

INNER MAGICKAL WORKINGS

The power of the Runes lies in their esoteric meaning. Without internalizing these meanings and contacting their essences, the Runes are nothing more than quaint magickal characters and items for abstract philosophical speculation. Wizards spend much of their early training in meditation and experiential exercises in order to develop the deeper awareness. Rune codes, mythic lore, images and the like serve as tools for this work. What separates the wizard from the ordinary spellcaster is the former's dedication to inner work. The wizard works from the inside to the outside; the common spellcaster is content with outer forms and contrived formulas.

Much of the initial training for the modern wizard is devoted to instilling the natural mindset and numeration of ancient times. It is easier to learn complexities than to release them. The internalization of natural thought is made difficult because one must learn to let go of artificial mentation. Letting go is more difficult than adding on.

Most of the extant literature on Rune magick currently available is the product of spellcasters. It depends on outer forms as perceived by the artificial mindset, and so is lopsided and distorted. Northern magick can only be understood by first gaining consciousness of the old, natural mindset and measurement, followed by work to gain internal consciousness of the Runes and personal experience of their essences. Those are the requisites for expertise in Northern magick and Rune work.

Magick is not found in the profusion of spells, theories, technologies and philosophies. The soul of magick is innate within Nature, Humanity, the myth and folklore of pre-Industrialized culture, and symbols. Becoming a wizard requires patient, persistent work within oneself. Myth and symbol lead the way; meditation and work are the wagon which treads the path.

Meditation and Power

Many people believe that meditation is a strange and difficult discipline. Actually, it is very natural. Sit in a comfortable chair, resting your hands palm-down on your legs. Breathe slowly, comfortably and naturally - like the way you breathe when sleeping. Allow the body to relax. Imagine with each breath that you draw in light. Imagine this light filling and warming your body.

Practice meditation twice a day, for about five minutes at a time. It is better to practice at regular, brief intervals than to randomly perform a long session. In time, you will become used to simple meditation. Then, when you relax, you can meditate on interesting things. Meditate on the Elements, Polarity, nature, or something which inspires you. Many people, once relaxed, will think of a quote from a holy book or poem. Don't worry if other thoughts try to get in your way. Just push them aside, and get back to meditating on what you desire.

In about two weeks, you can add another technique. As you draw in light, imagine that a hard, blue shell surrounds and protects you. Each time you draw in light, the shell gets brighter and stronger. This shell is your defense against negativity. When finished meditating, let the image of

the shell fade, knowing that though you cannot see it, an invisible barrier protects you. Some people will also image a holy sign in the middle of their forehead. Depending on their beliefs, it may be an Elk Rune J, cross |, crescent /, Thorr's Hammer Y, pentagram &, etc. This is further protection. If you feel suddenly beset by negativity, call up the blue shield. Mentally order it to double in strength. Consistent practice will ensure good protection.

The next technique is simple. Stand erect, arms bent, with palms facing forward. The back of your hands should be facing your shoulders, as if you were preparing to push something. Draw in light as you inhale. Now, mentally will the light to extend into your arms. Push your hands slowly forward as you do this. Let the light extend into your arms and hands. Extend your arms and hands fully, letting light course through. Image it passing to about five inches past your fingertips. Inhale, drawing your arms back and filling yourself with more light. Repeat the exercise, extending your hands and directing the light forward past your fingertips. You can also practice sending light through your palms. This teaches your inner body to control the flow of force. In time, you will be able to direct energy through your arms without having to extend them! This inner energy is natural, magickal power. By the way, practice of the arm-extension exercise also improves your general health!

The instructions and techniques are simple. However, you must do the work on a regular, consistent basis. Natural magick requires much individual effort. Practice meditating twice a day; do the arm-extension drill once a day, for five repetitions. These techniques are so easy that anyone can do them. The trick is doing them! Many people pass over simple techniques as too "easy". Yet the simple things are the strong foundations of more complex work.

