

BASICK MAGICK

Your Path to Self Knowledge and Power

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Edited with Introductions by

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CONTENTS

1 What is Magick?	3
2 Teacher and Student	6
3 General Practice Guidelines	9
4 Keeping a Magickal Journal	11
5 A Balanced Path	12
6 Powers of the Sphinx	14
7 Emerald Tablet of Hermes	15
8 Elements, Gunas, Tattvas	16
9 Purification: Pentagram & Hexagram	19
10 Middle pillar: Bringing down the Light	21
11 Fourfold Daily Adorations of the Sun	23
12 Adoration to the Source of the Universe	25
13 Tree of Life Ritual	26
14 Magickal Tools	30
15 Basic Group Circle Ritual	32
16 Consecration Ritual	36
17 Candle Magick	44
18 Color Magick	45
19 Oil and Essence Magick	46
20 Crystal Magick	49
21 Our Plant Allies	54
22 Astrology	57
23 Numerology	64
24 Tarot	65
25 Qabalah	70
26 Runes	78
27 Shamanism: the Oldest Magick	81
28 Kundalini: Magick Serpent Power	84
29 Holidays: The Wheel of the Year	87
30 Gods of Our Folk	102
Appendix: History of Mountain Temple	121
Selected Bibliography	128

1. Introduction: What is Magick?

by Petros Xristos

“Magick is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and outward hidden virtue of things; so that true Agents being applied to proper Subjects, strange and admirable effects will thereby be produced.” – from The Goetia.

Magick is spiritual force in action.

It is an *art*, a *science*, and a *craft*.

It is an *art*, meaning there is a lot of room for individual creativity; it is a *science*, meaning that there are certain consistent, established principles which we can benefit from studying; and it is a *craft*, requiring hands-on application and practice.

Magick is the art, science, and craft of changing your consciousness and your world to better reflect what you really want.

Magick is based on the idea that everything in the world around you reflects your inner consciousness. As you change your consciousness you change your world.

Magick is a lifestyle and a path, it is *not* an organization, although various organizations exist to help magicians in their learning. Your only commitment ever is to your higher self and your spiritual development. Magick is an individualistic pursuit, though it can be practiced very effectively in groups too. Often, small groups or even one-on-one mentorship is the best way to learn and practice your craft, without the social pressures of a large group.

Spirituality can be practiced without magick, in which case it is usually known as prayer or meditation and has no deliberate outward force. Magick can be practiced without spirituality, and this is generally known as *low magick* or *witchcraft* in the generic sense, where force is projected outward in spells and incantations in order to accomplish some simple mundane goal (love, money,

etc.) When spirituality and magick are combined it is called *high magick*, which is spiritual force projected outward into the world for purposes of inner development.

In magick, *initiation* is an important first step. “Initiation” simply means the formal recognition that you have stepped onto the path of conscious evolution. Most magicians are *self-initiated*. To initiate yourself is simply to make a firm decision to set out on the path of spiritual growth. Once you have made this step you are an initiate. To be an initiate is to have begun a journey, not finished it.

Since magick is such an individualistic and creative pursuit, outside of a particular organization there are no “grades” as such, but one can speak informally of approximate levels of advancement that may exist in different magicians. Individuals may be considered *Students, Adepts, or Masters*, depending on their level of personal advancement, or they can be referred to generically as “magicians” which can refer to any degree of advancement.

A student is anyone who is curious about the path of magick and has begun studying it, with or without an external teacher. An adept is someone who’s been at it a long time (years, not months) and should be able at minimum to answer most any question put by a student, and should know all the basic rituals in this book by heart, and preferably many more. The success of an adept’s practice should be evident by looking at his demeanor and overall life. An advanced adept may not be in need of external teacher, though many of them still maintain ties with their old teacher(s), since there’s always something to be learned. A Master is a rarity and is often known by the fact that other adepts look to him as an example. Adepts teach students; Masters teach adepts.

This book will aim to teach *basic* magick to anyone who has a curiosity about it, or has just set out on the path of wisdom. It has been assembled from a wide variety of pre-published (public domain) sources, specially chosen to be most helpful to new students or those needing a quick refresher course. It is meant as a ready handbook and resource guide. The arrangement proceeds logically from basic principles, to rituals which may be of use in any circumstances, to forms of divination and magick which will be more helpful to a student who has mastered the basics first.

Why the “K?”

It is believed that Aleister Crowley was the first modern master to add the *k* onto the word magic, for two reasons: 1. To distinguish sorcery from stage magic and 2. “K” is the eleventh letter of the alphabet, and 11 is a key magical number. Notice that by adding a *k* to the end of the word “basic” we ensure that both words have six letters, thus $6 + 6 = 12$, the number of the Zodiac. (See also Chapter 22, *Numerology*.)



2. Teacher and Student

While you don't *need* an external teacher to learn magick, such a one can certainly be of help. There are many things that cannot easily be learned only from books, and require the actual presence of a person with whom one can communicate and receive feedback. This is especially true in an area as creative and esoteric as magick.

The first step in learning anything is knowing that you need to learn something.

If you know you need to learn something, you will realize that you also need a teacher or teachers to teach you that thing.

The teacher or teachers you need must be individuals who have already learned what it is you want to learn.

A teacher is first and foremost a lifelong student, one who was once in the position of his student and who in fact will still be growing and may even have a more advanced teacher beyond him.

Regardless of this fact, you do a disservice to the teacher and to yourself if you bring skepticism and constant doubt into the relationship with the teacher. You must have gone beyond this point before seeking out and settling on a teacher. If you constantly doubt and are skeptical of the teacher, you will learn nothing. If you have such deep doubts, it is best to find another teacher or reevaluate your goals.

When the student is ready, the teacher appears – this is an ancient truth and remains true. You will come across the right teacher for you at a given time when you are open to the possibility. You will be actively looking for such a teacher at that time.

You may have more than one teacher, as different teachers may specialize in different aspects of what you need to learn. No teacher is expert in all areas. Also, you may move from one teacher to another as you grow and your needs change. Often, one teacher may suggest that you move on and may give you the name of another, or point you in the right direction, if he feels your growth may better be served in another direction. Still, you must be grateful to the first teacher for taking you as far as he did. He served a purpose, even if it was a limited one. Time to move on without regret.

There are more “false students” than false teachers – that is, students that only *think* they are students, but who aren’t sincere, or have false motives.

A teacher may be deliberately acting as a “bad example” in order to show you what *not* to do. Be grateful for the lesson.

A teacher may deliberately aim lessons at your weakest spots, to bring them to your attention. Remember that *pain* is a great teaching tool.

A student holds a great responsibility, but the teacher holds an even greater one.

Excessive skepticism is the opposite of the magickal attitude.
Excessive negativity is the opposite of the magickal attitude.

It is your responsibility to choose your path with care.
It is your responsibility to choose a teacher with care.

Avoid mixing and matching of paths. While simply studying or reading you can study any path or tradition, but when actually putting your knowledge into practice, you must utilize one at a time. You cannot specialize in too many different traditions at once, or your power and focus will be dispersed. You may utilize several traditions that are closely related or have a connection between them, however. Some traditions work better in combination than others.

You should open your awareness and see which path or tradition pulls you the most. If possible, find a tradition that is suited to your own culture and mindset. For most European students, a tradition based upon Indo-European archetypes and heritage will prove more fruitful than those which are “alien” or which properly belong to another heritage. This is a matter of respecting your own as well as other peoples’ heritages.

Student and teacher are equal in terms of the role each must serve – but the student must not supplant the teacher. If the student has advanced beyond the teacher, it is time to separate, without rancor or regret.

If at any time you feel you know more than the teacher, it is time to separate and move on. Even if you are wrong, the feeling you know more will prevent you from further learning from that teacher.

Backsliding is impossible – only the appearance of backsliding. In fact, growth always goes forward. A tree cannot turn back into an acorn, though it can certainly be stunted or broken down and turned into lumber or kindling. But this is not going backwards.

Go for quality, not quantity. It doesn't matter if you are the only student and your teacher is the only teacher. In the end this is always the case anyway!

It is difficult to judge one's own progress objectively – i.e., am I progressing too slowly? – because one's judgment is naturally distorted by wishful thinking or hyper-criticism. The teacher is a better judge of the student's progress than the student, and this is one of the great benefits of a teacher.

You cannot always choose your magickal curriculum anymore than you can choose your life experiences. But you can *use* them for your evolution.

Anyone can be a teacher *up to* the level of beingness that they are in. They cannot teach beyond that, however. Thus, if you've been studying magick for one month, you can teach someone who's only been studying it for one day, but both you and your student will quickly reach your limits.



3. General Practice Guidelines

by P.X.

All magickal students will find their practice more effective if the following basic “environmental” matters are properly arranged.

Magickal or Spiritual work requires a certain degree of stability and quietness in one’s immediate environment. The ability to set aside some time each day without distractions is important. A separate room exclusively devoted to one’s studies and meditations is ideal, but if this is not possible, a corner of a room will do. A walk-in closet can be ideal, as there are no distractions from the outside world, and it can easily be sealed off from prying eyes.

A personal Altar is a crucial focusing object. Any kind of wooden table or convenient platform will do (even a shelf if necessary.) It should be approximately navel-height for easy use without having to bend over. Some magicians find that two cubical boxes, stacked vertically and covered with a sheet or drape, works well and is in conformity with ancient symbolism. The altar should be along the eastern wall of the room if possible.

Nothing should be placed on top of the altar but one’s magickal tools, significant focusing symbols, a lamp or candles and incense burner. The lamp or candle represents the Higher Self reaching down, while the incense represents the mundane self aspiring upwards. It is best if the altar can be concealed from mundane view, but this is not mandatory.

Every magician should keep a Magickal Journal in which to record one’s experiences and practices. This need not be elaborate. A simple notation such as “Performed Banishing ritual” with date and time is enough. This should be kept on or in the altar. This diary will eventually become one’s “passport” to higher attainments, and a weapon or shield against inner obstacles such as laziness or dryness. In Wicca, this diary is known as a “Book of Shadows” (see *Tools* chapter below, also the chapter on *Keeping a Magickal Journal*.)

One may feel free to make whatever other adjustments in one’s life one feels necessary to add to one’s peace and quiet and focus, such as dietary or sexual discipline.

Daily practice of the basic rituals is one of the most important things you can do to build a strong magickal craft. Practice makes perfect and habit makes for the subconscious reinforcement that is the essence of magick. Aim for consistency.

Study the basic rituals regularly, especially the Banishing Ritual of the Pentagram and Drawing Down the Light (Middle Pillar), until you are very familiar with them. Eventually all the symbols should be understood as well as all the keywords and motions. One should then be able to put oneself through the ceremonies purely by astral (visualized) means, seeing all the symbols in their appropriate places. Do it over and over again until you can do it smoothly and with confidence, and automatically recognize the meaning of the symbols involved. Record any insights you receive, especially the spontaneous appearance of symbols not previously seen or expected.

One specific sign of advancement is the ability to rely less and less on physical rituals and objects and to work more with “astral” rituals or visualized magical performances.

The purpose of all magical work is to awaken oneself to a conscious recognition of one’s true nature as immortal spirit. All other practices and techniques are only valuable as stepping stones to this ultimate goal. This recognition usually does not come all at once or in a stable fashion. The magician who works diligently will experience hints of its truth here and there, in bits and pieces, unevenly, but more and more stably and certainly as one advances. Indeed, this is the only sure sign of attainment in the work and one can only know it certainly for oneself when it comes.



4. Keeping a Magical Journal

P.X.

The keeping of a magical journal is a critical discipline for practicing magician. It enables him to keep track of his progress upon the Path and provides a concrete record of rituals and ceremonies, initiations undertaken, evocations and invocations attempted, and any experiments that he or she may perform along the lines of practical magic. The immediate, mundane benefit of the journal is that it supplements one's often-unreliable memory and provides one with material to review months or even years after the fact. The more subtle benefit of the magical journal is that it serves one as a token or "passport" to one's own higher development. Used properly in this fashion, it becomes a veritable magical implement just as the Wand, Cup, or Sword.

Many magicians keep their journal near or upon their Altar, although this is not necessary. What is necessary, however, is that one practice the utmost rigorous honesty with oneself when keeping the diary. One should avoid the temptation to exaggerate or put a good shine on one's magical experiments and failures. Ultimately, one's failures will become as important to defining oneself as one's successes, if not more so. The act of regularly keeping the magical diary is an act of self-definition and self-transcendence. Confronted with obstacles mundane or supramundane, its presence near one's hand at the altar can serve as both shield against fear and weakness and as an offensive weapon against the demons of negativity and self-doubt that will inevitably assail one as one moves further along the Path.

If one is already accustomed to keeping a daily journal, the magical journal should be an easy additional habit to acquire. However, be careful to separate one's magical journal from one's mundane diary. Use two separate books. Nothing should go into the magical journal that does not relate to one's progress on the path. It need not be wordy or even very detailed all the time; often, a single line entry of a ritual performed will be sufficient. When conducting more complex operations, treat them as a scientist would treat his experiments: list all relevant information regarding one's set-up and temple arrangements, time and date, and any other conditions of the operation. Carefully record results obtained, whether desirable or undesirable. This way one will gradually but inexorably build up a powerful ally in one's work, training one's subconscious to remember one's continuing efforts.

A magical journal should be treated as a confidential tool, exactly as one's other temple tools. It is at one's discretion whether to share any portions of one's journals with other practitioners.



5. A Balanced Path

(Excerpts from “Liber Librae, The Book of the Balance” by Aleister Crowley, based on G.D. rituals. Freely adapted by P.X.)

Magickal students should first learn that equilibrium is the basis of the work. Without a solid foundation, one has no place on which to stand to enact one’s magick.

As all are incarnated in the world with the darkness of materialism all around them, and the struggle of diverse forces and energies, so the aspirant’s first task is to seek the light of spirit-energy behind all this.

Use the inevitable trials that you will encounter as fuel for your advancement. In challenges is strength, and by their means is a pathway opened to the Light of awareness. The greater the trial, the greater the potential growth, but only if you have awareness.

Do not become ego-inflated due to magickal advancements, as with increase of knowledge should come increase of wisdom. The truly wise know the limits of their knowledge.

Beware of fear in the magickal work. Fear is failure, and the forerunner of failure: and courage is the beginning of virtue. Fear not spirits or visions but be strong in utilizing them. Command or curse as needed, but do not mock them.

As below, so above: A Magician’s work affects not only the magician but all that is around him.

Control but do not punish the physical vehicle that you use in your craft, as it is the link between the inner world of spirit-energy and the outer world of apparent manifestation.

The Magician’s mental steadfastness and equilibrium is most important to his work, so let your inner mind be above disturbance by petty material manifestations.

Remember that unbalanced force is evil; that unbalanced severity is but cruelty and oppression; but that also unbalanced mercy is but weakness which would allow and abet Evil.

Plan ambitiously, act passionately, think rationally, be Oneself.

True ritual is as much action as word; it is Will.

The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to one's presumptions.

To obtain Magical Power, learn to control thought; admit only those ideas that are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Focus.

Fixed, focused thought is a means to a magickal end. Therefore, pay attention to the power of silent thought and meditation. The material manifestation is but the outer manifestation of an inner state.

Thought is the commencement of action, and if a chance thought can produce much effect, consider how much more focused thought can do. This is the essence of magick.

Be swift and active as the Sylphs (the Elementals of Air), but avoid frivolity and lack of focus.

Be energetic and strong like the Salamanders (the Elementals of Fire), but avoid irritability and excessive ferocity.

Be fluid and reflective like the Undines (the Elementals of Water), but avoid excess passivity and mutability.

Be laborious and patient like the Gnomes (the Elementals of Earth), but avoid crudity and avarice.



6. The Four Powers of the Sphinx: Emblem of Balanced Completion

Visualize the ancient image of the Sphinx, a composite creature formed of the head of a Man, the front body of a Lion, the haunches of a Bull, and the wings of an Eagle. These represent balanced magickal development and should be kept in mind as you progress.

The Man	Knowledge	Aquarius
The Bull	Will	Taurus
The Lion	Daring	Leo
The Eagle	Silence	Scorpio

Ultimately, the Sphinx represents the Magician perfected in his craft, the four elements brought into equilibrium. From these four arises spontaneously the Fifth Element, Spirit-Energy Essence.



7. The Emerald Tablet of Hermes: First Codification of Magickal Principles

As above, so below;
As without, so within,
All to one End!

As all things are derived from the One,
By the will and by the word of the One,
Which manifested it in its Heart,
So all things owe their existence to this Unity
And are evolved as they move again toward it.

Its Father is the Sun
Its Mother is the Moon
The Wind carries it in its womb,
And its nurse is the Earth.

Separate the Earth from the Fire,
The subtle from the gross,
Wisely, with Judgment and Craft.

It ascends from Earth to Heaven,
And descends, renewed, to the Earth,
Taking unto itself thereby the power of Both.

Thus the splendor of the Cosmos will be thine,
And all darkness shall flee from thee.

This is the strongest of all Powers,
The Force of all Forces,
For it overcomes all subtle things
And can penetrate all that is solid.



8. Elements, Gunas, Tattvas

The elements are the ancient “qualities” of manifested material existence. The Magician must work with all of them easily and knowledgably. They are not identical to modern scientific concepts of “element,” but are esoteric symbols. They are involved in most all magick that will follow, and are found in astrology and elsewhere. Each element can be connected with many other things in the world inside and out. Below are just a few of the correspondences.

Earth	solidity	the body	north	pentacle
Air	swiftness	the intellect	east	sword
Fire	ferocity	the willpower	south	wand
Water	reflection	the emotions	west	cup

Elements: Table of Correspondences

Element	Fire	Water	Air	Earth
Direction	South	West	East	North
Color	Red	Blue	Yellow	Green
Season	Summer	Fall	Spring	Winter
Time	Noon	Sunset	Dawn	Midnight
Moon Phase	Waxing	Full	Waning	New
Tarot suit	Wands	Cups	Swords	Pentacles
Elemental Spirits	Salamanders, Sprites	Undines, Merfolk	Sylphs, Faeries	Gnomes, Dryads
Strengths	Flexible, creative, passionate	caring, imaginative, expressive	logical, aesthetic, fair	practical, skilled, determined
Dangers	Proud, selfish, restless	enmeshed, moody, unrealistic	thoughtless, judgmental, critical	stubborn, possessive, unimaginative
Verbs	Inspire act begin	flow diffuse dissolve	communicate strive disperse	crystallize ground solidify
Descriptive Phrases	Flare up, consuming passion, hot-blooded	Wash away, flow with it, still waters run deep	blow it off, breeze through, air concerns	plant an idea, feet on the ground

The Gunas

The three *gunas* are the ancient Vedic (Indian) qualities of manifest existence. The successful Magician must endeavor to unite them all in perfect balance and thus go beyond them. They are all technically equal, but there seems to be an evolution from *tamas* upward to *sattva*. Still, each is imperfect by itself. They can also be associated with the classical elements *salt*, *sulphur*, and *mercury*.

Tamas inertia, obscurity, earth, minerals, physical body or corpse, depression, dreamless sleep, color black, salt

Rajas dynamism, brightness, fire and air, mind and willpower (excess), anger, nightmares or over-active dreams, color red, sulphur

Sattvas lucidity, purity, order, balance, sweetness, meditative mind, lucid dreaming or visions, color white, mercury

The Tattvas

The five *tattvas* (*pancha mahabhuta* = five great elements) are another way of looking at the elemental divisions or qualities and are, like the *gunas*, originally a Vedic (Indian) development which may have influenced the ancient Greek idea of the four elements. "Tattva" simply means *that-ness* or "that which is," i.e., basic principle of reality. The main benefit of the *tattvas* from a Western Magick perspective is their very clear and simple visualization symbols. Unlike the European elements, each of these *tattvas* is also the name of a god or goddess associated with that element, so there is an element of divine consciousness already inherent in the word itself. The Unseen is taken to have created the four manifest elements out of *Akasha*.

Prithvi

Earth. "Mother Earth" Goddess

Vayu / Prana

Air. "Mukhya Vayu" or "Mukhya Prana," the Lord of Life. From *vayu* we get the Latin word for life, *vita*.

Ap

Water

Agni

Fire. Agni is a great Vedic god. From *agni* as a noun we also get the Latin word *ignis*, from which we get words like “ignite,” “ignition,” and so forth.

Akasha. Aether. Can also refer to the sky.



9. Purifying the Space: the Pentagram and Hexagram Rituals

Banishing rituals are among the first rituals you will need to learn in magick, and the most important. Before performing any kind of magickal ritual you will want to purify the space around you of any negative influences. After a ritual, it is usually necessary to banish in order to clear out any unwanted influences. Banishing rituals can be done in an individual or group environment.

The Pentagram Banishing ritual is a general-purpose movement to cleanse one's energetic environment and reduce or eliminate negative influences. When one is new on the path, it should be performed more frequently, at least once a day. It is especially important to do before meditations or astral experiments, or when consecrating a new temple space. It can be done in less than five minutes. It will quickly become memorized, and the sooner this is done the better, as it will be used throughout one's magickal lifetime.

Use the Right hand or a Wand always when gesturing. *Do not speak the parenthetical words, these are only for explanation while reading the text!* Speak only the words in all CAPS. If discretion is required, you may whisper or even perform the whole ritual silently, saying the words only in your mind.

