silver)	Highly poisonous, mysterious metal, absorption through skin, breathing, or ingestion lethal, historically used for scrying and protection.	♀	Spirit	-
Mica	Protection, divination, psychic enhancer.	♀	Air	+
Moonstone	Feminine, female energy, balancing, intuition, dream work, set aside worries, connection to primal female self, psychic enhancer.	♂	Water	-

Mother of Pearl	Connection to instinct, simplification.	☯, ♀	Water	-
Muscovite	Other plane work, meditation, visualization.	☯	Water	-
Obsidian	Weathering tough times, cutting sacrificial materials, purifier, scrying, addiction.	♂	Fire	+
Onyx	Balances female energy, not good for elderly women, defense, protection from physical things.	♂, ♀	Fire	+
Opal	Creativity, inspiration, party spirit, lifts mood, interaction with unfamiliar people, competence in interaction, various colors for different situations.	All (depending on color)	Spirit	+ -
Pearl	Mother letting go of children, grief of child's death, sufferance of female trials.	☯	Water	-
Peridot	Protection, healing for toxin exposure, attraction of all good things, contentedness.	♀	Earth	-
Quartz	Scrying, protection, frequency control, added power, assists in conflict, clear communication, promotes health, mental health, sense of well being.	☯, ☯	Fire, Water	+ -
Smoky Quartz	Focus, intent, scrying, enhances will, clarify perception when working magick.	☯	Water, Earth	-
Rhodochrosite	Memory enhancement, test stone, higher learning, sensitivity to nuances of communication, understanding, comprehension, library stone.	⊕, ♀, ♂	Air, Fire	+
Rhodonite	Queen stone, dignity, female type leadership.	♀	Fire	+
Ruby	Temperance, dignity in the face of oppression, understanding of discriminatory behavior, tact, diplomacy.	♀	Fire	+
Salt	Sterilizing, purification, cleansing, pest control, necessary to life, deadly to life, sacrifice, draw money, protection.	⊕	Earth	-
Sapphire	Creativity, comprehension, articulation of hand or mouth.	☯	Water	-
Sard (Chalcedony)	Heartha, hearth, home, rootedness, comfort anywhere.	♂	Fire	+
Selinite	Cleansing to stones and spaces, concentration, astral travel.	☯	Water	-
Serpentine	Treating allergic reactions, opens way to healing.	☯	Water	-
Shell	Eases the mind, helps connect to tides, helps one feel powerful but does not necessarily increase power, confidence building, belief in achieving dreams.	☯, ♀	Water	-
Silver	Raises frequency, increases intuitive reaction, increases compassion, empathy, energizes for freedom of movement, increases patience.	☯	Water	-

Sodalite	Promote sexual and sex organ health, sexual love, encourages conception, eases pregnancy, and nursing difficulties.	♀	Water	-
Sphalerite	Increases empathy, sensitivity, openness to others on both physical and spiritual plane, assists other plane work.	♂	Fire, Water	-
Sphene	Priest's stone, balancing for leaders of religious sort, and governing agents if intent is uncorrupted, helps with decision making when more than one person are involved, promotes family stability when offspring are young if the father carries it.	♀	Air	+
Spinel	Promotes wisdom, strength in mentoring, apprenticing young people, or teaching.	E	Fire	+
Star Sapphire	Helps one feel isolated, guards space, sense of a peaceful place inside, quiet, guards contemplative time.	♂	Water	-
Staurolite	Luck, combined energies, joinedness of inner self or partnership, guardianship.	⊕	Spirit	+ -
Stibnite	Increases confidence in physically challenging situations, helps in dealing with sibling, confident interaction in stressful circumstance.	♀	Earth, Air	-
Sugilite	Affords help in delivering babies, birthing, contractions, bleeding of any sort, and divination.	ㄣ	Water	-
Sulphar	Banishing, purification, consecration of a flame, psychic opening, perception of unseen beings, allergies.	Ⓒ	Fire	+
Tiger eye	Balancing masculine energy, initiation of young men, marking a season of growth in a male, increases instinct, helps in hunting, and seeking.	Ⓒ	Fire	+
Tin	Paradigm stretching, help in accepting what is, faith.	ㄣ	Air	+
Topaz	Helps leadership be light of hand, assists guidance counseling, perception clarification, helps a teacher stay a step ahead, different colors work in different ways.	Ⓒ	Fire	+
Tourmaline Pink	Attracts love, helps empathy.	♀	Water	-
Rubellite	Will strengthening, physical well being, stops a person from tapping energy uninvited, limits uninvited influence and assists objectivity.	♂	Fire	+
Green	Draws money, helps success and achievement.	♀	Earth	-
Indicolite	Stress management, sleep, rest.	♀	Water	-