Mind and Wyrð

The primary action of a spell begins in the subconscious, for that faculty of mind initiates the process of accessing and controlling the needed forces. Subconscious motion is stirred by emotion, imagery and instinct. The normal process is an exaltation of consciousness above the mundane plane, as the mind must shift gear from physical reality to metaphysical power. Magicians of old would use symbols or concepts conducive to an idea of the spiritual planes. In Ceremonial magick, this entails invocation of the Angels of the Four Directions and of the Deity. Northern Traditions attempt to link with a Rune, God, or mythic theme. By placing the working within the realm of Divinity and myth, one evokes magickal power. This prods the subconscious into action. Once in motion, the inner mind can be directed by various means: Runes, objects, candles, chants, spoken spells, ritual, etc.

There are people who have an unconscious ability to send energy via the subconscious. Their "sendings" are uncontrolled, frequently occurring without their conscious knowledge. This random invoking of subconscious power is crude by magickal standards. For instance, a person may unconsciously direct hostility at the object of their anger. This is done when the sender dwells on the offense and the offender. Rage builds, and is channeled into the inner self, which launches forth a force of blind hostility at the offending party. Unconscious sendings are annoying, but lack the power to do serious harm. Magicians harness the same process for spellcraft. Their technique is not so random, nor is it used to send destructive power. Judicious use of words, symbols, and other tools allows the sending of desired energies with precision. The

actual work is quickened by the initial exaltation of consciousness. A magicians can begin the process in seconds; the unconscious sender must dwell for hours before anything goes into motion. Note that the latter uses only her own emotional energy. Magicians can access massive power from beyond the self.

The magickal power works in two ways. First, it lands on the "target", affecting it. Secondly, it sets a new causation into the forces of Wyrd, or the universal Principle of Cause and Effect. The flow of Wyrd works to manifest effects from the implanted cause. Wyrd is a complex matrix of forces and events, embodying the prime principles embodied within Yggdrasil. Wyrd is the working of Universal Law. This Law is not an edict, but a process like the laws of science. Magick uses this Law to bring desired results.

A ramification of Wyrd is its relationship to Time and Space. In Wyrd, Time and Space work differently than they do in human and worldly realms. Wyrd can compress Time and Space, or work totally outside their limitations. Distance and duration may exert tremendous influence in the world of effects, but on the Inner Planes they are incidental to the outworking of principle and Universal Law. The closest one may approach an understanding of them is through thought. An idea to make this comprehensible is starlight. The stars you see in the sky are light emitted by distant celestial objects, some of which are thousands and millions of light-years away. A light-year is the distance light travels in one year. A thousand light years means that the light has been traveling from its point of origin for a millennium. Therefore, the star you see is light which was emitted a millennium ago. It took a thousand years to reach you today. What you are seeing in the present is the result of an event which happened billions of miles away, several thousand years ago. Seeing the light actually links you for a moment with its initial emission of and the place where it happened. In an abstract way, you are momentarily connected with a distant time and place. The gap between here-and-now and there-and-then is momentarily breached. Ponder this for a while.

In Wyrd, Time and Space can be condensed, folded, expanded or negated. Wyrd is connected with the Astral planes. Those aspects of the Astral which are linked with Wyrd are also subject to its variable Time-Space relationship. This is why a healing spell launched on 2:10 P.M. on Tuesday on Long Island can affect its "target" in Dresden at the same exact moment. It is also why a spell enacted in the present can gain results which would have had to be set in motion days or weeks earlier. This is not to say that all workings reap immediate results. Some take time, even months or years, to bear fruit. The result depends on the spellcaster, the problem, the "target", and most of all upon Wyrd. Along with fulfilling your spell, Wyrd must regulate the mechanical processes of the Universe. It will not allow your working to disrupt other processes, but must fit it in to a grand scheme so that all works harmoniously. In fact, an inharmonious working on your part must still be adjusted into a large-scale harmony. Wyrd is the Universal mechanism of orchestration.

And you thought you were only casting a simple, unobtrusive spell!

Karma is a conventionalized and facile attempt to explain Wyrd. The usual definitions of Karma are more in line with promoting morality than explaining the Universal Law. Karma says that whatever you give, you will receive. This is not necessarily so. Wyrd proclaims that you are

responsible for choosing the right course, and that you are further held accountable for your knowledge. "Right" is not a human moral code, but a higher law which transcends societal sensibilities. Karma is tepid; Wyrd has teeth to it! Wyrd does not require that a person be a namby-pamby, spineless do-gooder or else! There are times when a person must be determined, hostile and even merciless.