Touch Forehead: ATEH (Unto Thee)
 Genitals: MALKUTH (The Kingdom)
 R Shoulder: VE-GEBURAH (Power)
 L Shoulder: VE-GEDULAH (Glory)
 Chest: LE-OLAM (Eternity), AUM!

(The above is called the Qabalistic Cross.)

Facing E: Make a Yellow Pentagram in the air with right hand or wand, saying:
 YEHOVAH

Turn to S: Red Pentagram: ADONAI
 Turn to W: Blue Pentagram: EHIEH (pronounced AY-I-AY)
 Turn to N: Green Pentagram: AGALA

(Return to facing East, with arms outstretched to each side)

BEFORE ME . . . RAPHAEL!
 BEHIND ME . . . GABRIEL!
 ON MY RIGHT HAND . . . MICHAEL!
 ON MY LEFT HAND . . . AURIEL!
 FOR ABOUT ME FLAME THE PENTAGRAMS AND UPON THE COLUMN
 STANDS THE SIX RAYED STAR OF FORCE AND FIRE!

Repeat the Qabalistic Cross and you have completed the ritual.

Hexagram Banishing ritual

This is a more sophisticated form of banishing ritual than the above, which can complement the Pentagram ritual or stand on its own. If both are to be done, the Hexagram ritual is done *after* the Pentagram ritual. It invokes somewhat different energies than the Pentagram ritual.

Towards the East.

Qabalistic Cross (Atah – Malkuth – Ve-Geburah – Ve-Gedulah – Le-Olam – AMN)

Arms outstretched: Before me RAPHIEL. Behind me GABRIEL. To my right hand MICHAEL. To my left hand AURIEL. For about me flames the Pentagram and upon the Column stands the Six-Rayed Star of Force and Fire!

Banishing hexagram of Fire in East. ARARITA
Banishing hexagram of Earth in south. ARARITA
Banishing hexagram of Air in West. ARARITA
Banishing hexagram of Water in North. ARARITA

Towards East again and (in Tau cross form):

I-N-R-I
Yod . . . Nun. . . Resh . . . Yod
Virgo: Isis, mighty Mother!
Scorpio: Apophis, Destroyer!
Sol: Osiris, Slain and Risen!
Isis . . . Apophis . . . Osiris: IIIIIAAAAOOOO!

The Sign of Osiris Slain. (“X”)
The Sign of the Mourning of Isis. (svastika)
The Sign of Typhon and Apophis. (“V”)
The Sign of Osiris Risen. (“T”)
L . . V . . X: Lux, the Light of the Cross!



10. The Middle Pillar Ritual: Bringing Down the Light of the Higher Self

This is a powerful energy-invoking exercise used to bring down the Light of Spirit or awareness or the Higher Self into the body of the magician. Once the Light has been installed in the Heart (point 9 below), it may effectively be channeled outward as healing and transformative energy.

When used in this fashion, the Light that has been installed in the Heart center in point 9 is channeled through the palm of the hand as a pure white Ray of force, towards whatever object is intended as recipient.

This exercise stands by itself as an energy focusing work, and may be utilized by any magician on a regular basis – and certainly ought to be activated before attempting any transmittal of healing energy.

It may also be done as part of a longer ritual process, such as following the LBRP and the Rose+Cross Rite, in that order. In this way, the LBRP clears and purifies your space; the Rose+Cross establishes a clear white background upon which to work.

Do *not* banish after invoking the Light! If you need to banish it should be done *before* invoking the Light. By the time the Light has successfully descended there will be no need to banish anything. You do not banish the Light, it will dissipate or remained stored as needed.

1. Stand in the Temple (or other location) facing West. (This is because you are taken to be standing in the East, source of the Light of the Golden Dawn as it manifests on the Earth plane.) Arms are stretched out straight to both sides. On your right (the North) is the Black Pillar of Severity; on your left (the South) is the White Pillar of Mercy. You stand in between as the Middle Pillar of Balance.
2. A blindingly brilliant white light, the Light of the Infinite God (Ain Soph Aur) originates far above your head, coming from the Crown. (Saharshra).
3. The light descends to the top of your forehead, forming a sphere the size of your head. Vibrate, strongly: EH-EI-EH (“I AM”)
4. When this is felt strongly, allow the light to descend to the Daath center (throat chakra). Vibrate: YHVH ELOHIM (I Am the Mighty One of God.)
5. Allow the Light to descend further to the heart center (Tiphareth/Anahatta chakra). Vibrate: YHVH ELOAH VE-DAATH. (I Am the Lord of Knowledge.)

6. Allow the Light to descend through the Solar Plexus, down to the Svadisthana Chakra (generational center) at Yesod. Vibrate: SHADDAI EL-CHAI (Lord of Life.)

7. Allow the Light to descend further, through the Muladhara Chakra (root center) and all the way down to the earth, gaining density as it progresses. Vibrate: ADNI HA-ARETZ (Lord of the Earth.)

8. The Light of the Golden Dawn now surrounds the whole body of the Initiate.

9. Allow it to ascend back up to center it in the Heart, where it becomes established in fullness.

10. From this Center the Light may be channeled as a healing energy, through the palm of the right hand, as a white ray of force aimed at an object. The Light may also be established in the Heart and utilized as a catalyst for meditative states and visions, if it is meant to be so.



11. The Fourfold Daily Adorations of the Sun

A short devotional prayer to the Sun for focusing the practitioner's energies and attention on a daily basis. If practiced regularly, it will easily become memorized and eventually become automatic. This is a sign of great success in the practice. If the student feels strongly moved by this exercise, he should make a commitment to perform it *four times daily for at least a month*. This may require at least one disturbance from sleep or interruption of one's regular work for the few moments it takes to perform the adoration. This is also a sign and tool of strengthening Will. If necessary, it can be performed silently or mentally, though doing it aloud and physically is preferable.

The image is of the Sun-God, Ra (under various names), who is envisioned as traveling over the dome of the sky in a great Boat. At the prow stands Tahuti (Thoth), God of Wisdom, and at the steering-helm in the rear stands Horus (Ra-Hoor), the Warrior God. One can see this image frequently in Egyptian art. When performing the adorations face in the indicated direction and hold up one's arms in the attitude of worship. Alternately, extend the right arm, palm downward, in the ancient "solar salute."

1. Dawn. Face East.

Hail Unto Thee who art Ra in thy Rising, even unto Thee who art Ra in Thy Strength Who travellest over the Heavens in Thy bark at the uprising of the Sun Tahuti standeth in His splendor at the prow, and Ra-Hoor abideth at the Helm Hail unto Thee from the Abodes of Night!

2. Noon. Face South.

Hail Unto Thee who art Ahathoor in thy Triumphant, even unto Thee who art Ahathoor in thy Beauty Who travellest over the Heavens in Thy bark at the mid-course of the Sun. Tahuti standeth in His splendor at the prow, and Ra-Hoor abideth at the Helm. Hail unto Thee from the Abodes of Morn!

3. Sunset. Face West.

Hail Unto Thee who art Tum in thy Setting, even unto Thee who art Tum in thy Joy Who travellest over the Heavens in Thy bark at the down-going of the Sun. Tahuti standeth in His splendor at the prow, and Ra-Hoor abideth at the Helm. Hail unto Thee from the Abodes of Day!

4. Midnight. Face North.

Hail Unto Thee who art Khepra in thy Hiding, even unto Thee who art Khepra in thy Silence Who travellest over the Heavens in Thy bark at the midnight hour of the Sun. Tahuti standeth in His splendor at the prow, and Ra-Hoor abideth at the Helm. Hail unto Thee from the Abodes of Evening!

AUM

Do not add the Thelemic epilogue recitation (“Unity uttermost showed . . .” etc.) This quotation from the Book of the Law is not necessary at this point unless you are specifically committed to the Thelemic path.



12. Adoration to the Source of the Universe

To be performed at Dawn and Dusk, with option to add a Noontide and Midnight recitation as a substitute for the Adorations of the Sun. In each instance, face to the East, *not* to each cardinal point as in the Adorations of the Sun, for this rite is addressed to the *One Unseen Principle*, which riseth ever, symbolically, in the East. Suitable for all levels of practice and suitable for solitary or group use. Commonly used to end a group ritual.

Holy Art Thou, Source of the Universe!
Holy Art Thou, Whom Nature hath not Formed!
Holy Art Thou, the Vast and the Mighty One!
Source of the Light and of the Darkness!
Khabs Am Pekt – Konx Om Pax – Light in Extension!



13. Tree of Life Ritual

A quite extensive and relatively lengthy ritual which encompasses all Ten of the Spheres of the Tree of Life. It is for consecration of a ritual space, object or individual. Do your banishing *before* the ritual, not afterward. It can be a very effective group ritual, with up to ten participants, each representing (and reading for) one of the ten spheres, and robed in an appropriate colored robe. If you have fewer participants, they can double up or triple up in some logical way. If done by only one person he simply reads for all of the spheres and there is no handing over of the sword of course. As each Sphere is read in order, *strongly visualize* its appropriate colors and energies emanating outward from your body.

Kether: In the beginning there was nothingness. This is the Ain, Ain Soph and Ain Soph Aur. Nothingness was composed of all the energies of the Divine Universe at a time before our existence, for this is the primal point that we came from and to which we shall return. Thus the Divine Spirit began to manifest through energies each denser than the last. Each stage came from that which was before it. And there came ten energies unique and individual unto themselves with the physical universe. And these ten energies formed a tree that had twenty-two branches. And this tree is the Tree of Life of which the Bible spoke, for it is the blueprint of the Universe and only the divine knows it completely. We shall now invoke the tree, for it is said that that which is above is as that which is below.

Kether: I am Kether, the crown, represented by the name of God Eheieh, the name that was given to Moses at the burning bush and means "I am that I am." My angel is Metatron the greatest of angelic beings. I rule the universe and represent on this plane completion of the Great work. With this sword I pass on to my place on the tree.

Hands sword to Chokmah and goes to his place.

Chokmah: I am Chokmah, wisdom. I am represented by the name of god Yah which means Divine Ideal Wisdom. My angel is Ratziel, the prince of knowledge of hidden things. I rule the solar system and represent on this plane devotion. With this sword I pass on to my place on the tree.

Hands sword to Binah and goes to his place.

Binah: I am Binah, understanding. I am represented by the name of god Jehovah Elohim which means Lord God. My angel is Tzaphkiel, the prince of spiritual struggle against evil. I rule Saturn, and on this plane I represent silence but can represent avarice. With this sword I pass on to my place on the tree.

Hands sword to Chesed and goes to his place.

Chesed: I am Chesed, mercy and justice. I am represented by the name of god El which means God the Mighty One. My angel is Tzadkiel, the prince of mercy and beneficence. I rule Jupiter and represent elemental salt. On this plane I represent obedience to a higher will but can represent pride and hypocrisy. With this sword I pass on to my place on the tree.

Hands sword to Geburah and goes to his place.

Geburah: I am Geburah, severity and strength. I am represented by the name of god Elohim Gebor which means God Almighty. My angel is Kamael the prince of strength and courage. I rule Mars and represent elemental sulfur. On this plane I represent energy and courage but can represent cruelty. With this sword I pass on to my place on the tree.

Hands sword to Tiphareth and goes to his place.

Tiphareth: I am Tiphareth, beauty. I am represented by the name of god Jehovah Aloah Va Daath which means God of Knowledge and Wisdom. My angel is Raphael archangel of brightness, beauty, healing and life. I rule the Sun and represent elemental mercury, on this plane I represent devotion to the great work but I can also represent false pride. With this sword I pass on to my place on the tree.

Hands sword to Netzach and goes to his place.

Netzach: I am Netzach, victory. I am represented by the name of god Jehovah Tzabaoth which means God of hosts. My angel is Haniel archangel of love and harmony. I rule Venus and represent initiation into the element of fire. On this plane I represent unselfishness but I can also represent lust and impurity. With this sword I pass on to my place on the tree.

Hands sword to Hod and goes to his place.

Hod: I am Hod, glory. I am represented by the name of god Elohim Tzabaoth which means God of hosts ruling the universe in wisdom and harmony. My angel is Michael the Archangel Prince of splendor and wisdom and the great protector. I rule Mercury and represent initiation into the element of water. On this plane I represent truth but I can also represent dishonesty. With this sword I pass on to my place on the tree.

Hands sword to Yesod and goes to his place.

Yesod: I am Yesod, the foundation. I am represented by the name of god Shaddai El Chai which means Almighty Living God. My angel is Gabriel archangel of truth. I rule the Moon and represent initiation into the element of air, on this plane I represent independence but can also represent idleness. With this sword I pass on to my place on the tree.

Hands sword to Malkuth and goes to his place.

Malkuth: I am Malkuth, the kingdom. I am represented by the name of god Adonai Ha Aretz which means Lord of the Earth and Visible Universe. My angel is the archangel Sandalphon the approacher and prince of prayer. I rule the Earth and represent initiation into the element of earth. On this plane I represent discernment but can also represent avarice. With this sword I pass on to my place on the tree.

Takes sword and lays it on altar.

Kether: AS ABOVE
Malkuth: SO BELOW
Kether: AS IT IS IN THE HEAVENS
Malkuth: SO IT IS IN THE EARTH
Kether: AS MALKUTH IS IN KETHER
Malkuth: SO KETHER IS IN MALKUTH

Kether: We will now purify, consecrate and empower this space and those within with elemental salt, sulfur, and mercury and the elements fire, water, air and earth.

Chesed Takes salt and going around area sprinkles salt on ground and those who are in the area and says

I purify, consecrate and empower with salt this space and those within.

Returns to his place.

Geburah takes sulfur and going around area sprinkles sulfur on ground and those who are in the area and says

I purify, consecrate and empower with sulfur this space and those within.

Returns to his place.

Tiphareth takes mercury(crushed cinnabar) and going around area sprinkles mercury on ground and those who are in the area and says

I PURIFY, CONSECRATE AND EMPOWER WITH MERCURY THIS SPACE AND THOSE WITHIN.

Returns to his place.

Netzach takes candle and going around area and those who are in the area and says

I PURIFY, CONSECRATE AND EMPOWER WITH FIRE THIS SPACE AND THOSE WITHIN.

Returns to his place.

Hod takes water and going around area sprinkles water on ground and those who are in the area and says

I PURIFY, CONSECRATE AND EMPOWER WITH WATER THIS SPACE AND THOSE WITHIN.

Returns to his place.

Yesod takes incense and going around area and those who are in the area and says

I PURIFY, CONSECRATE AND EMPOWER WITH AIR THIS SPACE AND THOSE WITHIN.

Returns to his place.

Malkuth takes earth and going around area sprinkles earth on ground and those who are in the area and says

I PURIFY, CONSECRATE AND EMPOWER WITH EARTH THIS SPACE AND THOSE WITHIN.

Returns to his place.

(Do not finish with LBRP, as you have just consecrated the place.)



14. Magickal Tools

Tools are physical symbols to help you manipulate and direct your magickal intention. While many of the rituals discussed above can be done with or without tools, having tools will enable you to perform more elaborate workings.

You should try to make your own tools if at all possible, preferably doing as much of the basic work as you possibly can. The more energy you put into your tools, the more powerful they will be. You should consecrate your tools for magickal purposes only, never using them for any mundane purpose. Keep them on your altar or carefully stored.

Temple

Not technically a “tool,” yet for effective practice it is good if one can set aside a room for the specific purpose of your magick. A walk-in closet can also be ideal for this purpose as it can be closed off and has no windows to distract one from one’s magick. Any room you dedicate to the purpose of your magick thus becomes the Temple.

Altar

Most books about Magickal tools forget that the Altar is also an important tool. It provides the surface upon which the other tools will rest, and represents the focused, centered intention of the Magickian. It should be located either in the exact center of your Temple (work room), or else along the middle of the Eastern wall if possible. The best design is a simple double cube.

Knife / Athame

The knife (or athame, in Wicca) is normally a dark or black handled, double-sided knife or dagger. As it is used only to direct energy and not to cut anything, the edge need not be sharpened. Magickal symbols of import are engraved or written on the blade or handle. Its direction is associated with the East and with the Air element. A sword is sometimes used instead of a knife, but a knife tends to be more practical in enclosed spaces. The knife / sword represents the magician’s *intellect*, which “cuts” or analyzes things. It should be used for banishing or any “forceful” or aggressive ritual or intention.

The Wand

The wand is an all-purpose magickal tool dating back to the medieval period if not earlier, and familiar in many different cultures worldwide (recall the “Rod of Aaron” from the Bible.) It can be made of various types of wood, or metal or crystal. It has the same purpose as the *staff*, but being smaller, may be more practical on a day to day basis, and in small enclosed spaces. The wand or staff represents the magician’s *will*, directed outward to accomplish magickal purposes.

The Pentacle

The pentacle is usually a flat piece of metal or wood inscribed with a pentagram, although despite the name it can be inscribed with many other types of symbol that are significant to the individual magician using it. In this way it is similar to the *yantra*, or sacred diagram representing the cosmos. The traditional practice of inscribing a five-pointed star upon its surface reflects the symbolism of the star, which is that of a human figure with arms and legs extended. It is used to consecrate objects such as amulets and charms. The pentacle is the tool of the North and is associated with Earth. It also represents the microcosm or body of the magician, solidly resting upon the earth (the altar.)

The Cup

The cup is used to hold various liquids that may be drunk during a given ceremony, or most commonly, purified water which might also be used as a divination aid. It represents the *emotion* or *reflective imagination* of the magician, and the element of water, and the direction West.

The Censer

The censer is used to burn the incense that are often offered to the Deities, as well as being used to invoke the spirits of the Air, the Sylphs and Faery. The censer is a tool of the element Air. It represents the aspiration of the magician, rising upwards to the spirit world.

The Book of Shadows

This is the Wiccan term for what we mentioned earlier (above) as the *Magickal Journal*. It is a personal book, to be kept safe and solely used for making entries of a magickal or spiritual nature.

15. Basic Group Circle Ritual

This ritual is used when a temporary consecrated space is required for some work or celebration, usually outdoors. The Priest(ess) or elder Magician will have previously banished the area and drawn the outline of the circle large enough for all expected participants.

Walk to the entrance of the circle and stand there while you are anointed with Holy Oil by the Priest(ess.) You will also have a Celtic Cross touched to your forehead, and a Pentagram touched to your left breast. At this point you are requested to enter the Circle.

The Fivefold Kiss

This traditional Wiccan practice is used to welcome each participant into the Circle.

- 1 Blessed be thy feet, that have brought thee in these ways! (R & L foot)
- 2 Blessed be thy knees, that shall kneel at the sacred altar (R & L knee)
- 3 Blessed be thy phallus [womb], with out which we would not be (Genital area)
- 4 Blessed be thy breast formed in strength (beauty) (R & L breast)
- 5 Blessed be thy lips, that utter the sacred names (Lips)

Participant: I ENTER THIS CIRCLE WITH PERFECT LOVE AND PERFECT TRUST.

When everyone is in the circle it will be sealed so that no one may enter except when a door is created by the priest/priestess.

Walls of protection will then be created by using the elemental substances.

The person representing the north, starting in the north, will go around the property and the circle clockwise with salt and say:

North: I BANISH ALL NEGATIVITY AND CREATE WITH SALT THE EARTH ELEMENT WALL OF PROTECTION.

The person representing the east starting in the east will go around the property and the circle clockwise with incense and say:

East: I BANISH ALL NEGATIVITY AND CREATE WITH INCENSE THE AIR ELEMENT WALL OF PROTECTION.

The person representing the south starting in the south will go around the property and the circle clockwise with a candle and say:

South: I BANISH ALL NEGATIVITY AND CREATE WITH A CANDLE THE FIRE ELEMENT WALL OF PROTECTION.

The person representing the west starting in the west will go around the property and the circle clockwise with a cup of consecrated water and say:

West: I BANISH ALL NEGATIVITY AND CREATE WITH THIS HOLY WATER THE WATER ELEMENT WALL OF PROTECTION.

The person representing the spirit starting in the center will go around the property and the circle clockwise with a sword and say

Spirit: I BANISH ALL NEGATIVITY AND CREATE WITH THIS SWORD THE SPIRIT ELEMENT WALL OF PROTECTION.

When these magickal walls have been raised, it is time for calling in the elemental spirits. This is done by the persons representing the four elemental directions going to their individual corners.

East goes to his station and draws invoking pentagram of air and lights yellow candle.

East: LORDS OF THE WATCHTOWER OF THE EAST, LORDS OF AIR, I INVOKE, SUMMON, AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE, AND ASSIST THOSE WHO PERFORM THE MAGICK WITHIN!

South goes to his station and draws invoking pentagram of fire and light red candle.

South: : LORDS OF THE WATCHTOWER OF THE SOUTH, LORDS OF FIRE, I INVOKE, SUMMON, AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE, AND ASSIST THOSE WHO PERFORM THE MAGICK WITHIN!

West goes to his station and draws invoking pentagram of water and light blue candle.

West: LORDS OF THE WATCHTOWER OF THE WEST, LORDS OF WATER, I INVOKE, SUMMON, AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE, AND ASSIST THOSE WHO PERFORM THE MAGICK WITHIN!

North goes to his station and draws invoking pentagram of earth and light green candle.

North: LORDS OF THE WATCHTOWER OF THE NORTH, LORDS OF EARTH, I INVOKE, SUMMON, AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE, AND ASSIST THOSE WHO PERFORM THE MAGICK WITHIN!