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Green	Draws money, helps success and achievement.	♀	Earth	-
Indicolite	Stress management, sleep, rest.	♀	Water	-

Schorl	Cleanses, purifies, clears negativity, soothes anger for spellwork with objectivity.	h	Earth	-
Watermelon	Helps deal with other people's hyperactivity, insulates from unwanted energy of other people that is undirected whether because of emotional problems or drug side effects. All Tourmaline does this.	♀, ♂	Fire, Water	+ -
Turquoise	Healing when worn, opens spirit gate, helps keep contact with higher self, walk with the unseen and hear them, relaxation for magickal work, helps wise reactions to circumstance, patience.	♀, ♀	Earth	-
Ulexite	Stress relief, taking things in stride, competent handling of what stresses others, helps one "blow it off" or do something about it, timing.	♂	Earth	+
Variscite (Utalite)	Power in a little battery, Has to be stored away from living spaces because it muddles the mind with long exposure.	⊕, ⊙	Earth	+
Wavelite	Bone healing, relaxing for some people.	21	Earth	-
Witherite	Helps with addictive and compulsive behaviors including pathological behaviors such as lying or stealing for no reason.	♀, ♂	Earth	+ -
Wulfenite	Attracts unseen things or almost seen things, helps plants heal, guards plants or brings what guards them, unsettling to be around sometimes but pleasant.	⌚	Earth	-
Zircon (natural occurring)	Prosperity of the physical sort, energy increase, physical love, helps with interaction of students and teachers, helps with spiritual leadership of a group.	©	Fire	+



Herbs

A

Acacia - Protection, Psychic Powers
Adam & Eve Roots - Love, Happiness
Adders Tongue - ☯ Healing
African Violet - ♀ Spirituality, Protection
Agaric - ♀ Fertility
Agrimony - ☯ Protection, Sleep
Ague Root - Protection
Alder (all) - ♀ Balance, Love
Alfalfa - Prosperity, Anti-hunger, Money
Alkanet - ♀ Purification, Prosperity
Allspice - Money, Luck, Healing
Almond - Money, Prosperity, Wisdom
Aloe - Protection, Luck
Aloes, Wood - Love, Spirituality
Althea - Protection, Psychic Powers
Alyssum - Protection, Moderating Anger
Amaranth - ☯ Healing, Protection, Invisibility
Anemone - ♂ Health, Protection, Healing
Anise - ☯ Youth
Angelica - ☯ Exorcism, Protection, Healing, Visions
Apple - Love, Healing, Garden Magic, Immortality
Apricot - Love
Arabic Gum - Purify negativity and evil
Arbutus - Exorcism, Protection
Asafoetida - Exorcism, Purification, Protection
Ash - ☯ Protection, Prosperity, Sea Rituals, Health
Aspen - Eloquence, Anti-Theft
Aster - Love
Avens - Exorcism, Purification, Love
Avocado - Love, Lust, Beauty