Wyrd is a law of responsibility. It holds each one responsible for living according to correct principles, each according to his or her own understanding. The more one knows, the more that one is responsible. In dealing with Wyrd, it is not enough to be "justified"; one had better be right! A person can justify anything! That does not make it right. Wyrd will not let a person hide behind a code of rules, nor allow him to excuse his behavior by quoting "scripture" or any other "authority". It demands truth. Thus do a person's own knowledge, words and deeds determine the tenor of the future.

The use of magick incurs a heavy responsibility. Many people do not take the use of magick seriously. They cast spells for things they would not normally do under mundane circumstances. Feeling that magick is somehow "unreal", they fail to recognize the ethical ramifications of their spells. Magick is not a free ticket to do as one pleases. The attainment of magickal skill does not mean that an individual is free of responsibility for his choices and actions. Wyrd does not take magickal operations lightly. It applies with even greater impact when magick is used.

Wyrd works both outside and within the individual, for it is the whole of Universal law. This law is manifested on the physical plane as natural law. The principles which operate as gravity, cause-and-effect, inertia, momentum, physics, etc., are part of Wyrd. One cannot escape it, so one had best learn to work in accord with it. Accord means harmonizing with the forward, progressive tendency of Wyrd.

Closest to Wyrd is the subconscious mind. Magick works from the inner mind. Consider the subconscious as a "starter engine" which must be engaged in order to set greater magickal forces into motion. The subconscious works at various levels, the deeper ones having greater range and power. Wyrd can work with the subconscious at deeper levels to ensure harmonious operation and manifestation of goals.

The subconscious works at three magickal levels: the personal subconscious, the group mind, and the collective unconscious. The personal level is the most facile and immediate of the three. It is the repository of the personality and the inner essence of the individual as a unique person. The personal subconscious is made up of one's feelings, attitudes, experiences, education, culture, society, etc. It holds all likes and dislikes, desires, whims, fears and complexes within itself. The magickal range of the personal mind is limited to the knowledge, experience and locale of the individual. Rarely does it act outside the mental scope of the person. Many metaphysical books mention the outworkings of "affirmations" and imaging in which a relative, friend or other acquaintance responds to a need. Sometimes the respondent is part of a superficial group mind, such as a fellow tradesman or neighbor. What should be noted is that all responses came from sources which are already known by the individual, either specifically or generically.

The personal subconscious can employ telepathic and magickal abilities in a limited manner. Telepathic outworkings are generally restricted to people within the individual's ken. Their range is not usually far. Magickal outworkings at the personal subconscious level tend to force a new condition, and rely greatly on individual effort and sheer force of will. The manifestations have a marked awkwardness to them; few endure very long. Magick at the personal level is very drastic and literal. This is the place for voodoo dolls, figure candles and other of the more superficial forms of sympathetic magick.

Metaphysicians warn students to be very careful in their choice of words for chants and "affirmations", because the personal subconscious is very, very literal in its operation. It is the level of subconsciousness which can think in words, and it takes those words with stark, childlike literalness. Those familiar with computers can understand this. Computers respond to the programming. They do what you TELL them to do, not necessarily what you WANT them to do. So it is with the personal subconscious. Literal is the word, and a poor choice of words or symbols means an unwanted result.

The personal unconscious is the gateway to deeper levels of mind. Its assent must be obtained before any effective work can be done. Personal mind acts as a censor, admitting some things and barring others. This is important for survival, but can be a barrier to magick. Symbols, chants, and paraphernalia must meet with its approval. One cannot use an item which evokes a negative response. For instance, turtles are symbols which have magickal use. A friend of ours is afraid of turtles. Though he may wish to access what the turtle symbolizes from the collective mind, his personal subconscious will react with fear. This will either deflect, reject, or alter the spell. All magickal work is subject to subconscious approval.