After all the above has been completed to satisfaction, the specific ceremony that has been planned (celebration, sabbat, etc.) can now begin. At the time of closing, the following protocol is followed.

Closing

North goes to his station and with his athame or right hand draws a banishing pentagram of earth and says:

North: LORDS OF THE WATCHTOWER OF THE NORTH, LORDS OF EARTH, WE THANK YOU FOR ATTENDING OUR RITE; AND BEFORE YOU RETURN TO YOUR SACRED REALM, WE RELEASE YOU AND OFFER THANKS FOR YOUR AID. HAIL AND FAREWELL!

All: HAIL AND FAIRWELL!

North blows out green candle

West goes to his station and with his athame or right hand draws a banishing pentagram of water and says:

West: LORDS OF THE WATCHTOWER OF THE WEST, LORDS OF WATER, WE THANK YOU FOR ATTENDING OUR RITE; AND BEFORE YOU RETURN TO YOUR SACRED REALM, WE RELEASE YOU AND OFFER THANKS FOR YOUR AID. HAIL AND FAREWELL!

All: HAIL AND FAIRWELL!

West blows out blue candle

South goes to his/her place and with his/her athame or finger draws a banishing pentagram of fire and says:

South: LORDS OF THE WATCHTOWER OF THE SOUTH, LORDS OF FIRE, WE THANK YOU FOR ATTENDING OUR RITE; AND BEFORE YOU RETURN TO YOUR SACRED REALM, WE RELEASE YOU AND OFFER THANKS FOR YOUR AID. HAIL AND FAREWELL!

All: HAIL AND FAIRWELL!

South blows out red candle

Person representing east goes to his/her station and with his/her athame or finger draws a banishing pentagram of air and says:

East: LORDS OF THE WATCHTOWER OF THE EAST, LORDS OF AIR, WE THANK YOU FOR ATTENDING OUR RITE; AND BEFORE YOU RETURN TO YOUR SACRED REALM, WE RELEASE YOU AND OFFER THANKS FOR YOUR AID. HAIL AND FAREWELL!

All: HAIL AND FAIRWELL!

East blows our yellow candle.

Priest/priestess goes around circle with sword counterclockwise starting in East.

All: THE CIRCLE IS OPEN BUT UNBROKEN. MERRY MEET MERRY PART AND MERRY MEET AGAIN.

All participants exit *quietly* and *solemnly* after which the Priest(ess) perform banishing ritual.



16. Consecration Group Ritual

a. Opening

1. The ritual begins with all participants taking a ritual cleansing bath in the sacred bath water. The bath is initiated by the consecration of salt, with the sacred athame (ritual knife) and the words I CONSECRATE THIS CREATURE OF SALT THAT IT MAY PURIFY ME FOR THE WORKING OF MY MAGICK! The salt is then thrown into the water of the bath.
2. Touch the water with the athame, vocalizing the following: I CONSECRATE THIS CREATURE OF WATER, THAT IT MAY WASH ALL IMPURITIES FROM ME, THAT I MAY DO MY MAGICK AS A CLEAN AND A PURE SPIRIT!
3. The ritual bath may be undertaken individually (one by one) or as a group. In group use, males must bathe female, and female must bathe male, in order to maintain a balance of energies.
4. As each participant enters the holy well, his or her partner touches the 12 or 13 openings of his or her body, visualizing the dispersal of all impurities and negativities, and saying: BE THOU SEALED AGAINST ALL EVIL AND IMPURITY, O WORKER OF THE SACRED AND HIGH ART OF MAGICK!
5. When cleansed, purified and sealed, participants may come into the circle. Participants must be either sky clad or appropriately robed (and must be sky clad under the robe, only footwear being exempted.)
6. At the circle the priest/priestess will have completed a full banishing ritual (such as the Pentagram Banishing or similar.)
7. At the circle entrance the participants will be anointed with holy oil by the priest/priestess.
8. They will have a Celtic cross placed upon their foreheads and a pentagram on their left breast. Participants then enter the circle with a kiss from the high priest/priestess, and the words: I HEREBY ENTER THIS SACRED CIRCLE WITH PERFECT LOVE AND PERFECT TRUST!
9. When every one is in the circle it will be sealed that no one and nothing may enter except when a door is created by the priest/priestess. Walls of protection will then be created by using the elemental substances.
10. The person representing the north will go around the property and the circle clockwise with salt and say I BANISH ALL NEGATIVITY AND IMPURITIES, AND CREATE WITH SALT, THE EARTH ELEMENT WALL OF PROTECTION!

11. The person representing the east will go around the property and the circle clockwise with incense and say I BANISH ALL NEGATIVITY AND IMPURITIES, AND CREATE WITH INCENSE, THE AIR ELEMENT WALL OF PROTECTION!

12. The person representing the south will go around the property and the circle clockwise with a candle and say I BANISH ALL NEGATIVITY AND IMPURITIES, AND CREATE WITH A CANDLE, THE FIRE ELEMENT WALL OF PROTECTION!

13. The person representing the west will go around the property and the circle clockwise with a cup of consecrated water and say I BANISH ALL NEGATIVITY AND CREATE WITH THIS HOLY WATER THE WATER ELEMENT WALL OF PROTECTION

14. The person representing the spirit will go around the property and the circle clockwise with a sword and say I BANISH ALL NEGATIVITY AND CREATE WITH THIS SWORD THE SPIRIT ELEMENT WALL OF PROTECTION

15. When the walls have been erected it is time for calling in the elemental spirits. This is done by the persons representing the four elemental directions going to their respective corners and, starting in the east, saying:

East: YE LORDS OF THE WATCHTOWER OF THE EAST YE LORDS OF AIR I INVOKE, SUMMON AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE AND ASSIST AND HELP THOSE WHO PERFORM THE MAGICK WITHIN!

Draw invoking pentagram of air and light yellow candle.

South: YE LORDS OF THE WATCHTOWER OF THE SOUTH, YE LORDS OF FIRE I INVOKE, SUMMON AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE AND ASSIST AND HELP THOSE WHO PERFORM THE MAGICK WITHIN!

Draw invoking pentagram of fire and light red candle.

West: YE LORDS OF THE WATCHTOWER OF THE WEST YE LORDS OF WATER I INVOKE, SUMMON AND CALL UPON YOU TO WITNESS, STIR, PROTECT AND GUARD THIS CIRCLE AND ASSIST AND HELP THOSE WHO PERFORM THE MAGICK WITHIN!

Draw invoking pentagram of water and light blue candle.

North: YE LORDS OF THE WATCHTOWER OF THE NORTH YE LORDS OF EARTH I INVOKE, SUMMON AND CALL UPON YOU TO WITNESS, STIR PROTECT AND GUARD THIS CIRCLE AND ASSIST AND HELP THOSE WHO PERFORM THE MAGICK WITHIN!

Draw invoking pentagram of earth and light green candle.

b. Purification

1. The high priest will give the high priestess the fivefold kiss, saying WITH THIS KISS I CREATE THE GODDESS WITHIN THEE!
2. The high priestess will give the high priest the fivefold kiss saying WITH THIS KISS I CREATE THE GOD WITHIN THEE!
3. Single file, all participants will enter the circle from the northeast and will be given the fivefold kiss. After receiving the kiss priest/priestess will say, WITH THIS KISS I INVOKE THE SPIRIT OF THIS RITE WITHIN THEE!
4. In the circle a fire will be in the caldron. The person who represents fire will have a lantern and will go around each person entering and then have him/her leap over the flaming caldron, saying, WITH THIS FIRE I CLEANSE AND BURN AWAY ALL IMPURITIES OF YOUR SOUL!
5. The person representing air will incense the individual with these words: WITH THIS SMOKE I FREE THY SPIRIT TO THE HEAVENS!
6. The person representing earth will have salt. The participant will lie on the earth and the person representing earth will sprinkle salt on him/her, saying, MAN (OR WOMAN) OF EARTH, WITH THIS SALT I PURIFY THY SOUL!
7. The person representing water will await the next participant in the bath. The participant, will get into the sacred bath and be cleansed by the person representing water saying, WITH THIS WATER I CLEANSE ALL IMPURITIES FROM THY SOUL AND SET YOU FREE!
8. All participants then retire for communion with bread and wine. The blessing is as follows:
9. High priest says, holding up bread, THIS IS THE BREAD OF LIFE! MAY IT SUSTAIN THEE IN HEALTH AND IN LIFE EVERLASTING!

10. High priestess says, holding up chalice, THIS IS THE CHALICE OF THE BLOOD OF ETERNAL LIFE! MAY IT SUSTAIN THEE IN LOVE AND LIFE EVERLASTING!

11. All will feast.

c. Consecration

This is an individual ritual for the purpose of consecrating the magickal tools. It requires a male and a female participant. All others will leave.

1. The woman will stand in front of the altar. The man kneels in front of her, giving her the fivefold kiss. When done he says: WITH THIS KISS I INVOKE THE POWER OF THE GREAT GODDESS WITHIN YOU TO ASSIST US IN THE MAKING OF THE TOOLS OF THE CRAFT!

2. The man will stand in front of the altar. The woman kneels in front of him and gives him the fivefold kiss and when done says: WITH THIS KISS I INVOKE THE POWER OF THE GREAT GOD WITHIN YOU TO ASSIST US IN THE MAKING OF THE TOOLS OF THE CRAFT!

Altar consecration

Ritual will begin with the making of the altar. This is done through the Great Rite. The woman will lay on her back in front of the altar with her legs spread and the man will kneel in front of her and say:

ASSIST ME, O WOMAN, TO ERECT THE MOST ANCIENT ALTAR, AT WHICH IN DARK EONS LONG PAST ALL TRUE FOLLOWERS OF THE OLD GODS WORSHIPPED, THE GREAT ALTAR OF ALL THINGS IN THE HEAVENS AND THE EARTH. FOR IN ANCIENT TIMES WOMAN WAS THE ALTAR. IN THIS WISE WAS THE ALTAR CONSTRUCTED AND PLACED, AND THE SACRED POINT WAS THE POINT WITHIN THE CENTER OF THE CIRCLE, AS WE HAVE SINCE THE BEGINNING OF DAYS BEEN TAUGHT THAT THE POINT WITHIN THE CENTER IS THE ORIGIN OF ALL THINGS, THEREFORE LET US ADORE IT! *Kiss.*

AND WHOM WE ADORE LET US ALSO NOW INVOKE, BY THE POWER OF THE LIFTED LANCE! *Man touches his penis.*

O BEAUTEOUS CIRCLE OF SHINING STARS! *Kiss.*

WHEREOF OUR FATHER IS BUT THE YOUNGER BROTHER! *Kiss.*

MARVEL BEYOND ALL IMAGINATION, SOUL OF INFINITE SPACE AND THE INFINITE STARS THEREOF, BEFORE WHOM TIME IS BEWILDERED AND UNDERSTANDING DARK, NOT UNTO THEE MAY WE ATTAIN UNLESS THINE IMAGE BE LOVE ITSELF! *Kiss.*

THEREFORE BY SEED AND ROOT, BY STEM AND BUD, BY LEAF AND FLOWER AND FRUIT, DO WE INVOKE THEE, O QUEEN OF SPACE, O DEW OF LIGHT, CONTINUOUS ONE OF THE HEAVENS! *Kiss.*

LET IT BE EVER THUS, THAT MEN SPEAK NOT OF THEE AS ONE, BUT AS NONE, AND LET THEM NOT SPEAK OF THEE AT ALL, SINCE THOU ART CONTINUOUS, FOR THOU ART THE POINT WITHIN THE CIRCLE! *Kiss.*

WHICH WE ARE BOUND TO ADORE! *Kiss.*

THOU FOUNT OF IMMORTAL LIFE WITHOUT WHICH WE WOULD NOT BE! *Kiss.*

AND IN THIS WAY ARE ERECTED THE HOLY TWIN PILLARS. *Kisses left, then right breast.*

IN GLORIOUS BEAUTY AND IN NOURISHING STRENGTH WERE THEY ERECTED, TO THE WONDER AND GLORY OF ALL MANKIND, O SECRET OF SECRETS, THOU ART HIDDEN IN THE BEING OF ALL LIVES! NOT THEE DO WE ADORE, FOR THAT WHICH ADORETH IS ALSO THOU, THOU ART THAT , AND THAT AM I! *Kiss.*

I, I AM THE FIREY FLAME THAT BURNETH IN THE VERY HEART OF EVERY MAN, AND IN THE INFINITE CORE OF EVERY BRIGHT STAR! I AM LIFE, AND THE GIVER OF LIFE, YET THEREFORE THE KNOWLEDGE OF ME IS THE KNOWLEDGE OF DEATH. I AM ALONE, THE LORD WITHIN OURSELVES, WHOSE NAME IS MYSTERY OF MYSTERIES!

He kisses pubic area, right foot, left knee, right knee, left foot and pubic area, he then kisses lips, left breast, right breast and lips again, the man then lays himself upon the woman and puts himself inside and says:

OPEN WIDE THE PATH OF LIFE'S GENERATION BETWEEN US, FOR THESE TRULY ARE THE FIVE POINTS OF FELLOWSHIP:

FOOT TO FOOT,
KNEE TO KNEE,
LANCE TO GRAIL,
BREAST TO BREAST,
LIPS TO LIPS,

BY THE GREAT AND HOLY NAMES OF GOD, AND THE LOVELY GODDESS, ENCOURAGE OUR HEARTS, LET THE DIVINE LIGHT CRYSTALLIZE ITSELF IN OUR LIFE'S BLOOD, FULFILLING IN US THE PROMISE OF RESURRECTION, FOR VERILY THERE IS NO PART OF US THAT IS NOT OF GOD!

d. Consecrating the salt and water

1. Place bowl of water on pentacle, hold tip of the athame in the water, saying: I EXORCISE THEE, O CREATURE OF WATER, THAT THOU CAST OUT FROM THEE ALL IMPURITIES AND UNCLEANNESS OF THE SPIRITS OF THE WORLD OF PHANTASM BY THE GREAT AND HOLY NAMES GOD!
2. Remove the bowl from the pentacle and replace it with the bowl of salt. Hold the tip of the athame in the salt and say: BLESSING BE UPON THEE, O CREATURE OF SALT! LET ALL MALIGNITY AND NEGATIVITY BE CAST FORTH FROM THEE! LET ALL GOOD ENTER THEREIN, WHEREFORE I BLESS THEE AND INVOKE THEE, THAT THOU MAYEST AID ME IN THE EXECUTION OF MY WILL!
3. Changing over the bowls again, and pouring the salt into the water, say: BUT MIND THEE ALWAYS THAT THOUGH WATER PURIFIES THE BODY, ONLY THE SCOURGE PURIFIES THE SOUL!
4. Thrust the athame into the salt and water and say: IN THE NAME OF THE GOD AND THE GODDESS, I BLESS THIS HOLY WATER TO ASSIST US IN THE MAKING OF THE TOOLS OF MAGICK.

e. Consecration of the Magickal Tools.

1. Altar requirements are:
 - a bowl of salt
 - a chalice of holy water
 - a candle and incense.
2. If possible, all the tools should be touching older tools that have been consecrated previously. Taking a tool, place it on the altar so that it is touching another tool and the pentacle.

3. Man and woman place their right hands on the tools and say: THROUGH THE MIGHTY POWER OF THE GREAT GOD AND GODDESS WHO LIVE WITHIN US, WE HEREBY CONSECRATE THIS (NAME OF TOOL) FOR THE PERFORMANCE OF MAGIC POWER AND PROTECTION!

4. Pass tool through the incense three times then blow on it three times and say: THROUGH THE POWER OF AIR WE BREATHE LIFE AND KNOWLEDGE INTO THEE!

5. Pass tool through the candle three times and say: THROUGH THE POWER OF FIRE WE INVOKE WITHIN THEE THE STRENGTH OF RIGHTEOUS WILL!

6. Sprinkle tool with holy water three times and say: THROUGH THE POWERS OF WATER DO WE INVOKE THE BOTTOMLESS OCEAN OF POWER TO DARE WHAT CAN BE DONE TO BE DONE!

7. Sprinkle tool three times with salt and place right hand on it and say: THROUGH THE PURITY OF SALT WE CONSECRATE AND INSTILL WITHIN THEE THE POWER OF EARTH AND SILENCE!

8. Say: KNOW YE, O GREAT GODS AND GODDESSES, THAT WE HAVE PASSED THIS (NAME OF TOOL) THROUGH THE FOUR ELEMENTS AND THE FOUR POWERS OF THE SPHINX WHICH ARE: TO KNOW, TO WILL, TO DARE AND TO KEEP SILENT, WHICH ARE THE FOUNDATION OF ALL MAGICK!

9. Woman lays down in front of the altar and puts tool between her breasts. Man kneels and gives her the fivefold kiss and lays upon her and inserts himself in her and says: WITH THIS ACT WE JOIN TOGETHER AS ONE! LET THE MINGLED ENERGIES OF OUR BODIES GIVE LIFE TO THIS TOOL, SO THAT IT MAY GIVE GLORY TO THE GODS IN THE PERFORMANCE OF OUR MAGICAL WILL!

10. Owner then anoints tool with personal essences which are tears, earwax, mucus, spit, breast milk, navel dust, urine, feces, blood, sweat and the elixir of life, which is the joined discharge of the male and female generative essences. Anoint with magical oils to enhance the tool's energy.

Warning. When banishing the circle, have the tool behind you as not to bring down its energy.

Owner of the tool will then call the quarters with newly consecrated tool.

f. Closing ritual

1. North goes to his/her place and with his/her athame or finger draws a banishing pentagram of earth and says: O YE LORDS OF THE WATCHTOWERS OF THE NORTH , YE LORDS OF EARTH, WE DO THANK YOU FOR ATTENDING OUR RITES; AND ERE YOU RETURN TO YOUR SACRED REALM, WE RELEASE YOU AND OFFER YOU THANKS FOR YOUR HELP AND ASSISTANCE IN OUR SACRED RITES! HAIL AND FAREWELL! (Everyone repeats HAIL AND FAREWELL) North blows out green candle.

2. West goes to his/her place and with his/her athame or finger draws a banishing pentagram of water and says: O YE LORDS OF THE WATCHTOWER OF THE WEST, YE LORDS OF WATER, WE DO THANK YOU FOR ATTENDING OUR RITES; AND ERE YOU RETURN TO YOUR SACRED REALM WE RELEASE YOU AND OFFER YOU THANKS FOR YOUR HELP AND ASSISTANCE IN OUR SACRED RITES! HAIL AND FAREWELL! (Everyone repeats HAIL AND FAREWELL) West blows out blue candle.

3. South goes to his/her place and with his/her athame or finger draws a banishing pentagram of fire and says: O YE LORDS OF THE WATCHTOWER OF THE SOUTH, YE LORDS OF FIRE, WE DO THANK YOU FOR ATTENDING OUR RITES; AND ERE YOU RETURN TO YOUR SACRED REALM WE RELEASE YOU AND OFFER YOU THANKS FOR YOUR HELP AND ASSISTANCE IN OUR SACRED RITES! HAIL AND FAREWELL! (Everyone repeats HAIL AND FAREWELL) South blows out red candle.

4. Person representing east goes to his/her place and with his/her athame or finger draws a banishing pentagram of air and says:

O YE LORDS OF THE WATCHTOWER OF THE EAST, YE LORDS OF AIR, WE DO THANK YOU FOR ATTENDING OUR RITES; AND ERE YOU RETURN TO YOUR SACRED REALM WE RELEASE YOU AND OFFER YOU THANKS FOR YOUR HELP AND ASSISTANCE IN OUR SACRED RITES! HAIL AND FAREWELL! (Everyone repeats HAIL AND FAREWELL) East blows our yellow candle.

5. Priest/priestess goes around circle with sword counterclockwise starting in east.

All: THE CIRCLE IS OPEN BUT UNBROKEN. MERRY MEET, MERRY PART, MERRY MEET AGAIN.

6. All leave.

7. Priest/priestess do banishing ritual.

17. Candle Magick

Here is a basic recipe for manufacturing your own candles for magickal purposes. When you make your own candles, you put all of your energy into them, ensuring that it will work for you in whatever spell or ritual is required. See the list of color correspondences in the following chapter for which colors to use for candles.

Supplies:

Parafin or Gulf Wax

Sealable quart-sized freezer bags

Wicks

Wick weights

Containers (will determine the shape of the final candle, so choose wisely!)

Dye (choose based on esoteric significance – see below)

Scent (perfume or essential oils – again, choose wisely based on significance!)

Candy thermometer

Process:

1. Heat a large pan $\frac{3}{4}$ full of water at 150 degrees
2. Allow about $\frac{1}{2}$ pound wax for each baggie.
3. Add about one teaspoon dye to baggie.
4. Close baggie and put in hot water.
5. Allow wax to melt.
6. While waiting, set up containers with wicks.
7. Make wicks about one inch longer than the top of the container.
8. Center wick if necessary, holding in place with a toothpick, etc.
9. When wax is melted, add scent if wanted.
10. Pour from baggie into container.
11. Allow to cool, straightening wick as necessary.
12. Approx. 4 hours later, unmold.



18. Color Correspondences

Knowing the mystical significances of some common colors is an essential part of performing effective magick. Colors are involved in many aspects of magickal ritual including candles, robes, tools, and so forth.