B

Bachelor's Buttons - Love
Balm - ☯ Health
Balm, Lemon - Love, Success, Healing
Balm of Gilead - ☯ Love, Manifestations, Protection, Healing
Bamboo - Protection, Luck, Hex-Breaking, Wishes
Banana - Fertility, Potency, Prosperity
Banyan - Luck
Barley - ☯ Love, Healing, Protection
Basil - ♂ Love, Exorcism, Wealth, Flying, Protection
Bay - ☯ Protection, Psychic Powers, Healing, Purification, Strength
Bean - ♀ Protection, Exorcism, Wart Charming, Reconciliations, Potency, Love
Bedstraw - ♀ Fragrant - Love
Beech - Wishes
Beet - ☯ Love
Benzoin - Purification, Prosperity
Bergamot, Orange - Money
Betony - ☯ Protection, Purification, Love
Birch - ♀ Protection, Exorcism, Purification
Bistort - ☯ Psychic Powers, Fertility
Bittersweet - ♀ Protection, Healing
Blackberry - ♀ Healing, Money, Protection

Bladderwrack - Protection, Sea Spells, Wind Spells, Money, Psychic Powers
Bleeding Heart - Love
Bloodroot - Love, Protection, Purification
Bluebell - Luck, Truth
Blueberry - Protection
Blue Flag - Money
Bodhi - Fertility, Protection, Wisdom, Meditation
Boneset - Protection, Exorcism
Borage - ☯ Courage, Psychic Powers
Bracken - Healing, Rune Magic, Prophetic Dreams
Brazil Nut - Love
Briony - ♂ Image Magic, Money, Protection
Bromeliad - Protection, Money
Broom - ♂ Purification, Protection, Wind Spells, Divination
Buchu - Psychic Powers, Prophetic Dreams
Buckthorn - ☯ Protection, Exorcism, Wishes, Legal Matters
Buckwheat - Money, Protection
Burdock - ♀ Protection, Healing

C

Cabbage - Luck
Cactus - Protection, Chastity
Calamus - ♀ Luck, Healing, Money, Protection
Camellia - ☯ Riches
Camphor - Chastity, Health, Divination
Caper - Potency, Lust, Luck
Caraway - ♀ Protection, Lust, Health, Anti-theft, Mental Powers
Cardamon - ♂ Lust, Love
Carnation - Protection, Strength, Healing
Carob - Protection, Health
Carrot - ♀ Fertility, Lust
Cascara Sagrada - Legal Matters, Money, Protection
Cashew - Money
Castor - Protection
Catnip - ♀ Cat Magic, Love, Beauty, Happiness
Cattail - Lust
Cedar - Healing, Purification, Money, Protection
Celandine - ☯ Protection, Escape, Happiness, Legal Matters
Celery - Mental Powers, Lust, Psychic Powers
Centaury - ☯ Snake Removing
Chamomile - ☯ Money, Sleep, Love, Purification
Cherry - ♀ Love, divination
Chestnut - ☯ Love, Money
Chickweed - ☯ Fertility, Love
Chicory - Removing Obstacles, Invisibility, favors, Frigidity
Chili pepper - ♂ Fidelity, hex Breaking, Love
China Berry - Luck
Chrysanthemum - Protection

Clary - ☿ Healing
Cinchona - Luck, Protection
Cinnamon - ♀, ♂ Spirituality, Success, Healing, Power, Psychic Powers, Lust
 Protection, Love
Cinquefoil - ♀ Money, Protection, Prophetic Dreams, Sleep
Citron - Psychic Powers, Healing
Cloth of Gold - Understand animal languages
Clove - Protection, Exorcism, Love, Money
Clover - Protection, Money, Love, fidelity, Exorcism, Success
Club Moss - Protection, Power
Coconut - Purification, Protection, Chastity
Cohosh, Black - love, courage, protection, potency
Coltsfoot - ♂ Love, Visions
Columbine - ♀ Courage, Love
Comfrey - ♀ Safety during travel, Money
Copal - Love, Purification
Coriander - Love, Health, Healing
Corn - Protection, Luck, Divination
Cotton - Luck, Healing, Protection, Rain, Fishing Magic
Cowslip - ♀ Healing, Youth, Treasure Finding
Crocus - Love, Visions
Cubeb - Love
Cuckoo-flower - ♂ Fertility, Lover
Cucumber - ☿ Chastity, Healing, Fertility
Cumin - Protection, Fidelity, Exorcism
Curry - Protection
Cyclamen - fertility, Protection, Happiness, Lust
Cypress - Longevity, Healing, Comfort, Protection