The group mind is a blend of various collective atmospheres generated by the various groups to which a person belongs. Some are variable; others are rather constant. The ethnic group mind is enduring, even if the person adopts another culture. Thus, if a German were to move to Russia and try to "Russianize" (perish the thought!), he would still be influenced by the German group mind. It would be a gamble, should he attempt to assimilate the Russian group mind. In the newer countries, many retain both the current group mind and vestiges of ancestral groups. Those of mixed ethnicity may borrow from all of the ethnic minds, or shift to one or two. Some will only access the current group mind. For instance, an American of Irish ancestry will be most influenced by the American mindset, with a strong Irish link and influence. For an American of Italian-Irish ancestry, the American mindset will be more prominent. He may manifest equal portions of the Italian and Irish minds, or express one and minimize the other. This person may minimize both ethnic minds to such an extent that he will express only the American mindset.

The group mind allows access to all the power and experiences of the group, as a whole. It is a mass phenomena, and does not individualize. Group minds can have prodigious power and influence. They can be manipulated to focus the group toward a common goal. This is the factor behind propaganda. History shows several attempts to manipulate a group mind. The Nazis did it to control the German people. They confused and misdirected the group by misusing symbols held within the group mind. America and Britain used the group mind to help win the World Wars.

Group minds vary in size and scope. The Northern group mind includes Western Scandinavia, England, Germany, Western Austria, Holland and Flanders. All these areas partake of the greater mind, yet are distinct group mindsets of themselves. There is a British group mind which is composed of the Scottish, Welsh, Cornish, Anglo-Saxon and Northumbrian mindsets. The Celtic mind is made up of the Irish, Scottish, Welsh, Cornish, Manx and Breton groups. Religious factors enter the equation, there being the Catholic and Protestant mindsets which can cause some distinctions. These often follow older, pre- Roman lines! Germany can be separated into the Catholic south (Bayern) and the Lutheran North. More than religion separates the two, and some Northern Germans find they have more in common with Danes and Norwegians than Bavarians and Austrians. Norway and Sweden are very different groups. The Swedes are Eastern-oriented, whereas Norway tends toward the superior Western orientation.

In America, the Northeastern mindset is distinctly different from that of the Deep South. California is a world of its own. People from the Northeast find Ireland and Britain less alien than California. Within these mindsets are vestiges of ethnic influences from the Old Countries. This link can be easily restored by an individual willing to do so. America itself takes its lead from the Northern Mindset.

The Group Mind can provide a shortcut to the next level of mind, the Collective Unconscious. Certain special symbols and energies are made available to persons within a group mind. These things are not as accessible for those outside that mind. A good example is seen in the group minds of Ceremonial magickal orders. Those initiated into an order have access to all of its symbols, rituals, and other points of contact. Non-initiates can only achieve use of the same symbols through constant pressure and effort. In Ceremonial groups, initiation brings the individual into the group mind, allowing him all of its benefits.

The Collective Unconscious is a universal repository of symbols and the place where magickal potencies are tapped. It is the collective mind which wraps Universal energies in recognizable symbols. Symbols allow the human mind to recognize invisible, archetypal energies underlying all of existence. Like a keyboard, a magickal potency can be tapped by sending the corresponding symbol into the collective level of mind. The Runes are held within the Collective Unconscious. They can be used to tap limitless reservoirs of unseen energy. Because the Collective mind also touches the levels of Wyrð, results can be adjusted harmoniously before they manifest. For the sake of illustration, imagine Wyrð as working from beneath the surface. The collective mind also works at that level. The personal mind works above the surface, while the group mind is a matrix between the two. Imagine that manifestation takes form on the surface, which is subject to factors of time and space.

Working beneath the surface, adjustment is completed prior to manifestation. Wyrð has harmonized the result within the flow of things before it appears. Above the surface, the thing appears before it is fully harmonized and integrated into the scheme of Wyrð. Thus, it is subject to change, adjustment...even elimination! Below, adjustment is a prior event; above, the manifestation has yet to be integrated. This must be considered when planning a spell!