Black: Banishing, Crone Magick, Mourning, Loss, Meditation, Abstinence, Feminine Divine

Blue: Peace, Healing, Tranquility, Truth, Sleep, Prophetic Dreams, Friendship, Physical Protection, Hope

Brown: Animal Magick, Home, Locate Lost Objects

Gold: Solar Deities, God (Masculine Divine)

Green: Beauty, Employment, Fertility, Healing, Success, Good Luck, Prosperity, Money, Rejuvenation, Masculine Divine

Orange: Creativity, Attraction, Stimulate Energy, Legal Matters, Success, New Home

Pink: Love, Honor, Friendship, Fidelity, Femininity

Purple: Psychic Ability, Wisdom, Spirituality, Success, Independence, Spiritual Growth, Power, Healing, Feminine Divine

Red: Lust, Strength, Courage, Power, Health, Energy, Vitality, Love, Magnetism, Willpower

Silver: Remove Negativity, Encourage Stability, Psychic Protection, Goddess

White: Meditation, Healing, Truth, Peace, Spiritual Strength, Lunar Magick, Purity, Protection, Happiness, Masculine Divine

Yellow: Charm, Confidence, Attraction, Wisdom, Visions, Psychic Powers, Mental Powers, New Home



19. Oils and Essences Magick

Elemental Rulers and Substitutions:

Earth (Peace, Fertility, Money, Business Success, Growth, Employment)
Cypress, Honeysuckle, Patchouli, Vetivert.

Air (Communication, Travel, Intellect, Eloquence, Divination, Freedom, Wisdom) Lavender, Lemongrass, Mace, Peppermint.

Fire (Communication, Defensive Magick, Physical Strength, Magickal Power, Courage, Will Power, Purification) Basil, Bay, Cedarwood, Cinnamon, Clove, Frankincense, Juniper, Lime, Orange, Peppermint, Rosemary, Tangerine.

Water (Love, Healing, Peace, Compassion, Reconciliation, Friendship, Sleep, Dreams) Lemon Balm, Camomile, Cherry, Eucalyptus, Jasmine, Lemon, Myrrh, Rose, Sandalwood, Spearmint, Vanilla, Violet.

Planetary Rulers and Substitutions:

Sun (Illumination – Energy – Magickal Power – Protection) Bay, Cedar, Cinnamon, Frankincense, Juniper, Orange, Sandalwood, Tangerine etc.

Moon (Psychic awareness – emotions – dreams – woman – cycles – reflectivity) Camphor, Jasmine, Lemon, Myrrh.

Mercury (Intelligence – communication – divination) Lavendar, Peppermint, Lemongrass.

Venus (Love, Fidelity, Reconciliation, Beauty, Youth, Happiness, Pleasure, Luck, Friendship, Meditation) Cardamom, Geranium, Heather, Lilac, Rose, Spearmint, Violet.

Mars (Courage, Healing, Physical Strength, Politics, Sexual Energy, Protection, Defensive Magick): Basil, Coriander, Ginger, Peppermint, Pine.

Jupiter (Spirituality, Meditation, Money, Prosperity): Basil, Coriander, Ginger, Peppermint, Pine.

Jupiter (Spirituality, Meditation, Money, Prosperity): Clove, Honeysuckle, Nutmeg.

Saturn (Protection, Purification, Longevity, Visions): Cypress, Patchouli.

Oil and Essence Magickal Intentions:

(Table next page)

<u>Magickal Intention</u>	<u>Oil/Essence</u>
Courage	Black Pepper, Frankincense, Geranium, Thyme
Happiness	Lavender, Meadowsweet
Healing/Health	Bay, Cedarwood, Cinnamon, Coriander, Eucalyptus, Juniper, Lemon Balm, Lime, Palmarosa, Peppermint, Pine, Rose, Rosemary, Sandalwood, Spearmint, Violet
Love	Apricot, Basil, Camomile, Cinnamon, Clove, Coriander, Geranium, Ginger, Jasmine, Juniper, Lavender, Lemon, Orange, Peppermint, Rose, Rosemary, Vetivert, Violet, Yarrow
Luck	Nutmeg, Orange, Rose, Vetivert, Violet
Lust	Cinnamon, Clove, Ginger, Lemongrass, Olive, Patchouli, Peppermint, Rosemary, Vanilla
Money and Riches	Basil, Camomile, Cedarwood, Cinnamon, Clove, Ginger, Honeysuckle, Jasmine, Nutmeg, Orange, Patchouli, Peppermint, Pine, Vetivert, Wood Aloe
Peace	Lavender, Pennyroyal, Violet
Magickal Power	Ginger, Tangerine, Vanilla
Protection	Anise, Basil, Bay, Black Pepper, Cedarwood, Cinnamon, Clove, Cypress, Eucalyptus, Frankincense, Geranium, Honeysuckle, Juniper, Lavender, Lime, Myrrh, Patchouli, Pennyroyal, Peppermint, Pine, Rose,
Psychic Awareness	Bay, Camphor, Cassia, Cinnamon, Clove, Honeysuckle, Lemongrass, Lilac, Mace, Nutmeg, Orange, Peppermint, Rose, Thyme, Yarrow
Purification	Benzoin, Camomile, Camphor, Cedarwood, Cinnamon, Eucalyptus, Frankincense, Lemon, Lime, Musk, Myrrh, Peppermint, Pine, Rosemary, Sandalwood
Spirituality	Cassia, Cinnamon, Frankincense, Jasmine, Myrrh, Sandalwood, Wisteria

20. Crystal Magick

There are two basic energies that stones possess. They are either *projective*, or *receptive*. Projective stones tend to be strong, bright, forceful. Receptive stones are calm, inward, peaceful. Follow the chart below to learn more about these unique energies and the stones that fall into each category.

<p>Projective</p> <p>Masculine; Healing, Protection, Intellectual Powers, Luck, Success, Will Power, Courage, Self Confidence</p>	<p>Black, Brown and Red Agate, Amber, Apache Tears, Aventurine, Bloodstone, Carnelian, Cat's-eye, Citrine, Cross Stone, Diamond, Garnet, Red Jasper, Lava, Obsidian, Onyx, Opal, Ruby, Sardonyx, Sunstone, Tiger's-eye, Red Tourmaline, Zircon</p>
<p>Receptive</p> <p>Feminine; Soothing, Love, Wisdom, Compassion, Eloquence, Sleep, Dreams, Friendship, Growth, Fertility, Prosperity, Spirituality, Psychism, Mysticism</p>	<p>Blue Lace and Green Agate, Amethyst, Aquamarine, Azurite, Blue Calcite, Pink Calcite, Chrysocolla, Chrysoprase, Coal, Coral, Cross Stone, Quartz Crystal, Emerald, Fossils, Jade, Brown and Green Jasper, Jet, Lapis Lazuli, Malachite, Moonstone, Mother-of-Pearl, Olivine, Opal, Pearl, Peridot, Salt, Sapphire, Sugilite, Black, Blue, Green and Pink Tourmaline, Turquoise</p>

CONTINUED

Crystal Magick: Elemental Rulers

Element	Stone/Crystal
Earth Peace, Grounding, Centering, Fertility, Money, Business Success, Stability, Gardening	Green Agate, Green Calcite, Cat's-eye, Chrysoprase, Coal, Emerald, Brown and Green Jasper, Jet, Malachite, Olivine, Peridot, Salt, Black and Green Tourmaline, Turquoise
Air Communication, Travel, Intellect	Aventurine, Mottled Jasper, Mica, Pumice
Fire Protection, Defensive Magick, Physical Strength, Energy, Courage, Will, Purification	Banded, Black, Brown, Red Agate, Amber, Apache Tear, Bloodstone, Carnelian, Citrine, Quartz Crystal, Diamond, Garnet, Hematite, Red Jasper, Lava, Obsidian, Onyx, Ruby, Sardonyx, Sunstone, Tiger's-eye, Topaz
Water Love, Healing, Compassion, Reconciliation, Friendship, Purification, De-stressing, Peace, Dreams, Sleep, Psychic	Blue Lace Agate, Amethyst, Aquamarine, Azurite, Blue and Pink Calcite, Chrysocolla, Coral, Quartz, Jade, Lapis Lazuli, Moonstone, Mother-of-Pearl, Pearl, Sapphire, Selenite, Sodalite, Sugilite, Blue, Green, Pink Tourmaline

Crystal Magick: Planetary Rulers and Attributes

Planetary Ruler	Stone/Crystal
Sun Legal Matters, Healing, Protection, Success, Illumination, Magickal and Physical Energy	Amber Orange Calcite, Carnelian, Quartz Crystal, Diamond, Sunstone, Tiger's-eye, Topaz, Zircon
Moon Sleep, Dreams, Gardening, Love, Healing, Home, Fertility, Peace, Compassion, Spirituality	Aquamarine, Quartz Crystal, Moonstone, Mother-of-Pearl, Pearl, Sapphire, Selenite
Mercury Increasing Mental Powers, Eloquence, Divination, Studying, Communication, Travel, Wisdom	Agate, Aventurine, Mottled Jasper, Pumice
Venus Love, Fidelity, Reconciliation, Beauty, Joy, Happiness, Pleasure, Luck, Friendship, Compassion, Meditation, Women	Azurite, Blue, Green, Pink Calcite, Cat's-eye, Chrysocolla, Coral, Emerald, Jade, Green Jasper, Lapis Lazuli, Malachite, Olivine, Peridot, Blue, Green, Pink, Watermelon Tourmaline, Turquoise
Mars Courage, Healing (after Surgery), Physical Strength, Politics, Sexual Energy, Protection, Defensive Magick, Men	Bloodstone, Flint, Garnet, Red Jasper, Onyx, Ruby, Sardonyx, Red and Watermelon Tourmaline
Jupiter Spirituality, Meditation, Psychism, Ritual	Amethyst, Lepidolite, Sugilite
Saturn Grounding, Centering, Protection, Purification, Luck	Alum, Apache Tear, Coal, Hematite, Brown Jasper, Jet, Obsidian, Onyx, Salt, Black Tourmaline

Attribute	Stone/Crystal
Beauty	Amber, Cat's-eye, Jasper, Opal
Business Success	Bloodstone, Malachite, Green Tourmaline, Yellow Zircon
Courage	Agate, Amethyst, Aquamarine, Bloodstone, Diamond, Lapis Lazuli, Tiger's-eye, Turquoise
Dieting	Moonstone, Topaz
Divination	Azurite, Jet, Moonstone, Obsidian, Tiger's-eye
Dreams	Amethyst, Azurite, Fluorite
Eloquence	Carnelian, Celestite, Sardonyx
Friendship	Chrysoprase, Pink Tourmaline, Turquoise
Gardening	Agate, Jade, Malachite, Brown Zircon
God	Citrine, Malachite, Sunstone
Goddess	Moonstone, Chrysocolla
Grounding	Hematite, Moonstone, Obsidian, Salt, Black Tourmaline
Happiness	Amethyst, Yellow Zircon
Healing	Agate, Amber, Amethyst, Bloodstone, Cat's-eye, Coral, Diamond, Garnet, Jade, Jasper, Jet, Lapis Lazuli, Topaz, Turquoise, Red Zircon
Longevity	Agate, Fossils, Jade, Petrified Wood
Love	Agate, Amber, Amethyst, Beryl, Emerald, Jade, Lapis Lazuli, Malachite, Moonstone, Olivine, Pearl, Sapphire, Topaz, Turquoise
Luck	Amber, Apache Tear, Aventurine, Cross Stone, Jet, Olivine, Opal, Pearl, Sardonyx, Tiger's-eye, Turquoise
Magickal Power	Bloodstone, Quartz Crystal, Malachite, Opal, Ruby
Meditation	Geodes, Sapphires, Sodalite
Mental Powers	Aventurine, Emerald, Fluorite, Zircon

Money, Wealth, Prosperity	Aventurine, Bloodstone, Calcite, Cat's-eye, Coal, Emerald, Jade, Mother-of-Pearl, Opal, Pearl, Peridot, Ruby, Salt, Sapphire, Tiger's-eye, Topaz, Green Tourmaline, Brown, Green or Red Zircon
Peace	Amethyst, Aquamarine, Aventurine, Carnelian, Coral, Diamond, Lepidolite, Malachite, Obsidian, Sapphire, Sardonyx, Blue Tourmaline
Physical Energy	Beryl, Selenite, Sunstone, Tiger's-eye, Red Tourmaline, Red Zircon
Physical Strength	Agate, Amber, Beryl, Bloodstone, Diamond, Garnet
Protection	Agate, Amber, Apache Tear, Calcite, Cat's-eye, Citrine, Coral, Quartz Crystal, Diamond, Emerald, Flint, Fossils, Garnet, Jade, Jasper, Jet, Lapis Lazuli, Lava, Malachite, Marble, Moonstone, Mother-of-Pearl, Obsidian, Onyx, Pearl, Peridot, Petrified Wood, Ruby, Salt, Sardonyx, Sunstone, Tiger's-eye, Topaz, Tourmaline, Turquoise
Purification	Aquamarine, Salt
Sexual Energy	Carnelian, Sunstone, Yellow Zircon
Sleep	Moonstone, Peridot, Blue Tourmaline
Spirituality	Calcite, Diamond, Sugilite
Success	Amazonite, Chrysoprase, Marble
Travel	Chalcedony, Orange Zircon
Wisdom	Coral, Jade, Sodalite, Sugilite

21. Our Plant Allies

Plants are our original and basic source of life on the physical level. They derive their energy directly from the Sun (for the most part), transforming it into their individual manifestations. Plants thus have powerful implications for magick. The role of countless herbs has long been known among magickians since the most ancient times. They play a central role in Shamanism, dream magick, healing, and Wicca.

Many plants are *psychoactive*, i.e., they directly affect the mind when consumed, smoked, or otherwise merged with the physical body. Even such seemingly “everyday” plant items such as coffee, chocolate, and tobacco have their origins in ancient shamanic practices.

Herbal Gender

<u>Gender</u>	<u>Herb</u>
Feminine	Aloe, Apple, Apricot, banana, Barley, Beech, Belladonna, Birch, Blackberry, Cherry, Coltsfoot, Comfrey, Cypress, Daffodil, Daisy, Elder, Elm, Eucalyptus, Foxglove, Gardenia, Goldenrod, Grape, Heather, Hellebore, Honesty, Iris, Irish Moss, Ivy, Jasmine, Lady's Mantle, Lemon, Lilac, Lily, Lucky Hand, Magnolia, Mugwort, Myrrh, Myrtle, Oats, Orchid, Pansy, Peach, Plum, Raspberry, Rose, Rye, Sagebrush, Sandalwood, Strawberry, Tansy, Thyme, Tulip, Vanilla, Violet, Wheat, Willow, Yarrow, Yew
Masculine	Acacia, Allspice, Angelica, Ash, Aspen, Basil, Bay, Bittersweet, Borage, Brazil Nut, Broom, Caraway, Carnation, Cedar, Chamomile, Chestnut, Cinnamon, Clove, Clover, Curry, Dandelion, Dill, Dragon's Blood, Eyebright, Fennel, Flax, Frankincense, Ginger, Hazel, Heliotrope, Holly, Honeysuckle, Hops, Juniper, Larch, Lavendar, Lily of the Valley, Mandrake, Maple, Marigold, Marjoram, Meadowsweet, Mint, Mistletoe, Oak, Orange, Pecan, Pennyroyal, Pine, Pomegranate, Red Sandalwood, Rice, Rosemary, Rowan, Saffron, Sage, Sesame, Sunflower, Thistle, Walnut, Yucca

Herbs and Elements

<u>Element</u>	<u>Herb</u>
Earth	Alfalfa, Barley, Buckwheat, Corn, Cotton, Cypress, Fern, Honeysuckle, Magnolia, Mugwort, Oats, Patchouli, Pea, Potato, Rye, Sage, Tulip, Vervain, Wheat
Air	Acacia, Almond, Aspen, Bittersweet, Bodhi, Brazil Nut, Broom, Caraway, Clover, Dandelion, Goldenrod, Hazel, Hops, Lavendar, Maple, Marjoram, Meadowsweet, Mistletoe, Mulberry, Pecan, Pine, Rice Senna
Fire	Allspice, Ash, Bay, Carnation, Cedar, Cinnamon, Clove, Cumin, Dill, Dragon's Blood, Flax, Frankincense, Ginger, Holly, Juniper, Lovage, Mandrake, Marigold, Oak, Orange, Pepper, Rosemary, Sunflower, Tea, Thistle, Walnut
Water	Aloe, Apple, Apricot, Birch, Blackberry, Chamomile, Cherry, Comfrey, Daffodil, Daisy, Elder, Foxglove, Heather, Hellebore, Iris, Irish Moss, Jasmine, Lemon, Lilac, Lily, Myrrh, Orris, Peach, Plum, Poppy, Raspberry, Rose, Sandalwood, Strawberry, Tansy, Thyme, Vanilla, Violet, Willow, Yew

Herbs and Planets

<u>Planetary Ruler</u>	<u>Herbs Associated</u>
Sun	Acacia, Ash, Bay, Carnation, Cedar, Chamomile, Cinnamon, Hazel, Heliotrope, Juniper, Marigold, Mistletoe, Oak, Orange, Pam, Peony, Rice, Rosemary, Saffron, Sunflower, Tea, Walnut
Moon	Aloe, Cotton, Dulse, Eucalyptus, Gardenia, Grape, Irish Moss, Jasmine, Lemon, Lily, Myrrh, Poppy, Potato, Sandalwood, Willow
Mercury	Almond, Aspen, Bittersweet, Brazil Nut, Caraway, Clover, Dill, Fennel, Fern, Flax, Lavendar, Mandrake, Marjoram, Mint, Mulberry, parsley, Pecan, Senna
Venus	Apple, Apricot, Avocado, Barley, Birch, Blackberry, Cherry, Corn, Cowslip, Daffodil, Daisy, Elder, Foxglove, Goldenrod, Iris, Lilac, Magnolia, Oats, Pea, Peach, Plum, Raspberry, Rose, Sugar Cane, Thyme, Vanilla, Violet, Willow
Mars	Allspice, Basil, Bryony, Broom, Carrot, Chili Pepper, Dragon's Blood, Ginger, Holly, Hops, Onion, Pennyroyal, Pine, Reed, Thistle, Woodruff
Jupiter	Anise, Bodhi, Chestnut, Clove, Honeysuckle, Maple, Meadowsweet, Nutmeg, Sage, Witch Grass
Saturn	Amaranth, Beech, Belladonna, Cypress, Elm, Hellebore, Ivy, Lady's Slipper, Mimosa, Pansy, Patchouli, Tamarisk, Yew

22. Astrology

In keeping with the universal magickal concept of *as above so below*, astrology is based on the idea that the outer cosmos reflects the inner cosmos. A medieval saying was, *suspiciendo despicio*, i.e. “looking up, I see below.”

The focus of the magician in astrology is to discover more of one’s own life by learning about the cosmic symbols above. It can also be used as a form of divination, or discovering about events in general, and this is how it was used in ancient times.

The most important parts of the astrological alphabet are the *planets*, *zodiacal signs*, and *houses*.

In European standard astrology there are

7 planets

12 signs

12 houses

Which we need to know about. In addition, knowledge of the four classical elements (earth, air, fire, water) is involved as we shall see.

The Moon

The Earth’s Moon is, next to the Sun, the most important “planet” (symbol) in Astrology. As the Sun represents all that is male and active, the Moon represents the female and the receptive. It is especially important in some forms of Witchcraft and Paganity, and in female oriented rites actually takes precedence over the Sun in significance. In ancient times, Moon-based calendars came before the Solar calendar. Moon-oriented magick and spirituality tends to represent the most archaic and matriarchal form of religion and practice.

The fact that the Earth’s Moon goes through predictable and very visible phases is a critical point which has deep implications for magick. Performing a spell or ritual during the correct phase of the Moon is in many cases the most important point to remember.

The Lunar Nodes

The *Lunar Nodes* are another important point to know about. They are used a lot in Indian astrology (jyotish.) The nodes are the two points in the

zodiac where the Moon crosses over the ecliptic (i.e. the path of the Sun across the sky). The point where it passes to the north of the ecliptic is the *ascending node*. The opposite point, where it passes to the south of the ecliptic, is the *descending node*. Eclipses can only happen near these nodes of course because that's where the Moon has a chance to obscure the Sun (if they both happen to be at the same point simultaneously.) The ascending node is known in astrology as the *Head of the Dragon (Caput Draconis)*; the descending node is known as the *Tail of the Dragon (Cauda Draconis)*. In Jyotish, they are called *Rahu* and *Ketu* respectively.

In general, the north node is viewed a point of opportunity for growth and development and represents positive objectives, while the south node is seen to represent things that may restrict growth. The north node carries the positive and beneficial tone of Jupiter, while the south node expresses the restrictions and obstacles of Saturn. Most astrological charts show the nodes, and birth charts can be drawn with the points of the nodes indicated.

Since the Moon is inclined about 5 degrees, that is about as far north or south of the ecliptic that it can ever travel. This cycle of extreme declination takes 18.6 years. The effects of the Moon (either positive or negative) can be especially powerful during such periods. This peak is the lunar equivalent of the "solstice" as the Moon appears to stand still. It last reached such a peak in 2006, which means that it is currently (2007) returning back to its normal range. The next peak will take place in 2024.

The Wheel of the Moon, is approximately 28 1/2 days long, thus giving us our months.