D
Daffodil - ♀ Love, Fertility, Luck
Daisy - ♀ Lust, Luck
Damiana - Lust, Love, Visions
Dandelion - ♀ Divination, Wishes, Calling Spirits
Datura - Hex Breaking, Sleep, Protection
Deerstongue - Lust, Psychic Powers
Devils Bit - Exorcism, Love, Protection, Lust
Devils Shoestring - Protection, Gambling, Luck, Power, Employment
Dill - ♀ Protection, Money, Lust, Luck
Dittany of Crete - ♀ Manifestations, Astral Projection
Dock - ♀ Healing, Fertility, Money
Dodder - ♀ Love, Divination, Knot Magic
Dogbane - Love
Dogwood - ☿ Wishes, Protection
Dragons Blood - Love, Protection, Exorcism, Potency
Duckweed - ☿
Dulse - Lust, Harmony

E
Ebony - Protection, Power
Echinacea - Strengthening Spells
Edelweiss - Invisibility, Bullet-Proofing
Elder - ♀ Exorcism, Protection, Healing, Prosperity, Sleep

Elecampane - ♀ Love, Protection, Psychic Powers
Elm - ♀ Love
Endive - ♀ Lust, Love
Eryngo - ♀ Travelers Luck, Peace, Lust, Love
Eucalyptus - Healing, Protection
Euphorbia - Purification, Protection
Eyebright - ☿ Mental Powers, Psychic Power

F
Fennel - ♀ Protection, Healing, Purification
Fenugreek - ♀ Money
Fern - ♀ Rain Making, Protection, Luck, Riches, Eternal Youth, Health, Exorcism
Feverfew - ♀ Protection
Fig - ♀ Divination, Fertility, Love
Figwort - ♀ Health, Protection
Flax - ♀ Money, Protection, Beauty, Psychic Powers, Healing
Fleabane - ♀ Exorcism, Protection, Chastity
Foxglove - ♀ Protection
Frankincense - Protection, Exorcism, Spirituality
Fumitory - Money, Exorcism
Fuzzy Weed - Love, Hunting

G
Galangal - ♂ Protection, Lust, Health, Money, Psychic Powers, Hex breaking
Gardenia - Love, Peace, Healing, Spirituality
Garlic - ♂ Protection, Healing, Exorcism, Lust, Anti-Theft
Gentian - ♂ Love, Power
Geranium - ♀ Fertility, Health, Love, Protection
Ginger - Love, Money, Success, Power
Ginseng - Love, Wishes, Healing, Beauty, Protection, Lust
Goats Rue - ♀ Healing, Health
Goldenrod - ♀ Money, Divination
Golden Seal - Healing, Money
Goose Berry - ♀
Gorse - Protection, Money
Gotu Kola - Meditation
Grains of Paradise - Lust, Luck, Love, Money, Wishes
Grape - Fertility, Garden Magic, Mental Powers, Money
Grass - Psychic Powers, Protection
Ground Ivy - Divination
Groundsel - ♀ Health, Healing

H
Hawthorn - ♂ Fertility, Chastity, Fishing Magic, Happiness
Hazel - ♀ Luck, Fertility, Anti-Lightning, Protection, Wishes
Heather - Protection, Rain Making, Luck