The Runes are archetypal symbols. At the level of the personal unconscious, Runes are little more than symbols which have interpretations and attributions. Those Runic methods of recent

manufacture work at the personal level, for their given meanings do not tally with archetypal forces. This is why people can get a few results with the contrivances of second-rate "runologers". When the Runes reach the archetypal level, they access the genuine potency of that symbol. Some folks have been using Thurs H to mean a "gateway", for instance. So long as their work remains at the personal level, it will work that way for them. Once it goes deeper, however, all they will get is a Gateway to Hell! Thurs is one of the most dangerous forces imaginable. It seems to have an even worse effect on females of any species. I know of several Thurs-Rune backfires of this sort, not to mention problems with the other Runes. Hagal W, Naud B and Lagu V can be an unpleasant surprise when their archetypal force rises on the unsuspecting spellcaster.

Usually, there is a "safety mechanism". The personal conscious, when using a symbol, gradually feels the energies within the collective mind and begins to adjust its interpretations of the sigil in question. This occurs gradually, and is the reason why interpretations of Runes, Tarot and Astrology alter as the person grows in experience. Sometimes the safety mechanism is not working, and then the surprise comes with bone-chilling abruptness. Boom!

Magickal work involves all three subconscious levels, to varying degrees. Every spell must gain access through the personal subconscious; many will also have to get through the folk soul. The greatest power is found within the collective unconscious. For this reason, magicians of all traditions make an intensive study of myth, folklore and symbolism. Knowing each inner level and how it works is important for effective spellcraft and understanding of human nature.

Rune Technology

Spellcraft is the active, visible form of magick. Every magician studies the art of using magick to create desired changes. The attainment of the magician must have expression on the physical plane. The practice of spellcraft was only taught to students who had mastered the basics; these days, it is the first thing which people want to learn. Without inner training, however, a person's magickal ability is relatively poor.

The first step in casting any spell is to recognize a need. In effect, a situation exists which might require the use of magick. Due to good training and experience, the wizard can assess a situation intuitively. He knows if the situation warrants attention, and the nature of that response. Many situations do not require magick. The mistake of common spellcasters is to meet every challenge with an immediate, magickal response. Another mistake is to treat all problems of a given type with the same sort of response. For instance, a need for money will probably be countered with the usual money- spells. The magician takes each case on its own merits, unlike the rote response of the common spellbook commando. A wizard will determine the problem, the appropriate response, and how that reaction is to be put into effect.

The easiest way of assessing problems is an application of the Four Elements. The magician determines the Elemental character of the problem, his position, and the desired solution. He then considers the Element of the remedial action which will culminate in the solution. Let us take a case of lacking finances. Finance would be a matter of Elemental Earth . Lack in any field is generally attributable to Earth or Air . In this case, the desired result would be an increase of finances. That may seem to be a matter of Earth, but not always. The lack may be caused by

obstacles or a condition which drains current supplies. The drain might be a matter of Elemental Water , or it might be the excessive consumption of assets which denotes Fire " at work. The magician must determine the real nature of the problem. Lacking finances may seem to be the problem, but it is just as likely a symptom. The real problem may be loss, overuse, overexpenditure, etc. A wizard looks behind surface conditions to seek the underlying and real problem.

If lack is the problem, the response would be to increase the needed commodity. The financial situation might require an increase in Elemental Earth . A Fire problem, such as overexpenditure or consuming of assets, would be met with its opposite Element, Water. This removes the obstacle by neutralizing it. A Water problem, such as a drain on assets, would be overcome by Fire. Should overexpenditure be caused by frivolous spending, a magickal response may not be warranted. Corrections would have to be made in spending practices by the responsible parties.

The Runes can be used in a similar manner. For example, a situation of poverty might entail the Naud Rune. This can be countered by a doubled or trebled Jer solution. Most important is that the magician recognize the surface condition and seek for the real problem. He must determine if magick is the appropriate response, and if so, which potencies are best brought into play. A simple expedient is to know which forces work in accord, and which oppose each other. Forces which support each other are called sympathetic; opposing forces are antipathetic. Knowledge of sympathy and antipathy enables the magician to meet a situation with the proper remedial force. The Runes allow the magician to assess and respond to any situation with precision, focus and power. Tradition has provided several means for this work.

Spoken Spells

"Boil, bubble, toil and trouble..." We often picture witches and wizards making some sort of odd incantation. Spoken spells are numerous, indeed! The spoken word is part of almost every magickal and religious tradition. Prayer, after all, is only another form of spoken spellcraft!