Waxing

Waxing Moon means the moon is getting larger in the sky, moving from the New Moon towards the Full Moon. This is a time for spells that attract, that bring positive change, spells for love, good luck, growth. This is a time for new beginnings, to conceptualize ideas, to invoke. At this time the moon represents the Goddess in her Maiden aspect, give praise to Epona, Artemis or one of the other Maiden Goddesses. The period of the waxing moon lasts about 14 days.

Full

Full Moon is when the moon has reached its zenith, it forms a perfect silvery sphere in the sky. This is a time for spells that transform, increase psychic ability, for fertility spells and invocation to lunar goddesses. This is a time of strength, love and power. At this time the moon represents the Goddess in her

Mother aspect, give praise to Cerridwen, Isis or one of the other Mother Goddesses. The period of the Full Moon lasts from about 3 days before to 3 days after the actual full moon.

Waning

Waning Moon means the moon is decreasing in size, moving from the Full Moon towards the New Moon. This is a time for spells that banish, release, reverse. This is a time to break bad habits or bad addictions, to end bad relationships. This is a time of deep intuition and a time for divination. At this time the moon represents the Goddess in her Crone Aspect, give praise to Hecate, Morrigan or one of the other Crone Goddesses. The period of the waning moon lasts about 14 days.

As the Wheel of the Moon continues on its never ending course, the moon also travels through the different astrological signs, just as the sun does, only more rapidly. When the moon resides within the various signs, the sign influences the magickal aspect of the moon.

Elements and the Moon

EARTH spells should be preformed when the moon is in one of the astrological signs governed by that element: Taurus, Virgo, Capricorn.

AIR spells should be preformed when the moon is in one of the astrological signs governed by that element: Gemini, Libra, Aquarius.

FIRE spells should be performed when the moon is in one of the astrological signs governed by that element: Aries, Leo, Sagittarius.

WATER spells should be preformed when the moon is in one of the astrological signs governed by that element: Cancer, Scorpio, Pisces.

Signs and the Moon

Moon in ARIES is the best time for spells involving authority, rebirth, leadership; healing spells of the face and head.

Moon in TAURUS is the best time for spells involving love, money, acquisition; healing spells for the throat and neck.

Moon in GEMINI is the best time for spells involving communication, writing, travel; healing spells for the arms, hands, and lungs.

Moon in CANCER is the best time for spells involving the home and for honoring lunar gods and goddesses; healing of the chest and stomach.

Moon in LEO is the best time for spells involving authority, courage, fertility; healing of the upper back, spine, heart.

Moon in VIRGO is the best time for spells involving employment, health, diet; healing of the intestines and nervous system.

Moon in LIBRA is the best time for spells involving justice, unions, balance (spiritual and otherwise), artistry; healing of the lower back and kidneys

Moon in SCORPIO is the best time for spells involving power, psychic growth, sex; healing of the reproductive organs.

Moon in SAGITTARIUS is the best time for spells involving travel, sports, truth, horses; healing of the liver and thighs.

Moon in CAPRICORN is the best time for spells involving organization, ambition, career, politics; healing of the knees, bones, teeth, skin.

Moon in AQUARIUS is the best time for spells involving science, freedom, friendship, breaking bad habits or addictions; healing of the calves, ankles, blood.

Moon in PISCES is the best time for spells involving music, art, telepathy, dreams; healing of the feet and lymph glands.

In magick, timing is very important. Consult published or online almanacs and timing tables to find the best local time for your ritual or spell.

Cardinal signs: Aries – Cancer – Libra – Capricorn

Fixed signs: Leo – Scorpio – Aquarius – Taurus

Mutable signs: Sagittarius – Pisces – Gemini – Virgo

Zodiacal Signs and Keywords

Sign	Key Phrase	Key Word
ARIES (Fire)	I AM	ACTIVITY
TAURUS (Earth)	I HAVE	STABILITY
GEMINI (Air)	I THINK	VERSATILITY
CANCER (Water)	I FEEL	DEVOTION
LEO (Fire)	I WILL	MAGNETISM
VIRGO (Earth)	I ANALYZE	PRACTICALITY
LIBRA (Air)	I BALANCE	HARMONY
SCORPIO (Water)	I DESIRE	INTENSITY
SAGITTARIUS (Fire)	I UNDERSTAND	VISUALIZATION
CAPRICORN (Earth)	I USE	AMBITION
AQUARIUS (Air)	I KNOW	IMAGINATION
PISCES (Water)	I BELIEVE	UNDERSTANDING

Planet	Keyword	Represents
SUN	INNER SELF	PERSONALITY, EGO, POWER URGE
MOON	EMOTIONS	DOMESTIC, NURTURING URGE
MERCURY	REASONING	INTELLECTUAL URGE
VENUS	AFFECTION	SOCIAL URGE, SENSE OF VALUE
MARS	ENERGY	ACTION, AGGRESSION, INITIATIVE
JUPITER	EXPANSION	WEALTH, PROPERTY, POSSESSIONS
SATURN	TEACHER	URGE FOR SECURITY AND SAFETY
URANUS	AWAKENER	FREEDOM URGE, ORIGINALITY
NEPTUNE	INTUITION	SPIRITUAL OR ESCAPIST URGE
PLUTO	TRANSFORMER	DESTROYING OR REFORMING

Houses, Keywords, Correspondences

House	Keyword	Represents	Sign/Ruler
FIRST	IDENTITY	LIFE	MARS/ARIES
SECOND	VALUES	SUBSTANCE	TAURUS/VENUS
THIRD	AWARENESS	SOCIAL RELATIONS	GEM/MERCURY
FOURTH	SECURITY	ENDINGS	CANCER/MOON
FIFTH	CREATIVITY	LIFE	LEO/SUN
SIXTH	DUTY	SUBSTANCE	VIRGO/MERCURY
SEVENTH	COOPERATION	PUBLIC RELATIONS	LIBRA/VENUS

EIGHTH	REGENERATION	ENDINGS	SCORPIO/PLUTO
NINTH	ASPIRATION	LIFE	SAG/JUPITER
TENTH	HONOR	SUBSTANCE	CAP/SATURN
ELEVENTH	SOCIAL GROUP	RELATIONS	AQU/URANUS
TWELFTH	SUBCONSCIOUS	ENDINGS	PISCES/NEPTUNE



23. Numerology

Numerology is simply the mystical and magickal meaning and manipulation of numbers. Numbers by themselves have great magickal power and have been recognized as possessing potency since ancient times. Numerology is reflected in many aspects of magick ritual and divination; for instance, the Tarot major arcana.

Some correspondences reflect real-world connections, such as the number 12 being related to the Zodiac signs, the number 4 being related to the four elements, and so forth. Other correspondences reflect mathematical connections. For instance, prime numbers like 3, 7, 11, 13 and so forth have always had strong magickal significance. Finally, many correspondences come from translating letters and words into numbers. Note that when you get above 9, you add the digits together so that you always end up with a single digit (10 = 1+0 = 1.)

Table of Roman Letter Values

<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	

Key Correspondences
(Based on planetary relationships)

- 1 initiation – beginnings – solitude – origins – inspiration
- 2 balance – duality – sexuality
- 3 expression – dynamics – family – time (Saturn)
- 4 foundations – steadiness – home – business – fortune (Jupiter)
- 5 conflict – uncertainty – movement – magick (Mars)
- 6 heart – dependability – honesty – truth (Sun)
- 7 mystery – magick – romance (Venus)
- 8 success – intellect – deception (Mercury)
- 9 power – transformation – female (Moon)



24. Tarot

Modern playing cards have their origin in the Medieval European *tarot* deck, which has long been used for both entertainment and divination. Here follow some of the more important attributions and correspondences.

There are many ways of using the Tarot cards for divination. The simplest just involves shuffling the cards at random (or having the person for whom you are reading the cards do the shuffling while thinking about his question), then picking cards out at random and laying them down, interpreting them based on the messages they send spontaneously to your mind. You can pick three cards and use them to represent *past*, *present*, and *future*, or use more cards for more detail.

Titles of the Major Arcana

<u>CARD</u>	<u>ATTRIB.</u>	<u>ASSOCIATIONS</u>
FOOL	Air	Idea (spirit), Folly (matter)
MAGICIAN	Mercury	Skill, Cunning, Occult Power
HIGH PRIESTESS	Moon	Fluctuation
EMPRESS	Venus	Beauty, Success
EMPEROR	Aries	Strife, Ambition
HIEROPHANT	Taurus	Divine Wisdom, Teaching
LOVERS	Gemini	Inspiration, Action, Romance
CHARIOT	Cancer	Triumph
STRENGTH	Leo	Courage, Law
HERMIT	Virgo	Secret Wisdom, Solitude
WHEEL OF FORTUNE	Jupiter	Fortune, Change of Fortune
JUSTICE	Libra	Balance, Stasis

HANGED MAN	Water	Sacrifice, Loss
DEATH	Scorpio	Transformation, Time
TEMPERANCE	Sagittarius	Moderation, Combination
DEVIL	Capricorn	Materialism
TOWER	Mars	Danger, Ambition
STAR	Aquarius	Hope, Help, Dreams
MOON	Pisces	Illusion, Deception, Change
SUN	Sun	Glory, Gain, Vanity
JUDGMENT	Fire/Spirit	Decision, Conclusion
UNIVERSE	Earth/Saturn	Completion, Wholeness

Titles of the Minor Arcana

In general:

Suit Elements:

WANDS – fire, will, spirit

CUPS – water, emotions

SWORDS – air, intellect, force

PENTACLES – earth, body, material things, money

Tree of Life in the Minor Arcana:

Aces: initial force (Kether) –intense, unfocused, eager

Twos: Chokmah form of the element - wisdom

Threes: Binah / Saturn form of the element – understanding, time

Fours: Chesed / Jupiter form of the element – worldly power, fortune

Fives: Mars / Geburah form of the element – strife, wildness, maleness

Sixes: Tiphareth / Sun form of the element – heart center, awareness

Sevens: Netzach / Venus form of the element – romance, sexuality

Eights: Hod / Mercury form of the element (Mercury) - intellect

Nines: Yesod / Moon form of the element – transience, changeability

Tens: Malkuth / Earth form of the element; most material embodiment

Once you have learned the attributions above (elements of suits and the ten number meanings), any minor arcana card should be immediately obvious.

Ace of Wands	The Root of the Powers of Fire
Ace of Swords	The Root of the Powers of Air
Ace of Cups	The Root of the Powers of Water
Ace of Disks	The Root of the Powers of Earth

The Fire Court

King of Wands: Lord of Flame and Lightning, The King of the Spirits of Fire

Queen of Wands: Queen of the Thrones of Flame

Prince of Wands: Prince of the Chariots of Fire

Princess of Wands: Princess of the Shining Flame, Rose of the Palace of Fire

The Air Court

King of Swords: Lord of the Winds and Breezes, Lord of the Spirits of Air

Queen of Swords: Queen of the Thrones of Air

Prince of Swords: Prince of the Chariots of Air

Princess of Swords: Princess of the Rushing Winds, Lotus of the Palace of Air

The Water Court

King of Cups: Lord of the Waves and Waters, The King of the Hosts of the Sea

Queen of Cups: Queen of the Thrones of the Waters

Prince of Cups: Prince of the Chariot of the Waters

Princess of Cups: Princess of the Waters, Lotus Of the Palace of the Floods

The Earth Court

King of Disks: Lord of the Wide and Fertile Land, King of the Spirits of the Earth

Queen of Disks: Queen of the Thrones of Earth

Prince of Disks: Prince of the Chariot of the Earth

Princess of Disks: Princess of the Echoing Hills, Rose of the Palace of the Earth

The Numbers and the Suits

Fire / Spirit / Will:

2 of Wands	Dominion
3 of Wands	Virtue
4 of Wands	Completion
5 of Wands	Strife
6 of Wands	Victory
7 of Wands	Valor
8 of Wands	Swiftness
9 of Wands	Strength
10 of Wands	Oppression

Air / Intellect:

2 of Swords	Peace
3 of Swords	Sorrow
4 of Swords	Truce
5 of Swords	Defeat
6 of Swords	Science
7 of Swords	Futility
8 of Swords	Interference
9 of Swords	Cruelty
10 of Swords	Ruin

Water / Emotions:

2 of Cups	Love
3 of Cups	Abundance
4 of Cups	Luxury
5 of Cups	Disappointment
6 of Cups	Pleasure
7 of Cups	Debauch
8 of Cups	Indolence
9 of Cups	Happiness
10 of Cups	Satiety

Earth / Body:

2 of Disks	Change
3 of Disks	Work
4 of Disks	Power
5 of Disks	Worry
6 of Disks	Success
7 of Disks	Failure
8 of Disks	Prudence
9 of Disks	Gain
10 of Disks	Wealth



25. Basick Qabala

P.X.

The *Qabala* is the mystic theory of numbers and letters. It literally means *received tradition* in Hebrew and was first developed as a way of finding esoteric meaning in the words of the Bible by means of translating them into numbers. Every number had a meaning, and words that had similar or identical number values were interpreted as being magickally connected.

The word in Hebrew letters can be written as “QBL.” If we turn this into the appropriate numbers, we get the following:

$$\text{QBL} = \text{Qabala} = \text{Qoph Beth Lamed} = 100 + 2 + 30 = 132 = 12 \times 11$$

The number 132 by itself is not very revealing, so Qabalists often have to find ways of breaking a large number down into its smaller multiples in order to derive a meaning. The number 132 can be broken down into 12×11 , which can be read as the number of the Zodiac (12) times the number of Magick (11). Other numbers can also be derived.

If the word is spelled “QBLH” in Hebrew (as is more common), the numerical meaning changes:

$$\text{QBLH} = \text{Qabalah} = \text{Qoph Beth Lamed He} = 100 + 2 + 30 + 5 = 136$$

The number 136 can be broken down in different ways. In Qabala, if we can get it down to a multiple of a prime number we can stop there and analyze. So, 136 breaks down to 17×8 . We can see that the number of Mercury or Intelligence (8) is part of the equation now. This process can be done with any word.

A central unifying concept of Qabala is the symbol of the *Tree of Life*, an emblem consisting of ten “emanations” (*sefirot*) which represents the entire Cosmos beginning with the Divine (1) and descending all the way down to the solidity of matter (10). Each sefira has unique qualities, most of which can be related to the astrological planets.

CONTINUED

Axioms of Qabala

1. The Qabalah is based upon a numerical conception of the Universe.
2. It is a method for reducing all observed experiences to a numerical base. The purpose is to aid the attainment of the magician by linking various experiences to a common thread.
3. The basics of the Qabala should be memorized as one memorizes an alphabet in order to communicate with others and understand complex meanings.
4. The Tree of Life (10 Sefhira) is also an emblem of the Magician's progress from material darkness to the Light of Truth.
5. Meanings of the Qabalah are infinitely expandable and are limited only by the imagination and level of attainment of the student.
6. The Tree of Life, as symbolic of the Universe, begins from an infitesimal point, Kether (1), which sets into action a response, Chokmah (2), and equilibrates into a synthesis, Binah (3). From this Supernal Triad follows the remainder of the Tree and the lower Spheres.
7. The concept of a Fall and Redemption, though standard in the Gnostic Christian tradition, is *not* inevitable nor absolutely necessary to an understanding of the Qabalah, nor to one's individual progress and spiritual development. The higher implications of this consideration are a matter for advanced study.
8. The Veil of the Abyss separates the Supernal Triad (1-2-3) from the remainder of the Tree. It is the task of the Magickal Adept to cross this Abyss in the process of attaining to Mastery.
9. The most critical Sphere is that of Tiphareth (6), the Heart-Center of the entire Tree, balanced both vertically and horizontally. It possesses the most Paths of any Sphere (eight), and is the only direct link from the lower worlds to the Highest, Kether. It represents the task of the Adept, and is the goal of all Magicians, though few will attain to it in this incarnation. Spiritually it stands for one who has experienced an awakening of Heart against the materialistic philosophies of mundane life.
10. Malkuth, the final Sphere (10), represents the material world and is the lowest crystallization of the energy of the Universe. Spiritually it represents the naive materialistic viewpoint or philosophy. It is the natural starting-place of all students of spirituality, and the gateway to Initiation.

Planets & Gods

0	Nothingness	
1	Kether	Primum Mobile
2	Chokmah	Stars / Zodiac
3	Binah	Saturn
4	Chesed	Jupiter
5	Geburah	Mars
6	Tiphareth	Sol
7	Netzach	Venus
8	Hod	Mercury
9	Yesod	Moon
10	Malkuth	Earth / Four Elements

The 22 paths, linking the Spheres of the Tree of Life, should be memorized early on. The numbers below are the numbers of the Spheres (i.e, 1+2 means the path connects Kether and Chokmah.) This list shows Tarot trumps and Hebrew letters.

1+2 Fool; Aleph
 1+3 Magician; Beth
 1+6 High Priestess; Gimel

 2+3 Empress; Daleth
 2+6 Emperor
 2+4 Hierophant; Vau

 3+6 Lovers; Zayin
 3+5 Chariot; Cheth

 4+5 Strength; Teth
 4+6 Hermit; Yod
 4+7 Wheel of Fortune; Kaph

 5+6 Justice; Lamed
 5+8 Hanged Man; Mem

6+7 Death; Nun
 6+9 Temperence; Samekh
 6+8 Devil; Oyin

7+8 Tower; Pe
 7+9 Star; Tzaddi
 7+10 Moon; Qoph

8+9 Sun; Resh
 8+10 Last Judgment; Shin

9+10 World (Universe); Tau

Hebrew Alphabet and Numerical Values

A	Aleph	1	
B	Beth	2	
G	Gimel	3	
D	Daleth	4	
H/E	He	5	
F/V	Vau	6	
Z	Zayin	7	
Ch	Cheth	8	
T	Teth	9	
I/J/Y	Yod	10	
K	Kaph	20	Final: 500
L	Lamed	30	
M	Mem	40	Final: 600
N	Nun	50	Final: 700
S	Samek	60	
Ai	Ayin	70	
P	Pe	80	Final: 800
Tz	Tzaddi	90	Final: 900
Q	Qoph	100	
R	Resh	200	
Sh	Shin	300	
T	Tau	400	

"Final" means the numerical value when that letter comes at the end of a word. Thus, "P" at the end of a word is 800; otherwise it's 80.

Students should know how to find numerical significance of important terms, and creatively develop the significances thereof based on elementary mathematics. For instance:

$$YHVH = 10+5+6+5 = 26 (2 \times 13)$$

$$ADNI = 1+4+50+10 = 65 (6 + 5 = 11) (5 \times 13)$$

$$YHShVH = 10+5+300+6+5 = 326 (3+2+6 = 11)$$

$$QBL \text{ (Qabalah)} = 132 (12 \times 11)$$

$$AMN \text{ (Amen)} = 1 + 40 + 700 = 741$$

Mothers, Singles, Doubles

3 Mother letters = 3 elements (Aleph = air, Mem = water, Shin = fire)

7 Double letters = 7 Planets (Beth = Mercury, Gimel = Moon, Daleth = Venus, Kaph = Jupiter, Peh = Mars, Resh = Sun, Tau = Saturn)

12 Single letters = 12 Signs (He = Aries, Vau = Taurus, Zayin = Gemini, Cheth = Cancer, Teth = Leo, Yod = Virgo, Lamed = Libra, Nun = Scorpio, Samekh = Sagittarius, Ayin = Capricorn, Tzaddi = Aquarius, Qoph = Pisces)

Five Parts of the Psyche

Nefesh (N P Sh) = lower or "animal" soul

Ruach (R V Ch) = "spirit" or breath of life

Neshamah (N Sh M H) = higher self

Chayyah (Ch Y He) = divine awareness self

Yehidah (Y He Y D He) = divine union self

The Four Worlds and Ten Heavens

The four worlds (Hebrew: *olam*) actually represent four distinct but interpenetrating dimensions or levels of reality. Each level may be thought of as containing (or being contained by) an appropriate and full Tree of Life. The four worlds or dimensions thus represent four different levels of abstraction, ranging from the most concrete physical reality (Assiah) to the most rarified abstract and invisible reality (Atziluth.) They also possess a relationship to the Indian

tradition of the various *lokas* or spheres of existence (Physical, Astral, Mental, Causal, and so forth; systems vary in nomenclature and hierarchy.)

Also, each level of reality is mystically tied to one of the letters of the Divine Fourfold Name, Yod-He-Vau-He.

Our main focus of attention from a magickal self-transformation perspective will be on the forces that make up the Middle Pillar, the four vertically linked centers (Kether, Tiphareth, Yesod and Malkuth) which equate (in the world of Assiah, the material world) to the four major *chakras* of the body (*ajna*, *anahata*, *manipura* and *svadisthana*, in that order, from highest to lowest.)

In magick we learn to generate and experience the circular flow of energy in which the Divine Light of Kether is brought down the spine to the Heart center (Tiphareth), thence to the rest of the body, and recirculated once again. This is the significance of KHABS AM PEKHT or Light in Extension. The Light extends itself outwards and downwards from a point, getting more "concrete" and material as it does so.

1. *Atziluth*: The Divine Level of Reality; the Firey, Archetypal Sphere.
2. *Briah*: The Creative-Intellective Level of Reality; the Watery, Archangelic Sphere.
3. *Yetzirah*: The Formative Level of Reality; the Airy, Astral and Angelic Sphere.
4. *Assiah*: The Physical Level of Reality; the Solid, Action-Reaction (Karmic) Sphere.