Heliotrope - ☉ Exorcism, Prophetic dreams, Healing, Wealth, Invisibility

Hemp - ☿ Healing, Love, Vision, Meditation

Henbane - ☿

Henna - Healing

Hibiscus - ♂ Lust, Love, Divination

Hickory - Legal Matters

High John the Conqueror - ☉ Money, Love, Success, Happiness

Holly - ☿ Protection, Anti-Lightning, Luck, Dream Magic

Honeywort - ☉ Solar energy

Honesty - Money, Repelling Monsters

Honeysuckle - ♂ Money, Psychic Powers, Protection

Hops - ♂ Healing, Sleep

Horehound - ♀ Protection, Mental Powers, Exorcism, Healing

Horse Chestnut - ♀ Money, Healing

Horseradish - ♂ Purification, Exorcism

Horsetail - ☿ Snake Charming, Fertility

Houndstongue - ♀ Tying dogs tongues

Houseleek - ♀ Luck, Protection, Love

Huckleberry - Luck, Protection, Dream Magic, Hex Breaking

Hyacinth - Love, Protection, Happiness

Hydrangea - Hex Breaking

Hyssop - ♀ Purification, Protection

I

Indian Paint Brush - Love

Iris - Purification, Wisdom

Irish Moss - Money, Luck, Protection

Ivy - ☿ Protection, Healing

J

Jasmine - ♀ Love, Money, Prophetic Dreams

Jobs Tears - Healing, Wishes, Luck

Joe-pye weed - Love, Respect

Juniper - ☿ Protection, Anti-theft, Love, Exorcism, Health

K

Kava-Kava - Visions, Protection, luck

Kidney Wort - ♀

Knotweed - ☿ Binding, Health

L

Ladys mantle - ♀ Love

Ladys slipper - Protection

Larch - Protection, Anti theft

Larkspur - Health, Protection

Lavendar - ♀ Love, Protection, Sleep, Chastity, Longevity, Purification, Happiness, Peace

Leek - Love, Protection, Exorcism

Lemon - Longevity, Purification, Love, Friendship

Lemongrass - Repel snakes, Lust, Psychic powers

Lemon Verbena - Purification, Love

Lentils - ♀ Love

Lettuce - ☿ Chastity, Protection, Love, Divination, Sleep

Licorice - ♀ Love, Lust, Fidelity

Life Everlasting - longevity, Health, Healing

Lilac - Exorcism, Protection

Lily - ☿ Protection, Breaking Love spells

Lily of the Valley - ♀ Mental Powers, Happiness

Lime - ♀ Healing, Love, Protection

Linden - Protection, Immortality, Luck, Love, Sleep

Liverwort - Protection

Liverwort - Love

Liquorice - ♀

Looestrife - ☿ Peace, Protection

Lotus - Protection, Lock-Opening

Lovage - ☉ Love

Love Seed - Love, Friendship

Lucky Hand - Employment, Luck, Protection, Money, Travel

M

Mace - Psychic Powers, Mental Powers

Maguey - Lust

Magnolia - ☉ Fidelity

Mahogany - Anti-Lightning

Maidenhair - Beauty, Love

Male Fern - Luck, Love

Mallow - ♀ Love, Protection, Exorcism

Mandrake - ♀ Protection, Love, Money, Fertility, Health

Maple - ♀ Love, Longevity, Money

Marigold - Protection, Prophetic Dreams, Legal Matters, Psychic Powers

Marjoram - ♀ Protection, love, Happiness, Health, Money

Master Wort - ♂ Strength, Courage, Protection

Mastic - Psychic Powers, Manifestations, Lust

May Apple - Money

Meadow Rue - ☿ Divination

Meadowsweet - ♀ Love, Divination, Peace, Happiness

Mesquite - Healing

Mimosa - ☿ Protection, Love, Prophetic Dreams, Purification

Mint - ♀ Money, Love, Lust, Healing, Exorcism, Travel, Protection

Mistletoe - ☉ Protection, Love, Hunting, Fertility, Health, Exorcism

Molukka - Protection

Mother Wort - ♀ Protection

Moonwort - ☿ Money, Love

Moss - Luck, Money

Mugwort - ♀ Strength, Psychic Powers, Protection, Prophetic dreams, Healing, Astral Projection

Mulberry - ♀ Protection, Strength

Mullein - ♄ Courage, Protection, Health, Love, Divination, Exorcism
Mustard - ♂ Fertility, Protection, Mental Powers
Myrrh - ♄ Protection, Exorcism, Healing, Spirituality
Myrtle - ♀ Love, Fertility, Youth, Peace, Money

N

Nettle - ♂ Exorcism, Protection, Healing, Lust
Norfolk Island Pine - ♂ Protection, Anti hunger