When you give word to an idea, you are giving it a degree of tangibility! Words are powerful, even without the use of magick. The spoken spell uses the voice as a means of accessing, controlling, and directing power. It adds focus to the subconscious workings which tap into magickal energies. There are people whose only spells are chants and spoken charms. They work. It takes practice and experience to perform a spoken spell effectively without the use of other tools. Usually, spoken spells are used in conjunction with other methods.

The intent of a spoken spell is to first engage your own inner workings into the spell. It must engage your subconscious to set itself in motion toward fulfilling the goal. The subconscious is the place where you tap magickal power, condition it, and set it to work. This function does not work so much from intellectual logic, but emotional processes. The words you use must affect your feelings. They need not make literal sense, but should create images to get emotional responses according to your will. Sometimes, the spell must bypass logical reasoning in order to be effective. Your intellect can sometimes impede a spell, especially if you are afraid or too worried about limitations. Nonsense rhymes can bypass this reasoning to directly trigger emotional power.

For a spoken spell to work, it must mean something to the user. Somewhere, it must have meaning. For example, there are picturesque spoken charms from England, Scotland, Scandinavia and Northern Germany which revolve around "three women". The women are referred to in several ways: women, ladies, wives, virgins, Marys, etc. Though some are Christian in tone, they actually stem from Pagan times. Later influences have colored the old charms.

What makes the charm work is understanding what the three ladies represent. They are the Fates, the Norns, the Wyrd Sisters. The first represents the Past, the second is the Present, and the third is the Future. A three-lady charm essentially sets in motion forces of change according to the power of Fate. For example:

Three ladies came from the East.

Over the hills, as they pleased:

The first lady said, "He has illness."

The second said, "I think not..."

The third said, "He is not ill."

This charm would be repeated three times. The idea is that the person was sick, but change is being introduced, and he will be well. The statement of the third lady proclaims future good as a present reality. This is powerful. There is acceptance of success even before the desired result manifests. Three-lady charms are used for a variety of spells, including healing, love, money, and removing problems. In all cases, the first lady states the problem. The second describes this state as beginning to change. The third lady declares the desired outcome in the present tense. The spells work when the spellcaster recognizes that the ladies represent Past, Present and Future. A more symbolic form of this spell describes three flowers, usually black, white, and red. Again, the first flower is Past, the second is Present, and the third is Future. There is even a charm describing three worms, with the last worm being dead. It was a charm for healing worm-infested livestock.

Some charms use mythic, legendary and religious themes. This is a form of sympathetic magick, as the mythic event usually parallels the situation at hand. The idea is to link them together, so that by identification with the legendary event, a similar condition is created for the spellcaster. This includes mention of Divine attributes, legendary items and folkloric beliefs. For example:

"Odin hung from a windy tree,

Hung up on an ashen peg

And as that hanging harmed him not

The sprain flees from my leg".

This spell links the idea of the God going through an ordeal without harm to the removal of injury. The idea is obvious: Odin felt no pain, so neither should the spellcaster. It is common to see spells which mention both Pagan and Christian themes. A more humorous charm comes from Scotland. Because the Celts had a different concept of the dead, and regarded death with less morbidity than moderns, this spell was thought quite appropriate in its time.

Now I come to cure a burnt sore:

If the dead know what the living endure,

This burnt sore will hurt no more!"

A charm which has many variations is an old love spell. Its intent was to bring the return of a lover who had left. The spell was not meant to coerce love, but to contrive a meeting with the person. Whatever happened after that was up to both individuals. Among techniques used were scratching a donkey's shoulderbone, burning an herb, or in this case, pricking a candle with a pin:

"'Tis not this candle that I stick.

But [person]'s heart I mean to prick;

Let [person] return to speak his mind

Or never he find peace of mind."

Nonsense poems are common. The inclusion of nonsensical verses within the charm eliminates intellectual opposition, allowing the subconscious to easily set itself into motion. Because nonsense is usually felt as humorous, the lilted touch aids the spell's effectiveness. This particular charm was to be repeated several times, while performing a candle and charm-bag spell:

Humpty-Dumpty, Ham and Eggs

Drink the wine and leave the dregs;

Let the money flow to me

Gold and silver, come to me!"