The Ten Heavens or Worlds of Assiah are the equivalents, in the realm of Assiah, to the Ten Sephiroth. They are specifically "concrete" or manifest appearances that receive the energy of the archetypal Sephira but in a stepped-down intensity. They are as follows:

- 1 Rashith ha-Gilgalim (First Revolvings). Primum Mobile. Ajna Chakra.
- 2 Mazloth (Stations). The Zodiacal Belt.
- 3 Shabbathai (Seventh). Saturn.
- 4 Tzedek (Righteous). Jupiter.

5 Madim (Might). Mars.

6 Shemesh (Solar). Sun. Anahata Chakra.

7 Nogah (Shiner). Venus.

8 Kokab (Star). Mercury.

9 Levannah (Moon). Moon. Svadisthana Chakra.

10 Olam Yesodoth. (World of Foundations). The Four Elements. Muladhara Chakra.

The Divine and Archangelic Rulers of the Sephiroth

Keeping in mind the previous section in which the Four Worlds or Levels of Reality were explicated, what follows is a listing of the Entities which govern or typify each Sephiroth for the two highest worlds, the Divine and the Archangelic. The Entities of the Sephiroth of the 3rd world, Yetzirah (various orders of angels) and the lowest world, Assiah (mainly planetary governors) will not be dealt with here.

Remember that as you go down the list the progression is from abstraction toward concrete manifestation.

Divine Names (1st World – Atziluthic)

1 AHIH (I Am). This is the literal Hebrew transliteration of the four letters of this Name (Aleph-Heh-Yod-Heh) and is analogous to the Y-H-V-H with reference to the Four Principles (Fire-Water-Air-Earth) or the forces of Initiation - Reflection - Modification - Stabilization.

2 YH (To Be.) The Lord. Powerful initial motive force.

3 YHVH ELHIM (Lord God.) Modified male/female motive force.

4 EL (God or Mighty One.) Father God, a more concrete and accessible manifestation of YH. Jovian.

5 ELHIM GBIR (Powerful God.) God of Warfare, especially spiritual and inner warfare. Martial.

6 YHVH ELVH V-DAAT (Lord God of Knowledge.) Radiant deity of harmonious Knowledge; also ruler of Holy Guardian Angel and heart-center. Solar.

7 YHVH TZABATH (Lord of Hosts) Venusian/emotive.

8 ELHIM TZABATH (God of Hosts) Mercurial/intellectual.

9 ShDI EL ChI (Almighty God of the Life-force).

10 ADNI HARETZ (Lord of Earth). Divine manifestation for the material plane though emanating from the Atzilutic world.

Archangelic Names (2nd world – Briatic)

1 METATRON (The One Near to the Throne of God). Perhaps an exalted form of Enoch. Original transmitter of the Kabbalah from God to humans.

2 RAZIEL (Herald of the Mysteries God.) Patron of Initiatic mysteries.

3 TzAPHQIEL (Reflector of God.) Patroness of Initiatory brotherhoods and temple ritual.

4 TzADQIEL (Righteousness of God.)

5 KHAMAEL (Severe Avenger of God.)

6 RAPHAEL (Healer of God.) Patron of hermeticism in general.

7 HANIEL (Beauty of God.) Representative of emotional aspects of the divine.

8 MICHAEL (Like Unto God.) Representative of intellectual aspects of the divine.

9 GABRIEL (Strength of God.) A divine messenger; patron of psychic abilities, intuition, and visions and revelations.

10 SANDALPHON (Sound [*phon*] and Light [*san*] of God [*al*] on Earth.) Complement of Metatron.

26. Runic Divination

Runes are various ancient European alphabets used to write Germanic languages prior to the introduction of the Roman alphabet. They were also used for divination, which is the main use to which magicians put them today. The technical term is *futhark*, which is an anagram made from the first six letters of the most common runic alphabet: F, U, Th, A, R, K (the “Th” is one letter.) They look the way they do because they were designed to be inscribed on wood and stone, which required simple straight strokes.

There are about a dozen variations, but the one shown here (the Elder Futhark) is the simplest and most commonly used by magicians today. It is the oldest known runic alphabet, originally used to write Old Norse. It consists of three sets of eight symbols, each one referred to as an *aett* (“eight.”)

Due to their simplicity and ancient origins, runes have become closely connected with shamanism and may be seen as a type of shamanic divination.

First Aett:

Fehu: [F] “Cattle, wealth.” Similar to the English word *fee* (as in, “pay a fee”) and related to *feudal*. Compare Sanskrit *pashu*. Transitory or transportable wealth.

Uruz: [U] “Aurochs,” a breed of wild cattle prevalent in ancient Europe (they are seen in some cave paintings). They were known for being very aggressive. Symbolizes vitality, animal power, passion, life force, courage.

Thurz or *Thurisaz*: [TH] “Giant.” Represents the hammer of Thor, and also *thorn*. Symbolizes power, offensive attack, or chaos.

Ansuz: [A] “Ancestors / Gods”. Indicates that the gods / ancestors are taking an active interest in the question. Good advice from unexpected source. Communication. Pay attention.

Raidho: [R] “Raid / journey.” Wagon / chariot. Travel. New beginnings or new opportunities.

Kenaz: [K or hard C] “Torch.” Controlled fire / light. Hearth and home. Mystery revealed. Hidden knowledge uncovered. Education.

Gebo: [G] “Gift,” contract, social obligation to be met. Mutual exchange. May imply giving OR receiving, or the need to give.

Wunjo: [W or V] “Joy.” Joy, happiness, completion, accomplishment, perhaps with an obligation attached or required.

Second Aett

Hagalaz: [H] “Hail.” Discomfort, unpleasant changes, potential disaster (depending on other runes), painful losses but perhaps necessary. Warning to take cover and take steps of protection.

Nauthiz: [N] “Need-fire.” Something needed that is not fulfilled, or that remains to be fulfilled. Protection / safety.

Isa: [I] (ice). Ice: stasis, blockage, obstacles.

Jera: [J or Y] “Year.” Wheel of the year, cycle of life and seasons; karmic changes and returns. Similar to wheel of fortune. Patience may be called for.

Eihwaz: [E] “Yew.” Defend! Bows, spear hafts and staffs were made from the wood of the yew tree. Gather weapons and prepare for an attack, which may be internal too.

Pertho: [P] “Lot cup.” The dice cup or lot cup. Fortune good or ill, yet to be decided. Take a gamble or don’t, depending on other runes and factors.

Algiz: [Z] “Elk.” Symbol of sacrifice as the elk sacrifices itself to provide food and clothing and tools. Indicates safety and freedom from immediate need through sacrifice.

Sowilo: [S] Sun – warmth, light, new day dawning, beginning of new phase.

Third Aett

Tiwaz: [T] Rune of Tyr, the god of war and victory. Truth, honor, victory in a just battle but only if one acts justly. Badly indicated can mean strife and defeat by a better enemy.

Berkana: [B] Birch, symbol of Freya. Life, birth / rebirth, spring, maternal instincts.

Ehwaz: [E] “Horse.” Related to Slepnir, Odin’s eight-legged steed. Change or combined effort to accomplish goal; assistance, aid. Travel, but not as clearly as raidho.

Mannaz: [M] “Man.” Rune of humanity. Cooperation of a group through intelligence to attain goal. Need for collaboration.

Laguz: [L] (lake or water). Emotion, fluidity, time to seek the depths for an answer. Subconscious or dreams.

Inguz: [NG] Freya. The seed in the womb – need to wait for it to germinate. Transformation / initiation in progress but not yet complete.

Othila (Ogthala): [O] “Ancestral land.” Home land, relatives, kin folk. Find safety or answer in a return to what you once knew.

Dagaz: [D] Day: the near future, a very short cycle. Answer or resolution coming shortly. Or, be aware to the answer which is in your grasp or in front of you.

Wyrd: “Weird.” Mystery, unknowable at this time. Obscurity.

Divination with the Runes

There are any number of ways of using the runes for divination, the simplest being just to pick one at random from a bag. With a little more effort you can just arrange multiple runes chosen at random in order, as below.

Three rune layout: Past (or problem under inquiry), Present, Future.

- 1 Rune of Asgard – The higher self, inspiration, matters of honor or obligation
- 2 Rune of Vanaheim – Feelings, eroticism, and relationships
- 3 Rune of Lightalfheim – Intellect, art, creativity, plants, and trees
- 4 Rune of Muspelheim – Intuition, Pushing past boundaries into the unknown
- 5 Rune of Nifelheim – The shadow or darker aspect of the self.
- 6 Rune of Midgard – The ego or mundane self.
- 7 Rune of Svartalfheim – Sensation and change.
- 8 Rune of Jotunheim – The Animus or male portion of the self
- 9 Rune of Hel – Anima or female portion of the self.



27. Shamanism

Shamanism is the most ancient of all Magicks in the world, predating even what we have come to think of as the “Old Religions” of our Pagan folk. It has been practiced in most every tribal culture around the world, though in different forms and with differing names and characteristics. Shamanism is a general term for the phenomenon, it is not any kind of organization or structured “religion” in the modern sense.

In some areas of the world it continues today, mainly among aboriginal peoples such as the Native Americans and some South American tribes, not to mention some ancient Siberian and other Asian peoples. A modern-day interpretation of Shamanism has always been a big part of many New Age religions including Wicca, and it has been a large inspiration behind the work that goes on at Mountain Temple.

The word *shaman* means *he who knows*. A shaman is a type of magician, but not all magicians are necessarily shamans.

A shaman is essentially an intermediary between the world of the tribe and the spirit world. He or she can “travel” in spirit vision between the lower world and the upper world, with the goal of bringing back useful wisdom for others, most commonly to help healing of illnesses or divining and prophesying future events or avoiding calamities. Shamans work with the dream world and with various spirits as well, and with astral projection. Shamans are always very closely tied to their natural environment – the plants, stones and animals – which are a critical part of the work they do. Thus, it is rare to find shamans in an urban environment, although our modern “neo-shamanism” is an attempt to do this. The natural world exists even in the midst of the urban environment, after all.

Shamans are not exactly like priests or priestesses, as they tend to be unorganized and not part of a larger formal organization which they answer to (other than the spirits and the tribe in general.) They are more individualistic than priests/priestesses and do much of their work in isolation, only returning later with the desired wisdom to share. Also, shamans are most often *self-initiated*, usually as the consequence of some intense personal crisis such as a breakdown or serious illness, often one in which they lose consciousness for a period of time or even come close to death. In short, shamans operate more on the subconscious level whereas priests and magicians operate more on a conscious, rational level.

The main techniques of shamanic work include drumming, dance and music (usually chanting) to create an ecstatic atmosphere and alter the state of the shaman’s consciousness so that the spirit world may be temporarily more

accessible via trance. Other ways of altering consciousness used by neo-shamans include the sweat lodge, psychoactive herbal substances, and fasting. Magickal rituals are also an important part of the process. Shamanic work also makes use of spirit travel (astral vision), dream work, and healing. Shamans also engage in divination, but they use techniques tied to their environment and the natural world such as plants and animal behavior, dream omens, casting of lots, etc.

Modern shamans also use the technique of body painting and/or mud painting in order to bring their consciousness up to the desired trance level by the use of symbols. Changing the appearance of the body in this way is a form of personal metamorphosis and encourages the mind to also change.

The plural for shaman is *shamans*; the feminine form is *shamanka*. The word comes from the Turkic-Mongol language of the area around Siberia and Mongolia. European practitioners of shamanism may also use other words for themselves taken from their own traditions, such as *volva* or *seidkona*, drawn from the old Sagas.

The Sweat Lodge

The sweat lodge is a shamanic technique for altering the consciousness of the magician and other participants in order to better access the inner worlds of spirit and catalyze personal transformation. Sweat lodges were used by the Native Americans, but they can be found in other cultures as well, such as the *saunas* of Northern Europe.

They can be constructed in a variety of different ways depending on resources and purposes, and can be as simple as a hole dug in the ground and covered, to a cave specially modified to hold in the heat, or even a totally modern construction such as a sauna. They can be temporary or permanent structures.

The original sweat lodges use very hot stones, heated in a fireplace, and placed in the middle of the floor. Water is carefully ladled over the stones at regular intervals by the keeper in order to provide a consistent heat and vapor. In addition to water, herbs and psychoactive plants may be burnt over the stones, creating a very consciousness-altering atmosphere for the participants.

Sweat lodge sessions are often accompanied by rituals including banishings and consecration rituals to prepare participants for the event. Drumming and chanting are often used as well to aid in the raising of consciousness. At other times, a sweat lodge may be conducted in complete silence.

Sweat lodge protocol is just as important as the protocol of a consecrated Circle. Participants must keep in mind that the experience is a spiritual, magickal

and energetic ceremony, and should maintain silence and a reverent, open attitude when not engaged in structured chanting or drumming. There will usually be one leader of the sweat lodge (the most experienced shaman or magician present) whose guidance should be followed.



28. Kundalini: Magickal Serpent Power

Kundalini is the ancient Indian mystical concept of the “coiled serpent” or potential life-energy which is taken to lie dormant at the base of the human spine, until awakened by magickal practice or meditation. As the “serpent energy” awakens it arises and works its way up the spinal column like an electrical impulse or lightning bolt, activating in turn each of the seven *chakras* that it hits on the way up to its final goal, the crown of the head, representing full enlightened consciousness.

The concept of the chakras is another ancient Indian mystical / magical way of dealing with the human body and how it works on subtle energy levels. It is based on the idea that within the body, going up the line of the spinal column, are seven chakras (“wheels” or “centers”), starting at the base of the spine and ending at the top of the skull. Each one has a different quality to it and governs different parts of the whole person. This has several implications or uses.

In Magick craft, as in meditation, the idea is to work your way up from the lowest chakra to the highest as you advance in awareness and personal growth, gradually moving the center of your attention upwards. The great Magi are renowned for having activated their seventh or highest chakras. In some cases it may even be possible for sensitive or practiced people to actually see light coming from the head of a very advanced adept. This is the source of the idea of the “halo” often seen around the heads of saints and deities in art in many cultures around the world.

From a more mundane perspective, the chakras can be a good way to address the various illnesses of the physical body. Chakras can go out of balance for various reasons, and balancing them is a way to bring them all back into alignment. Put another way, balancing the chakras is a way to remove the knots or obstacles that keep the flow of magickal / spiritual energy from flowing as smoothly as it should through the body. This is part of the ancient Indian mystical science of ayurveda (“life wisdom.”)

The energy that flows through the material and spiritual bodies is known as the prana, which can mean simply air, breath, wind (like the Hebrew “ruach” or Greek “pneuma”) or on a more mystical level, energy. In Chinese medicine it is of course known as the chi and plays a big part in martial arts.

Trained practitioners and magicians who have studied this particular area, or who have a special knack for it, are able to “read” the chakras on another person’s body, sort of like seeing an aura, but more specific and detailed. Such individuals are talented at balancing chakras and removing energy obstacles inside the body.

Chakras can be brought into balance in a variety of ways, including by means of yoga and meditation, magickal ceremonies and rites, special diet, herbs and medicines, sounds and chanting, or by the use of crystals, or any combination of the above.

The chakras are usually visualized as lotuses or wheels with differing numbers of petals and different colors.

The chakras may be compared with the Middle Pillar of the Tree of Life, and in the same way: the lower ones are the most material, while as you move up the column (spinal column) they become more and more spiritualized. The muladhara chakra at the base of the spine can be associated with Malkuth, the heart chakra (Anahata) can be equated with Tiphareth, while the Sahasrara chakra at the top of the head can be equated with Kether. The left and right energy channels (nadis), the ida and pingali (moon and sun) can be equated with the two side pillars of the Tree of Life.

Each of the seven chakras has specific physiological / metaphysical functions that relate to the nature of the given blockages and the physical issues they may create.

The Chakras: Wheels of the Body

1 Muladhara. The base or root chakra. Related to instinct, security, survival. Located in the region between the genitals and the anus. Relates to the adrenal medulla, responsible for the fight or flight response. Four-petalled red lotus. Earth.

2 Svadisthana. The sacral chakra. Located in the genital region and related to sexuality. Related to sexual hormones. Six petalled orange lotus. Water.

3 Manipura. Navel (hara.) The solar plexus chakra. Related to the transition from base to higher emotions, energy and digestion, and corresponds to the roles played by the pancreas and the outer adrenal glands, the adrenal cortex. These play a valuable role in digestion, the conversion of food matter into energy for the body. Ten-petalled yellow lotus. Fire.

4 Anahata. Heart chakra. Related to higher emotions, compassion, love, equilibrium, and well-being. Associated with the thymus, located in the chest. This organ is part of immune & endocrine systems and is adversely affected by stress. Twelve-petalled green lotus. Air.

5 *Visuddha*. Throat chakra, is associated with the thyroid gland, related to communication and growth, growth being a form of expression. This chakra is paralleled to the thyroid, a gland that is also in the throat, and which produces thyroid hormone, responsible for growth and maturation. 16-petalled blue lotus. Speech.

6 *Ajna*. "Third Eye," between the eyes. It is associated with hormonal production, the intuition, mystical perception. Ajna (said by some to correspond to the third eye) is linked to the pituitary and pineal glands. Ajna is the chakra of time and awareness and of light. The pineal gland is a light sensitive gland, that produces the hormone melatonin, which regulates the instincts of going to sleep and awakening. Two-petalled indigo lotus. Time / Light / Intuition.

7 *Sahasrara*. Top of the skull (fons) is associated with elevated spiritual consciousness, the pineal gland, and the color violet or white. Sahashrar the crown chakra is said to be the chakra of consciousness, the master chakra that controls all the others. Its role would be very similar to that of the pituitary gland, which secretes hormones to control the rest of the endocrine system, and also connects to the central nervous system via the hypothalamus. This is thought to have a key role in the physical basis of consciousness. Symbolised by a white or violet lotus with a thousand petals, it is located above the head outside the body. Space / Thought.

Some traditions postulate a *transpersonal* chakra above the Sahasrara, located a little distance above the physical body, connecting it in a network with other beings and with higher Divine realities. In ordinary unawakened beings it may be so close to the sahasrara as to be undistinguishable from it; as one attains higher Magicko-spiritual development, it extends further upward from the head. In highly advanced spiritual beings it may be infinitely far above the "physical" body.

There is also experiential evidence of an "Earth-Grounding chakra" (*bhumi-prithivi chakra*), located just below the feet in a line extending from the base of the spine, which "grounds" the body to the center of gravity below it. It may be visualized as a closed lotus, earth-tone or black (onyx) in color, and "heavy" like a ballast.

Minor chakras may also be located in the palms (useful in healing energy work) and the eyes (responsible for hypnotism, projection of vision, etc.)



29. Holidays: the Wheel of the Year

Below are listed in brief the original Holy Days of our Ancient European religion. In modern Wicca they are referred to as *Sabbats*. Most of the information has been drawn from online public domain sources such as Wikipedia, with emendations.

Imbolc

Imbolc is one of the four principal festivals of the [Irish calendar](#), celebrated either at the beginning of [February](#) or at the first local signs of [Spring](#). Originally dedicated to the goddess [Brigid](#), in the [Christian](#) period it was adopted as [St Brigid's Day](#).

Imbolc is traditionally a time of [weather prognostication](#), and the old tradition of watching to see if serpents or badgers came from their winter dens is perhaps a precursor to [Groundhog Day](#).

Fire and purification are an important aspect of this festival. [Brigid](#) (also known as Brigid is the [Goddess](#) of poetry, healing and smithcraft. As both goddess and saint she is also associated with holy wells, sacred flames, and healing. The lighting of candles and fires represents the return of warmth and the increasing power of the Sun over the coming months.

In [Irish](#), Imbolc from the Old Irish, meaning "in the belly" (*i mbolg*), referring to the pregnancy of ewes, and is also a Celtic term for spring. Another name is Oimeic, meaning "ewe's milk". Some [Celts](#) and Neopagans shorten the name to [Brigid](#), referring to the Celtic [goddess](#) of [healing](#), [poetry](#) and [smithcraft](#), to whom the day is sacred.

That Imbolc was an important time to the ancient inhabitants of Ireland can be seen at a number of [Megalithic](#) and [Neolithic](#) sites, such as at the [Loughcrew](#) burial mounds and the [Mound of the Hostages](#) in [Tara, Ireland](#). Here, the inner chamber of the passage tombs are perfectly aligned with the rising sun of both Imbolc and [Samhain](#). Similar to the phenomena seen at [Newgrange](#), the rising Imbolc sun shines down the long passageway and illuminates the inner chamber of the tomb.

The holiday is a festival of the hearth and home, and a celebration of the lengthening days and the early signs of spring. Rituals often involve hearthfires, special foods, divination or simply watching for omens (whether performed in all seriousness or as children's games), a great deal of [candles](#), and perhaps an outdoor bonfire if the weather permits

In the modern [Irish Calendar](#), Imbolc is variously known as the Feast of [Saint Brigid](#) (Secondary Patron of Ireland), *Lá Fhéile Bríde*, and Lá Feabhra —

the first day of [Spring](#). Christians may call the day "Candlemas" or "the feast of the [Purification of the Virgin](#)".