O

Oak - ♄ Protection, Health, Money, Healing, Potency, Fertility, Luck
Oats - Money
Olive - Healing, Peace, Fertility, Potency, Protection, Lust
Onion - ♂ Protection, Exorcism, Healing, Money, Prophetic Dreams, Lust
Orange - Love, Divination, Luck, Money
Orchid - ♀ Love
Oregon Grape - Money, Prosperity
Orris - Love, Protection, Divination

P

Palm, Date - Fertility, Potency
Pansy - Love, Rain Magic, Divination
Papaya - Love, Protection
Papyrus - Protection
Parosela - Hunting
Parsley - ♂ Love, Protection, Purification
Passion Flower - Peace, Sleep, Friendship
Patchouly - Money, Fertility, Lust
Pea - Money, Love
Peach - ♀ Love, Exorcism, Longevity, Fertility, Wishes
Pear - ♀ Lust, Love
Pecan - Money, Employment
Pennyroyal - ♀ Strength, Protection, Peace
Peony - ☉ Protection, Exorcism
Pepper - ♂ Protection, Exorcism
Peppermint - Purification, Sleep, Love, Healing, Psychic Powers
Pepper Tree - ♂ Purification, Healing, Protection
Periwinkle - ♀ Love, Lust, Mental Powers, Money, Protection
Persimmon - ♀ Changing Sex, healing, luck
Pimento - Love
Pimpernel - Protection, Health
Pine - ♂ Healing, Fertility, Protection, Exorcism, Money
Pineapple - Luck, Money, Chastity
Pipsissewa - Money, Spirit Calling
Pistachio - Breaking Love Spells
Plantain - ♀ Healing, Protection, Strength, Snake Repelling
Plot Weed - Protection
Plum - ♀ Healing

Poke - Courage, Hex Breaking
Pomegranate - ♀ Divination, Luck, Wishes, Wealth, Fertility
Poplar - ♄ Money, Flying
Poppy - ♄ Fertility, Love, Sleep, Money, Luck, Invisibility
Potato - Image Magic, Healing
Prickly Ash - ♂ Love
Primrose - ♀ Protection, Love
Purslane - Sleep, Love, Luck, Protection, Happiness

Q

Quassia - Love
Quince - ♄ Protection, Love, Happiness

R

Radish - ♂ Protection, Lust
Ragweed - Courage
Ragwort - ♄ Protection
Raspberry - ♀ Protection, Love
Rattlesnake Root - ♄ Protection, Money
Rhubarb - ♂ Protection, Fidelity
Rice - ☉ Protection, Rain, Fertility, Money
Rose - ♀ Love, Psychic Powers, Healing, Love, Divination, Luck, Protection
Rosemary - ☉ Protection, Love, Lust, Mental Powers, Exorcism, Purification, Healing, Sleep, Youth
Rowan - Psychic Powers, Healing, Protection, Power, Success
Rue - ☉ Healing, Health, Mental Powers, Exorcism, Love
Rye - Love, Fidelity

S

Saffron - ☉ Love, Healing, Happiness, Wind Raising, Lust, Strength, Psychic Powers.
Sage - ♄ Immortality, Longevity, Wisdom, Protection, Wishes
Sagebrush - ♄ Purification, Exorcism
St. Johns Wort - ☉ Health, Power, Protection, Strength, Love, Divination, Happiness
Sandalwood - Protection, Healing, Exorcism, Spirituality
Sarsaparilla - ♂ Love, Money
Sassafras - Health, Money
Savory/Summer - ♀ Mental Powers
Scullcap - Love, Fidelity, Peace
Senna - ♀ Love
Sesame - Money, Lust
Shallot - Purification
Skunk Cabbage - Legal Matters
Slippery Elm - Halts Gossip
Sloe - ♄ Exorcism, Protection
Snakeroot - Luck, Money
Snakeroot/black - Love, Lust, Money
Snapdragon - Protection