Here are several spoken charms gathered from a few sources. You can research more for yourself, or better yet, make up your own. The spell you devise is very powerful, as opposed to one which you copy.

Burn cure:

Three ladies, over the fields they crossed,

One brought fire, two brought frost.

Out with the fire, in with the frost

Out, Fire! In, frost!

Protection:

Three men guard my life,

Odin, Thorr, and Frey!

None may harm me unless

He is greater than they!

Love attracting:

Three ladies came from over the East

Bringing with them the one who pleases

The first said, "This one's alone!"

The second said, "Another comes."

The Third said, "They are bound together."

For rashes and skin irritations:

I went into a red forest, and in the red forest was a red house, and in the house was a red table, and on the table was a red knife. Take the red knife and cut red bread!"

Always try to include a spoken spell when performing any other sort of magick, even if only to state the purpose of the spell. Words are part of magick. Speak your intentions as you light your candles, prepare your charms, and charge your talismans. The old oral spells, as listed above, are quaint but effective when used correctly. You can devise excellent spells of your own, and are encouraged to do so. For further information on Old Norse Spells, see Old Norse Spells, Charms and Rhymes.

Pots, Pans, Brooms and Knives

The natural magician's special trove is the array of household implements. Many spells derive from special uses of cleaning and cooking items. For example, a feather duster can serve as the Thunderbroom, to remove negativity. Image energy coursing through the duster as you "brush"

lightly a few inches above the surface to be cleaned. This can be used if you feel "grimy" from having been around unpleasant people or places. A straw broom can serve the same purpose.

Never sweep dust out the door, as you may also be sweeping your luck away. Sweep toward the inside of the house, and scoop up dust. A simple luck spell involves sweeping from the doorway to the center of the house. To give a person luck, "sweep" towards him, holding the broom a few inches above the floor.

A broom placed with bristles upward and leaned against a door forbids the entrance of unwanted visitors, physical and otherwise. A broom placed parallel to the doorway also bars the entrance of unwanted guests. Old houses sometimes have such brooms built into the walls. A knife placed under the threshold serves the same purpose.

If you have a problem with slugs in the garden, fill a pan with beer and leave it outside. The slugs will be drawn to it, and drink themselves to death.

Fill a pot with cold water, and place a knife in it. This is placed by the door, and acts as a guardian. Be careful! You don't want family members tripping over it!

To make a storm abate, take a broom, knife, and bucket of water. Face the storm and place the broom lengthwise before you. If possible, the bristles should be facing Northeast. Place the knife crosswise over the broom, with its point facing the storm and the edge facing upward. Hold the bucket in hand and say three times, "Thorr, desist!" Shout it a little louder each time. After the third shout, throw the water toward the storm.

In a pinch, a butter knife can be "charged" and used as a dagger. A wooden spoon can substitute for a wand. A dinner plate can take the place of a disk, and a coffee mug the place of the chalice. This is for temporary situations.

To end a problem, take a piece of wax and scratch the name of the problem on it. If a person is the problem, make a small image of him in the wax. Boil a pot of water, and cast the wax into it. As the wax dissolves, so will your problem.

The broom is the household wand. Take it, and image it radiating light. "Sweep" the inside of the house with it, standing a few feet away from the wall. Three or four sweeps can cover an entire wall. This removes negativity, and casts protective light on the home interior.

String and Knots

If you receive a letter from someone who is angry, opposed to you, or bothersome, tie a cord around it. This seals in any negativity which may have come with the letter. Then, as you see fit, you may take it out to the trash or burn it. An excellent measure is to place the tied letter in a bag of ashes before casting it out.

To prevent an unpleasant person from visiting, tie three knots in a cord and image it keeping the person away. The same spell can be used to prevent a person from interfering with you.

To eliminate chaos, ensure free time for yourself, and prevent things from intruding upon your enjoyment of life, tie three knots in a cord. Bury the cord in earth or ashes, if possible.

For healing or to attract love, tie nine knots in a cord. With each knot, declare your intentions, each time mentioning that the desired thing is being drawn closer and closer. On the last knot, give thanks that it is done.