One folk tradition that continues in both Christian and Pagan homes on St. Brigid's Day (or Imbolc) is that of the Brigid's Bed. The girls and young, unmarried women of the household or village create a corn dolly to represent Brigid, called the *Brideog* ("little Brigid" or "young Brigid"), adorning it with ribbons and baubles like shells or stones. Brigid is said to walk the earth on Imbolc eve. Before going to bed, each member of the household may leave a piece of clothing or strip of cloth outside for Brigid to bless. The head of the household will smother the fire and rake the ashes smooth. In the morning, they look for some kind of mark on the ashes, a sign that Brigid has passed that way in the night or morning. The clothes or strips of cloth are brought inside, and believed to now have powers of healing and protection. On the following day, the girls carry the *Brideog* through the village or neighborhood, from house to house, where this representation of the Saint/goddess is welcomed with great honor. Since Brigid represents the light half of the year, and the power that will bring people from the dark season of winter into spring, her presence is very important at this time of year.

Neopagans of diverse traditions observe this holiday in numerous ways. As forms of Neopaganism can be quite different and have very different origins, these representations can vary considerably despite the shared name. Some celebrate in a manner as close as possible to how the Ancient Celts and Living Celtic cultures have maintained the traditions, while others observe the holiday with rituals culled from numerous other unrelated sources, Celtic cultures being only one of the sources used.

In more recent times the occasion has been generally celebrated by modern Pagans on Feb. 1 or 2. Some Neopagans relate this celebration to the midpoint between the [winter solstice](#) and spring [equinox](#), which actually falls later in the first week of the month. Since the Celtic year was based on both lunar and solar cycles, it is most likely that the holiday would be celebrated on the full moon nearest the midpoint between the winter solstice and vernal equinox, or when the primroses, dandelions, or other spring flowers rise up through the snow.

[Celtic Reconstructionist Pagans](#) place emphasis on historical accuracy. They base their celebrations and rituals on traditional lore from the living Celtic cultures, as well as research into the older beliefs of the [polytheistic](#) Celts. They usually celebrate the festival when the first stirrings of spring are felt, or on the full moon that falls closest to this time. Many use traditional songs and rites from sources such as *The Silver Bough* and *The Carmina Gadelica*. It is especially a time of honoring the Goddess Brigid, and many of her dedicants choose this time of year for rituals to her.

[Wiccans](#) celebrate a variation of Imbolc as one of four "fire festivals", which make up half of the eight holidays (or "[sabbats](#)"), of the [wheel of the year](#). Imbolc is defined as a [cross-quarter day](#), midway between the [winter solstice](#) ([Yule](#)) and the [spring equinox](#) ([Ostara](#)). The precise astrological midpoint in the Northern hemisphere is when the sun reaches fifteen degrees of [Aquarius](#). In the Southern hemisphere, if celebrated as the beginning of Spring, the date is the midpoint of [Leo](#). Among [Reclaiming](#)-style Wiccans, Imbolc is considered a traditional time for rededication and pledges for the coming year.

Ostara

Ostara is loosely based on several holidays which were celebrated around the [Vernal Equinox](#), and does not have a strong relation to any known historical [Pagan](#) religious observation. The name goes back to [Jakob Grimm](#), who, in his *Deutsche Mythologie*, speculated about an ancient German goddess Ostara, after whom the [Easter](#) festival could have been named. Grimm's main source is a book by the [Venerable Bede](#). Bede had put forward the thesis that the [Anglo-Saxon](#) name for [April](#): *Eosturmonath* was named after a goddess [Eostre](#).

Ostara is one of the eight major [Wiccan](#) holidays or [sabbats](#) of the [Wheel of the Year](#). It is celebrated on the [Vernal Equinox](#), in the Northern hemisphere around [March 21](#) and in the Southern hemisphere around [September 23](#), depending upon the specific timing of the equinox.

It is often celebrated by a communal meal ("cakes and ale") shared with Frigga and Freya.

In the book *Eight Sabbats for Witches* by Janet and Stewart Farrar, Ostara is characterized by the rejoining of the [Mother Goddess](#) and her lover-consortson, who spent the winter months in death. Other variations include the young God regaining strength in his youth after being born at [Yule](#), and the Goddess returning to her Maiden aspect.

Beltane

Beltane is an ancient [Gaelic](#) holiday celebrated around [May 1](#). Historically, this festival was celebrated in [Ireland](#), [Scotland](#) and the [Isle of Man](#). There were similar festivals held at the same time in the other [Celtic](#) countries of [Wales](#), [Brittany](#) and [Cornwall](#). The festival survives in folkloric practices in the [Celtic Nations](#) and the [diaspora](#), and has experienced a degree of revival in recent decades.

For the Celts, Beltane marked the beginning of the pastoral summer season when the herds of livestock were driven out to the summer pastures and

mountain grazing lands. In modern [Irish](#), *Mí na Bealtaine* ('month of Bealtaine') is the name for the month of May. The name of the month is often abbreviated to *Bealtaine*, with the festival day itself being known as *Lá Bealtaine*. The lighting of bonfires on *Oidhche Bhealtaine* ('the eve of *Bealtaine*') on mountains and hills of ritual and political significance was one of the main activities of the festival.

In ancient Ireland the main Bealtaine fire was held on the central hill of [Uisneach](#) 'the navel of Ireland', the ritual centre of the country, which is located in what is now [County Westmeath](#). In Ireland the lighting of bonfires on *Oidhche Bhealtaine* seems only to have survived to the present day in parts of [County Limerick](#), especially in [Limerick](#) itself, as their yearly bonfire night, though some cultural groups have expressed an interest in reviving the custom at Uisneach and perhaps at the [Hill of Tara](#). The lighting of a community Bealtaine fire from which individual hearth fires are then relit is also observed in modern times in some parts of the Celtic diaspora and by some [Neopagan](#) groups, though in the majority of these cases this practice is a cultural revival rather than an unbroken survival of the ancient tradition.

Another common aspect of the festival which survived up until the early 20th century in Ireland was the hanging of May Boughs on the doors and windows of houses and of the erection of May Bushes in farmyards, which usually consisted either of a branch of [rowan](#) (mountain ash) or [whitethorn](#) (hawthorn) which is in bloom at the time and is commonly called the 'May Bush' in [Hiberno-English](#). The practice of decorating the May Bush with flowers, ribbons, garlands and colored egg shells has survived to some extent among the diaspora as well, most notably in Newfoundland, and in some [Easter](#) traditions observed on the [East Coast of the United States](#).

Beltane is a [cross-quarter day](#), marking the midpoint in the [Sun's](#) progress between the [vernal equinox](#) and summer [solstice](#). Since the Celtic year was based on both lunar and solar cycles, it is possible that the holiday was celebrated on the full moon nearest the midpoint between the vernal equinox and the summer solstice. The [astronomical](#) date for this midpoint is closer to [May 5](#) or [May 7](#), but this can vary from year to year.

In [Irish mythology](#), the beginning of the [summer](#) season for the [Tuatha Dé Danann](#) and the [Milesians](#) started at Bealtaine. Great bonfires would mark a time of purification and transition, heralding in the season in the hope of a good harvest later in the year, and were accompanied with ritual acts to protect the people from any harm by [Otherworldly](#) spirits, such as the [Sídhe](#).

Like the festival of [Samhain](#), opposite Beltane on Oct. 31, Beltane was a time when the Otherworld was seen as particularly close at hand.

Early Gaelic sources from around the [10th century](#) state that the [druids](#) of the community would create a [need-fire](#) on top of a hill on this day and drive the village's cattle through the fires to purify them and bring luck. In Scotland,

boughs of [juniper](#) were sometimes thrown on the fires to add an additional element of purification and blessing to the smoke. People would also pass between the two fires to purify themselves. The festival persisted widely up until the [1950s](#), and in some places the celebration of Beltane continues today. A revived [Beltane Fire Festival](#) has been held every year since [1988](#) during the night of [30 April](#) on [Calton Hill](#) in [Edinburgh, Scotland](#) and attended by up to 15,000 people.

Beltaine is a specifically [Gaelic](#) holiday. Other Celtic cultures, such as the [Welsh](#), [Bretons](#), and [Cornish](#), do not celebrate Beltaine, but do celebrate festivals similar to it at the same time of year. In [Wales](#), the day is known as *Calan Mai*, and the [Gaulish](#) name for the day is *Belotenia*.

The word *Beltane* derives directly from the [Old Irish](#) *Beltain*, which later evolved into the [Modern Irish](#) *Bealtaine*. In [Scottish Gaelic](#) it is spelled *Bealltainn*. Both are from [Old Irish](#) *Beltene* ('bright fire') from *belo-te(p)niâ*. Beltane was formerly spelled 'Bealtuinn' in Scottish Gaelic; in Manx it is spelt 'Boaltinn' or 'Boaldyn'.

In Modern Irish, *Oíche Bealtaine* is May Eve, and *Lá Bealtaine* is May Day. *Mí na Bealtaine*, or simply *Bealtaine* is the name of the month of May.

In the word *belo-te(p)niâ* the element *belo-* is cognate with the English word *bale* (as in 'bale-fire'), the [Anglo-Saxon](#) *bael*, and also the [Lithuanian](#) *baltas*, meaning 'white' or 'shining' and from which the [Baltic Sea](#) takes its name.

From the same [Proto-Celtic](#) roots we get a wide range of other words: the verb *beothaich*, from Early Celtic *belo-thaich* ('to kindle, light, revive, or re-animate'); *baos*, from *baelos* ('shining'); *beòlach* ('ashes with hot embers') from *beò/belo + luathach*, ('shiny-ashes' or 'live-ashes'). Similarly *boil/boile* ('fiery madness'), through Irish *buile* and Early Irish *baile/boills* ('gleam'), and *bolg-s-cio-*, related to [Latin](#) *fulgeo* ('shine'), and English 'effulgent'.

Beltane is observed by Neopagans in various forms, and by a variety of names. As forms of Neopaganism can be quite different and have very different origins, these representations can vary considerably despite the shared name. Some celebrate in a manner as close as possible to how the Ancient Celts and Living Celtic cultures have maintained the traditions, while others observe the holiday with rituals culled from numerous other unrelated sources, Celtic culture being only one of the sources used.

Celtic Reconstructionists usually celebrate *Lá Bealtaine* when the local [hawthorn](#) trees are in bloom, or on the full moon that falls closest to this event. Many observe the traditional bonfire rites, to whatever extent this is feasible where they live, including the dousing of the household hearth flame and relighting of it from the community festival fire. Some decorate May Bushes and prepare traditional festival foods. Pilgrimages to holy wells are traditional at this

time, and offerings and prayers to the spirits or deities of the wells are usually part of this practice. Crafts such as the making of equal-armed [rowan](#) crosses are common, and often part of rituals performed for the blessing and protection of the household and land.

[Wiccans](#) and Wiccan-inspired Neopagans celebrate a variation of Beltane as a [sabbat](#), one of the eight solar holidays. Although the holiday may use features of the Gaelic Bealtaine, such as the [bonfire](#), it bears more relation to the Germanic [May Day](#) festival, both in its significance (focusing on fertility) and its rituals (such as [maypole](#) dancing). Some Wiccans celebrate 'High Beltaine' by enacting a ritual union of the [May Lord](#) and [Lady](#).

Midsummer

Midsummer is the period of time centered upon the summer [solstice](#) and the religious celebrations that accompany it. Midsummer-related holidays, traditions and celebrations, many of which are non-Christian in origin, are particularly important in Scandinavia, but found also in other parts of [Germanic Europe](#) and elsewhere. Midsummer is also sometimes referred to as Litha.

Solstitial celebrations still centre upon [24 June](#), which is no longer the longest day of the year. The difference between the [Julian calendar](#) year (365.25 days) and the [tropical year](#) (365.2422 days) moved the day associated with the actual astronomical solstice forward approximately three days every four centuries until [Pope Gregory XIII](#) changed the calendar bringing the solstice to around [21 June](#). In the [Gregorian calendar](#), the solstice moves around only about one day in 3000 years.

Mid-Summer has been [Christianized](#) as the [feast of Saint John the Baptist](#): notably, unlike all other saints' days, this feast is celebrated on his *birthday* and not on the day of his martyrdom, which is separately observed as the "Decollation of John the Baptist" on [29 August](#). The Roman Catholic Church celebrates the Nativity of John the Baptist ([June 24](#)) as a Solemnity, which is the highest degree a liturgical feast can have. It is even one of the few saint's feasts that is celebrated even when it falls on a Sunday; typically the feast of a saint is superseded when it falls on a Sunday. There is hardly any way that the feast of St John the Baptist could be given more emphasis in the liturgical calendar.

The celebration of Midsummer's Eve was from ancient times linked to the summer solstice. People believed that mid-summer plants had miraculous and healing powers and they therefore picked them on this night. Bonfires were lit to protect against evil spirits which were believed to roam freely when the sun was turning southwards again.

The solstice itself has remained a special moment of the annual cycle of the year since Neolithic times. The concentration of the observance is not on the day as we reckon it, commencing at midnight or at dawn, but the pre-Christian beginning of the day, which falls on the previous eve. In Sweden and Finland, Midsummer's Eve is considered the greatest festival of the year, comparable only with [Walpurgis Night](#), [Christmas Eve](#), and [New Year's Eve](#).

Midsummer or *Litha* is listed on the reconstructed [Germanic calendar](#) used by some [Germanic Neopagans](#). In modern times, Litha is celebrated by [Germanic Neopagans](#) or [Heathens](#) who emphasize the [reconstruction](#) of [Anglo-Saxon Germanic paganism](#).

Litha is one of the eight [solar](#) holidays or [sabbats](#) observed by [Wiccans](#), though the New Forest traditions (those referred to as [British Traditional Wicca](#)) tend to use the traditional name *Midsummer*. It is celebrated on or close to the Summer Solstice. The holiday is considered the turning point at which [summer](#) reaches its height and the [sun](#) shines longest.

Lammas / Lughnasadh

Lammas is a [Gaelic holiday](#) celebrated on the first of August, or at the time of the ripening of the local berry crop, or on the full moon nearest the midpoint between the summer solstice and autumnal equinox.

Lughnasadh was one of the four main festivals of the medieval Irish calendar: [Imbolc](#) at the beginning of February, [Beltane](#) on the first of May, Lughnasadh in August and [Samhain](#) in October. The early Celtic calendar was based on the lunar, solar, and vegetative cycles, so the actual calendar date was variable.

Lughnasadh marked the beginning of the harvest season, the ripening of first fruits, and was traditionally a time of community gatherings, market festivals, horse races and reunions with distant family and friends. Among the Irish it was a favored time for [handfastings](#) - trial marriages that would generally last a year and a day, with the option of ending the contract before the new year, or later formalizing it as a more permanent marriage.

In [Celtic mythology](#), the Lughnasadh festival is said to have been begun by the [god Lugh](#), as a funeral feast and games commemorating his foster-mother, [Tailtiu](#), who died of exhaustion after clearing the plains of [Ireland](#) for agriculture. The first location of the *Áenach Tailteann* was at the site of modern Teltown, located between [Navan](#) and [Kells](#). Historically, the *Áenach Tailteann* gathering was a time for contests of strength and skill, and a favored time for contracting marriages and winter lodgings. A peace was declared at the festival, and religious celebrations were also held.

A festival corresponding to Lughnasadh may have been observed by the [Gauls](#) at least up to the [1st century](#); the same date was later adopted for the meeting of all the representatives of Gaul at the Condate Altar in Gallo-Roman times. During the reign of Augustus Caesar the Romans instituted a celebration on August 1 to the genius of the emperor in Lyon, a place believed to have also been named for the Celtic god Lugh.

On mainland Europe and in [Ireland](#) many people continue to celebrate the holiday with bonfires and dancing. The Christian church has established the ritual of blessing the fields on this day. In the [Irish diaspora](#), survivals of the Lá Lúnasa festivities are often seen by some families still choosing August as the traditional time for family reunions and parties, though due to modern work schedules sometimes these have been moved to the [Fourth of July](#) secular holiday.

On 1 August, the national holiday of Switzerland, it is traditional to celebrate with bonfires. This practice may trace back to the Lughnasadh celebrations of the [Helvetii](#), Celtic people of the Iron Age who lived in what is now Switzerland. In Northern Italy, e.g. in [Canzo](#), Lughnasadh traditions are still incorporated into modern 1 August festivities.

In [Old Irish](#), the name of the festival has at various points in time been written *Lughnasa*, *Lughnasad* or *Lughnassadh*. In [Modern Irish](#) (*Gaeilge*), the name for the month of August is *Lúnasa*, with the festival itself being called *Lá Lúnasa*. In [Modern Scottish Gaelic](#) (*Gàidhlig*), the name for the festival is *Lùnasdal* or *Lùnastal*. In [Gaulish](#), the festival is called *Lugunassatis*, and in [Welsh](#) (Cymraeg), *Calan Awst*.

[Celtic Reconstructionist Pagans](#) tend to celebrate Lughnasadh at the time of first fruits, or on the full moon that falls closest to this time. In the Northeastern [United States](#), this is often the time of the [blueberry](#) harvest, while in the Pacific Northwest the [blackberries](#) are often the festival fruit. In Celtic Reconstructionism, *Lá Lúnasa* is seen as a time to give thanks to the spirits and deities for the beginning of the harvest season, and to propitiate them with offerings and prayers to not harm the still-ripening crops. The god Lugh is honored by many at this time, as he is a deity of storms and lightning, especially the storms of late summer. Many CRs also honor the goddess Tailtiu on this day, and may seek to keep the [Cailleachan](#) ("Storm Hags") from damaging the crops, much in the way appeals are made to Lugh.

In [Wicca](#), Lughnasadh is one of the eight [sabbats](#) or solar festivals in the Wiccan [Wheel of the Year](#). It is the first of the three [autumn harvest](#) festivals, the other two being [Mabon](#) and [Samhain](#). One telling of the story commemorates the sacrifice and death of the Wiccan Corn God; in its cycle of death, nurturing the people, and rebirth, the corn is considered an aspect of their Sun God. Some Neopagans mark the holiday by baking a figure of the god in bread, and then

symbolically sacrificing and eating it. These celebrations are not based on Celtic culture, despite using the Celtic name for the sabbat.

Some Wiccans and other Neopagans also use the name [Lammas](#) for the sabbat, taken from the Anglo-Saxon and Christian holiday which occurs at about the same time. As the name (from the [Anglo-Saxon](#) *hlafmæsse* "loaf-mass", "loaves festival") implies, it is an agrarian-based festival and feast of thanksgiving for grain and bread, which symbolizes the first fruits of the harvest. Wiccan and other eclectic Neopagan rituals may incorporate elements from either festival.

Mabon

Mabon is the name used by some [Wiccans](#) and other [Neopagans](#) for one of the eight solar holidays or [sabbats](#). It is celebrated on the [Autumnal Equinox](#), which in the northern hemisphere occurs around [September 21-23rd](#).

Also called Harvest Home, the Feast of the Ingathering, or simply Autumn Equinox, this holiday is a ritual of thanksgiving for the fruits of the earth and a recognition of the need to share them to secure the blessings of the Goddess and God during the winter months. The name may derive from [Mabon ap Modron](#), although the connection is unclear. It is the second of the three harvest festivals, preceded by [Lammas](#) and followed by [Samhain](#).

Mabon was not an authentic ancient festival either in name or date. There is little evidence that the autumnal equinox was celebrated in Celtic countries, while all that is known about Anglo-Saxon customs of that time was that September was known as *haleg-monath* or 'holy month'.

The name Mabon has only been applied to the Neopagan festival of the autumn equinox very recently; the term was invented by [Aidan Kelly](#) in the 1970s as part of a religious studies project (the use of [Litha](#) for the Summer Solstice is also attributed to Kelly). Previously, in [Gardnerian Wicca](#) the festival was simply known as the 'Autumnal Equinox', and many Neopagans still refer to it as such.

The name Mabon was chosen to impart a more authentic-sounding "Celtic" feel to the event, since all the other festivals either had names deriving from genuine tradition, or had had names grafted on to them. The Spring Equinox had already been termed 'Ostara', and so only the Autumnal Equinox was left with a technical rather than an evocative title. Accordingly, the name Mabon was given to it, having been drawn from Welsh mythology.

The use of the name Mabon is much more prevalent in America than Britain, where many Neopagans are dismissive of it as an unauthentic name. The increasing number of American Pagan publications sold in Britain by such

publishers as Llewellyn has however resulted in some British Pagans adopting the term.

Samhain

Samhain is the word for [November](#) in the [Irish language](#). The [Scottish Gaelic](#) spelling is *Samhainn* or *Samhuinn* (for the feast), or *an t-Samhain* (for the month). The Festival of Samhain is a celebration of the end of the harvest season in [Gaelic culture](#), and is generally regarded as 'The Celtic New Year'.

The same word was used for a month in the ancient [Celtic calendar](#), in particular the first three nights of this month, with the festival marking the end of the [summer season](#) and the end of the harvest. A modernized version of this festival continues today in some of the traditions of the Catholic [All Souls' Day](#), the secular [Halloween](#), and in folk practices of Samhain itself in the [Celtic Nations](#) and the [Irish](#) and [Scottish diasporas](#). The festival is also now observed in a variety of forms by types of [Neopagans](#).