Solomons Seal - ♀ Protection, Exorcism
Sorrel Wood - ♀ Healing, Health
Southern Wood - ♀ Love, Lust, Protection
Spanish Moss - Protection
Spearmint - Healing, Love, Mental Powers
SpiderWort - Love
Spikenard - Love
Squill - ♂ Money, Protection, Hex Breaking
Starwort - ♀ Psychic Powers, Luck
Stillengia - Psychic Powers
Straw - Luck, Image Magic
Strawberry - ♀ Love, Luck
Sugar Cane - Love, Lust
Sumbul - Love, Luck, Health, Psychic Powers
Sunflower - Fertility, Wishes, Health, Wisdom
Sweetgrass - Calling Spirits
Sweetpea - Friendship, Chastity, Courage, Strength

T
Tamarind - Love
Tamarisk - ♀ Exorcism, Protection
Tansy - ♀ Health, Longevity
Tarragon - ♂ Lust, Hypnotic
Thistle - Strength, Protection, Hex Breaking, Healing
Thistle/holy - Purification, Hex Breaking
Thistle/milk - Snake enraging
Thornapple - ♀
Thyme - ♀ Health, Healing, Sleep, Psychic Powers, Love, Purification, Courage
Ti - Protection, Healing
Toadflax - Protection, Hex Breaking
Toadstool - Rain Making
Tobacco - Healing, Purification
Turmeric - Purification
Turnip - ♀ Protection, Ending Relationships

U
Uva Ursa - Psychic Workings

V
Valerian - ♀ Love, Sleep, Purification, Protection
Vanilla - Love, Lust, Mental Powers
Venus Flytrap - Protection, Love
Vervain - ♀ Love, Protection, Purification, Peace, Money, Youth, Chastity, Sleep, Healing
Vetch/Giant - Fidelity
Vetivert - Love, Hex Breaking, Luck, Money, Anti-Theft
Violet - ♀ Protection, Luck, Love, Lust, Wishes, Peace, Healing

W
Wahoo - Hex-breaking, Courage, Success
Walnut - ♂ Health, Mental Powers, Infertility, Wishes
Water Cress - ♀ Psychic Dreams
Wax Plant - Protection
Wheat - ♀ Fertility, Money

Willow - ♀ Love, divination, Protection, Healing
Wintergreen - ♀ Protection, Healing, Hex Breaking
Winters Bark - Success
Witch Grass - Happiness, Lust, Love, Exorcism
Witch Hazel - Protection, Chastity
Wolfs Bane - Protection, Invisibility
Wood Rose - Luck
Woodruff - ♂ Victory, Protection, Money
Wormwood - ♂ Psychic Powers, Protection, Love, Calling Spirits
X, Y, Z
Yarrow - ♀ Courage, Love, Psychic Powers, Exorcism
Yellow Evening Primrose - Hunting
Yellow Flag - ♀
Yerba Mate - ♂ Fidelity, Love, Lust
Yerba Santa - ♀ Beauty, Healing, Psychic Powers, Protection
Yew - ♀ Raising the Dead
Yohimbe - ♂ Love, Lust
Yucca - Transmutation, Protection, Purification



Biography

Talisman Winterhawk and Wyn Summerhawk live in Colorado. They have been studying the craft for approximately twenty five years. Winterhawk has been teaching the craft for the last ten years and Summerhawk began teaching five years ago. This is their first full manuscript. Winterhawk is a computer technologist, web page designer and general computer nerd. Summerhawk's talents lie in the 'softer' fields of art and human behavioral study.

They both enjoy a frenzied schedule of trying to help a Pagan community be. They share their home with a small horse (great dane) named Nina, a brown cat named Wick, a lovebird named K'chara, and two big snakes (well contained in habitats) named Pyziki and Bozasha along with temporary room mates from time to time.

Their small suburban ranchstyle house doubles as a temple (as do most Pagan homes) with rooms that hold just about twenty five people seated cheek to cheek in a circle. The rest of the house is taken up with a delightful variety of magickal tools, computers, parts, musical instruments (which Winterhawk plays all of, well) and large puppy toys.



Wyn Summerhawk

Talisman Winterhawk