The [Gaulish](#) calendar may have divided the [year](#) into two halves, the 'dark' half, beginning with the month *Samonios* (the October/November [lunation](#)), and the 'light half', beginning with the month *Giamonios* (the April/May lunation). The entire year appears to have been considered as beginning with the 'dark' half, so that the beginning of *Samonios* may be considered the Celtic New Year's day.

All months began at full moon, and the celebration of New Year took place during the 'three nights of *Samonios*' the full moon nearest the midpoint between the [autumnal equinox](#) and the [winter solstice](#). The full moons marking the middle of each half-year may also have been specific festivals.

Note that the seasons are not oriented at the solar year, viz. [solstice](#) and [equinox](#), so that the mid-summer festival would be considerably later than summer solstice, around [1 August](#) (Lughnasadh). It appears that the calendar was designed to align the lunations with the agricultural cycle of vegetation, and that the exact astronomical position of the Sun at that time was less important.

In medieval Ireland, Samhain remained the principal festival, celebrated with a great assembly at the royal court in [Tara](#), lasting for three days, consistent with the Gaulish testimony.

The [Ulster Cycle](#) is peppered with references to Samhain. Many of the adventures and campaigns undertaken by the characters therein begin at the Samhain Night feast.

The Samhain celebrations have survived in several guises as a festival dedicated to the harvest and the dead. In Ireland and Scotland, the [Féile na Marbh](#), the 'festival of the dead' took place on Samhain.

The night of Samhain, in Irish, *Oíche Shamhna* and Scots Gaelic, *Oidhche Shamhna*, is one of the principal [festivals](#) of the Celtic calendar, and falls on the [31st of October](#). It represents the final [harvest](#). In modern Ireland and Scotland, the name by which Halloween is known in the Gaelic language is still *Oíche/Oidhche Shamhna*. It is still the custom in some areas to set a place for the dead at the Samhain feast, and to tell tales of the ancestors on that night.

Traditionally, Samhain was time to take stock of the herds and grain supplies, and decide which animals would need to be slaughtered in order for the people and livestock to survive the winter. This custom is still observed by many who farm and raise livestock.

[Bonfires](#) played a large part in the festivities celebrated down through the last several centuries, and up through the present day in some rural areas of the [Celtic nations](#) and the [diaspora](#). Villagers were said to have cast the [bones](#) of the slaughtered [cattle](#) upon the flames. Samhain was the traditional time for slaughter, for preparing stores of meat and grain to last through the coming winter.

The word 'bonfire', or 'bonefire' is a direct translation of the Gaelic *tine cnámh*. With the bonfire ablaze, the villagers extinguished all other fires. Each family then solemnly lit its hearth from the common flame, thus bonding the families of the village together. Often two bonfires would be built side by side, and the people would walk between the fires as a ritual of purification.

Divination, usually involving apples and nuts, is a common folkloric practice that has also survived in rural areas. The most common uses were to determine the identity of one's future spouse, the location of one's future home, and how many children a person might have.

In parts of western [Brittany](#), Samhain is still heralded by the baking of kornigou, cakes baked in the shape of [antlers](#) to commemorate the [god](#) of winter shedding his '[cuckold](#)' horns as he returns to his kingdom in the [Otherworld](#). The [Romans](#) identified Samhain with their own feast of the dead, the [Lemuria](#). This, however, was observed in the days leading up to May 13. With [Christianization](#), the festival in November (not the Roman festival in May) became [All Hallows' Day](#) on [November 1st](#) followed by [All Souls' Day](#), on [November 2nd](#). Over time, the night of [October 31](#) came to be called All Hallow's Eve, and the remnants festival dedicated to the dead eventually morphed into the [secular holiday](#) known as [Halloween](#).

The [Irish](#) word *Samhain* is derived from the [Old Irish](#) *samain*, *samuin*, or *samfuin*, all referring to [1 November](#) and the festival and royal assembly held on

that date in medieval Ireland (*oenaig na samna*: 'samhain assembly'). Its meaning is glossed as 'summer's end', and the frequent spelling with *f* suggests analysis by [popular etymology](#) as *sam* ('summer') and *fuin* ('sunset', 'end').

Bealtaine, *Lúnasa* and *Samhain* are still today the names of the months of May, August and November in the [Irish language](#). Similarly, *Lúnasdal* and *Samhain* are the modern [Scots Gaelic](#) names for August and November.

Popular and scholarly literature over the last century has given birth to the near-universal assumption that Samhain was the 'Celtic New Year'. Some historians have begun to question this belief. Historian [Ronald Hutton](#) writes that there are no references earlier than the 18th century, in either church or civic records, which attest to this usage. Although it may be correct to refer to Samhain as 'Summer's End', this point of descent into the year's darkness may need better proof for us to cite this 'end' as also being a definitive 'beginning'. Whether or not the ancient Celts saw Samhain as the beginning of the year, or just one turning point among others in the cycle of the seasons, Samhain is still largely regarded as the Celtic New Year in the living Celtic cultures, both in the [Six Celtic Nations](#) and the [diaspora](#).

Samhain is observed by various [Neopagans](#) in various ways. As forms of Neopaganism can be quite different and have very different origins, these representations can vary considerably despite the shared name. Some Neopagans have elaborate rituals to honor the dead, and the deities who are associated with the dead in their particular culture or tradition. Some celebrate in a manner as close as possible to how the Ancient Celts and Living Celtic cultures have maintained the traditions, while others observe the holiday with rituals culled from numerous other unrelated sources, Celtic culture being only one of the sources used.

[Celtic Reconstructionist Pagans](#) tend to celebrate Samhain on the date of first frost, or when the last of the harvest is in and the ground is dry enough to have a bonfire. Like other [Reconstructionist](#) traditions, Celtic Reconstructionists place emphasis on historical accuracy, and base their celebrations and rituals on traditional lore from the living Celtic cultures, as well as research into the older beliefs of the [polytheistic](#) Celts.

According to Celtic lore, Samhain is a time when the boundaries between the world of the living and the world of the dead become thinner, at times even fading away completely, allowing spirits and other supernatural entities to pass between the worlds to socialize with humans. It is the time of the year when ancestors and other departed souls are especially honored. Often a meal will be prepared of favorite foods of the family's and community's beloved dead, a place set for them at the table, and traditional songs, poetry and dances performed to entertain them. A door or window may be opened to the west and the beloved dead specifically invited to attend. Many leave a candle or other light burning in

a western window to guide the dead home. Divination for the coming year is often done, whether in all solemnity or as games for the children. The more mystically inclined may also see this as a time for deeply communing with the deities, especially those whom the lore mentions as being particularly connected with this festival.

Samhain is one of the eight annual holidays, often referred to as '[Sabbats](#)', observed as part of the [Wiccan Wheel of the Year](#). It is considered by most Wiccans to be the most important of the four 'greater Sabbats'. Its date is not universally agreed upon. It is generally observed on October 31 in the Northern Hemisphere. Samhain is considered by most Wiccans as a celebration of death and of the dead, and it often involves paying respect to ancestors, family members, elders of the faith, friends, pets and other loved ones who have died. In some rituals the spirits of the departed are invited to attend the festivities. It is seen as a festival of darkness and death, which is balanced at the opposite point of the wheel by the spring festival of [Beltane](#), which Wiccans celebrate as a festival of life and fertility. In many Wiccan circles, Samhain is also commemorated as the death of the God.

Yule

Yule is a [winter festival](#) celebrated in Northern Europe since ancient times. In pre-Christian times, [Anglo-Saxon](#), [Scandinavian](#) and [Germanic pagans](#) celebrated Yule in late December or early January on a date determined by a lunar calendar. With the coming of [Christianity](#) and the adoption of the [Julian calendar](#), Yule was placed on December 25 in order to correspond with [Christmas](#). In [Denmark](#), [Norway](#) and [Sweden](#) the term *jul* is the most common way to refer to the celebration, including among [Christians](#). In [Finland](#), Christmas is called *joulu*, in [Estonia](#) *jõulud*, and in [Iceland](#) and the [Faroe Islands](#) *jól*.

Yule is an important festival for modern [Wiccans](#) and other [Neopagans](#), who observe the holiday on the [winter solstice](#) (December 21 or 22 in the Northern Hemisphere, June 20 or 21 in the Southern Hemisphere).

Of the contested origin of *Jól*, one popular connection is to [Old Norse](#) *hjól*, [wheel](#), to identify the moment when the wheel of the year is at its low point, ready to rise again. Linguists suggest that *Jól* has been inherited by [Germanic languages](#) from a [pre-Indo-European](#) substrate language and either borrowed into [Old English](#) from Old Norse or directly inherited from [Proto-Germanic](#).

In the [Scandinavian](#) Germanic languages, the term *Jul* covers both *Yule* and *Christmas*, and is also occasionally used to denote other holidays in December, *e.g.*, "jødisk jul" or "judisk jul" (tr. "Jewish Yule") for [Hanukkah](#). The word "jul" has also been borrowed into the neighboring [Finnic](#) languages, most notably to [Finnish](#) and [Estonian](#) (where it has been modified to "*joulu*" and

"*jōul*", respectively, and denotes Christmas in modern usage), although the Finnic languages have a linguistic origin different from Germanic languages. In Old English, *geóla* originally referred to the month of December; although the ancient [Anglo-Saxon calendar](#) had two "tides" of 60 day periods: "Litha Tide", roughly equivalent to modern June and July, and "Giuli Tide", being essentially December and January (the remaining months of the year were lunar, 29 day periods--the New Year began with the second half of that tide, also known as "Wulfmonath"). There was also a period of time, twelve days, intercalary between the two halves the which becoming the traditional Twelve Days of Christmas. The definition later narrowed to mean Christmas day only.

Yule celebrations at the winter solstice predate the conversion to [Christianity](#). It was, in pre-conversion times, the name of a feast celebrated by sacrifice on mid-winter night of January 12th according to the Norwegian historian Olav Bø. Though there are numerous references to Yule in the [Icelandic sagas](#), there are few accounts of how Yule was actually celebrated, beyond the fact that it was a time for feasting. According to [Adam of Bremen](#), the Swedish kings sacrificed male slaves every ninth year during the Yule sacrifices at the [Temple at Uppsala](#). 'Yule-Joy', with dancing, continued through the [Middle Ages](#) in Iceland, but was frowned upon when the [Reformation](#) arrived. The custom of ritually slaughtering a boar on Yule survives in the modern tradition of the [Christmas ham](#) and the [Boar's Head Carol](#).

The confraternities of artisans of the 9th century, which developed into the medieval [guilds](#), were denounced by Catholic clergy for their "conjurations" when they swore to support one another in coming adversity and in business ventures.

Many of the symbols and motifs associated with the modern holiday of [Christmas](#) are derived from traditional [pagan](#) northern European Yule celebrations. The burning of the [Yule log](#), the decorating of [Christmas trees](#), the eating of [ham](#), the hanging of boughs, [holly](#), [mistletoe](#), etc. are all historically practices associated with Yule. When the [Christianization](#) of the Germanic peoples began, [missionaries](#) found it convenient to provide a Christian reinterpretation of popular pagan holidays such as Yule and allow the celebrations themselves to go on largely unchanged, versus trying to confront and suppress them. The [Scandinavian](#) tradition of slaughtering a pig at Christmas is probably salient evidence of this. The tradition is thought to be derived from the sacrifice of boars to the god [Freyr](#) at the Yule celebrations. [Halloween](#) and [Easter](#) are likewise assimilated from northern European pagan festivals.

In Germanic Neopagan sects, Yule is celebrated with gatherings that often involve a meal and gift giving. Further attempts at reconstruction of surviving accounts of historical celebrations are often made, a hallmark being variations of the traditional. However it has been pointed out that this is not really reconstruction as these traditions never died out - they have merely removed the superficial Christian elements from the celebrations blot.

Groups such as Asatru Assembly in the United States recognize the celebration as lasting for 12 days, beginning on the date of the winter solstice.

Wiccan based sects favor a plethora of sources on winter solstice holidays to recreate a type of "Yule" holiday. While the name "Yule" is used, it is not an absolute reconstruction of the original holiday. Wreaths, Yule logs, decoration of trees, decorating with mistletoe, holly, and ivy, exchanges of presents, and even wassailing are incorporated and regarded as sacred. The return of the Sun as Frey is commemorated in some groups. However, due to the eclectic nature of modern Wicca, many solstice narratives from outside mythologies are incorporated or even substituted.

In some Wiccan sects (e.g., the Farrars) the holiday is observed in a manner that commemorates the death of the Holly King identified with the wren bird (symbolizing the old year and the shortened sun) at the hands of his son and successor, the robin redbreast Oak King (the new year and the new sun that begins to grow). In most Wiccan sects, this holiday is also celebrated as the rebirth of the Great God, who is viewed as the newborn solstice sun.



30. Some Gods and Goddesses of The Old Way

Celtic

ANGUS OF THE BRUGH God of youth, son of the Dagda. Counterpart of Cupid.

ARIANRHOD "Silver Wheel," "High Fruitful Mother." One of the Three Virgins of Britain, her palace is Caer Arianrhod, the Celtic name for the Aurora Borealis.

BADB A goddess of war. One of a triad of war goddesses known collectively as the Morrigan. Bird shaped and crimson mouthed, Badb uses her magic to decide battles. Badb lusts after men and is often seen at fords washing the armor and weapons of men about to die in combat.

BRIGHID / BRIGIT. Goddess of healing and craftsmanship, especially metalwork. Also a patron of learning and poetry. In Wales she is Caridwen, who possesses the cauldron of knowledge and inspiration. Became a Christian saint.

CARIDWEN / HEN WEN / BRIGHID (Wales). "White Grain," "Old White One." Corn goddess. Mother of Taliesen, greatest and wisest of all the bards, and therefore a patron of poets. The "white goddess" of Robert Graves. Caridwen lives among the stars in the land of Caer Sidi. Caridwen is connected with wolves, and some claim her cult dates to the neolithic era.

CERNUNNOS Horned god of virility. Cernunnos wears the torc (neck-ring) and is ever in the company of a ram-headed serpent and a stag. Extremely popular among the Celts, the Druids encouraged the worship of Cernunnos, attempting to replace the plethora of local deities and spirits with a national religion.

DAGDA Earth and father god. Dagda possesses a bottomless cauldron of plenty and rules the seasons with the music of his harp. On the day of the New Year, Dagda mates with the raven goddess of the Morrigan who while making love straddles a river with one foot on each bank. A slightly comical figure.

DANU Mother goddess, an aspect of the Great Mother. Another of a triad of war goddesses known collectively as the Morrigan. Connected with the moon goddess Aine of Knockaine, who protects crops and cattle. Most importantly, the mother of the Tuatha de' Danann, the tribe of the gods.

DIS PATER Originally a god of death and the underworld, later the chief god of the Gauls. The Gauls believed, as their Druids taught, that Dis Pater is the ancestor of all the Gauls.

DONN Irish counterpart to Dis Pater. Donn sends storms and wrecks ships, but he protects crops and cattle as well. Donn's descendents come to his island after death.

EPONA Horse goddess. Usually portrayed as riding a mare, sometimes with a foal. Roman legionaires, deeply impressed with Celtic horsemanship, took up the worship of Epona themselves and eventually imported her cult to Rome itself.

GOVANNON The smith god. The weapons Govannon makes are unailing in their aim and deadliness, the armor unailing in its protection. Also a healer. Those who attend the feast of Govannon and drink of the god's sacred cup need no longer fear old age and infirmity.

LUG / LUGH A sun god and a hero god, young, strong, radiant with hair of gold, master of all arts, skills and crafts. One day Lug arrived at the court of the Dagda and demanded to be admitted to the company of the gods. The gatekeeper asked him what he could do. For every skill or art Lug named, the gatekeeper replied that there was already one among the company who had mastered it. Lug at last pointed out that they had no one who had mastered them all, and so gained a place among the deities, eventually leading them to victory in the second battle of Moytura against the Formorian invaders. The Romans identified Lug with Mercury. The most popular and widely worshipped of the Celtic gods, Lug's name in its various forms was taken by the cities of Lyons, Loudun, Laon, Leon, Lieden, Leignitz, Carlisle and Vienna.

MACHA "Crow." The third of the triad of war goddesses known as the Morrigan, Macha feeds on the heads of slain enemies. Macha often dominates her male lovers through cunning or simple brute strength.

MEDB "Drunk Woman." A goddess of war, not one of the Morrigan. Where the Morrigan use magic, Medb wields a weapon herself. The sight of Medb blinds enemies, and she runs faster than the fastest horse. A bawdy girl, Medb needs thirty men a day to satisfy her sexual appetite.

MORRIGAN, THE A war goddess, forerunner of the Arthurian Morgan La Fey. Like Odin, fickle and unfaithful, not to be trusted. A hag with a demonic laugh, the Morrigan appears as a grotesque apparition to men about to die in battle. Her name is also used for a triad of war goddesses, who are often thought of as different aspects of the Morrigan.

NUADHU / NUD / NODENS / LUD. "Nuadhu of the silver arm." God of healing and water; his name suggests "wealth-bringer" and "cloud-maker." At the first battle of Moytura, Nuadhu lost an arm, and Dian Cecht replaced it with a new one made out of silver. Because of this, Nuadhu was obliged to turn leadership of the Tuatha de' Dannan over to Lug. People came to be healed at

Nuadhu's temple at Lydney, and small votive limbs made of silver have been found there.

OGMIOS also OGMIA "Sun Face." A hero god like Hercules, a god of eloquence, language, genius. Generally portrayed as an old man dressed in a lion skin. From his tongue hang fine gold chains attached to the ears of his eager followers.

SUCELLUS Guardian of forests, patron of agriculture. His consort is Nantosvelta, whose name suggests brooks and streams. Sometimes considered synonymous with Cernunnos or Daghdha.

TUATHA DE' DANANN The divine tribes and people descended from the goddess Danu. Skilled in druidry and magic, the Tuatha de' Danann possess four talismans of great power: the stone of Fal which shrieked under the true heir to the throne; the spear of Lug which made victory certain; the sword of Nuadhu which slays all enemies; and the ever full cauldron of Daghdha from which no man ever goes away hungry.

Egypt

AMMON / AMON / AMUN / AMEN. "Hidden." King of the gods of Egypt. Patron of the Pharaohs. Originally a god of fertility, a local deity of Memphis. Ammon became linked with the sun god Ra through the royal family, becoming Ammon-Ra.

ANUBIS. The jackal-headed god. Anubis can foresee a mortal's destiny and is associated with magic and divination. Anubis supervises the weighing of the soul when the departed are brought to the hall of the dead.

ASTARTE. The Assyro-Babylonian goddess Ishtar, inducted into the Egyptian pantheon and made a daughter of Ammon-Ra. Sometimes identified with Isis.

ATUM. The first of the gods, the self-created. By sheer will, Atum formed himself out of the stagnant waters of Nun. Atum was hermaphroditic (like the Indian Ardhanara). The Memphis cosmology saw Atum (along with Nun, Shu, and Tefnut) as manifestations of Ptah.

BAST / BASTET. Cat-headed goddess, local deity of the Nile Delta region (Lower Egypt.) Goddess of music and dancing. Cats were sacred to Bast as a symbol of animal passion. Bast's devotees celebrated their lady with processions of flower-laden barges and orgiastic ceremonies.

HATHOR. A sky goddess, often seen as a woman with cow's horns between which is a Solar disc; otherwise portrayed as simply a cow. Mother and wife of Ra. Hathor relates to beauty, love and marriage, and watches over childbirth. Hathor is also, paradoxically, a goddess of death and offers guidance to the recently deceased as they pass into the Otherworld.

HORUS. Falcon-headed, heroic god of many aspects:

Horus the Elder, a sky god whose eyes are the sun and the moon, continually at war with Set, the god of evil;

Horus of the Horizon, symbolized by the rising and setting sun;

Horus the Child, whose frequent depictions as a baby at the breast of his mother Isis influenced Christian images of the Madonna and the Christ child;

Horus, son of Isis, avenger of Osiris.

ISIS. Wife and sister of Osiris. Goddess of domestic life rather than of the priestly bureaucracy. After the 26th Dynasty, Isis is increasingly portrayed as a nursing mother, and her sect eventually spread throughout the Roman empire.

MAAT. Goddess of truth and justice. Her symbol is the feather and balance.

MIN. A god of fertility and sexual potency. An ancient god of pre-dynastic origins. His symbol is the thunderbolt. Orgiastic festivals were held in his honor.

NUN. God of the primal waters. Nun was a mass of stagnant water which filled all the universe.

OSIRIS. At first the god of corn; later the god of the dead. Osiris brought civilization to the Egyptians, teaching them the uses of corn and wine, weaving, sculpture, religion, music and law. Set slew him and dismembered the body; but Osiris's consort, Isis, reassembled the body and brought him back to life. Osiris then retired to the underworld. Osiris is the god of the Nile which rises and falls every year; the god of corn and the vine, which flourish, die, and flourish once more; and the god of the rising and setting sun.

PTAH. The creator god, the artificer. The source of manifest creation in the Memphis cosmology. God of artisans and artists, designers, builders, architects, masons, metal workers. Ptah's consort is Sekhmut, goddess of war.

RA. God of the sun, sometimes identified with Atum. A creator of mankind.

SEKHMUT. Goddess of war and battles, consort of Ptah. Hathor took Sekhmut's shape when she made war on men. Sekhmut is usually portrayed as a woman with the head of a lioness, sometimes brandishing a knife in an upraised hand.

SET. The god of evil, of drought, of destruction, thunder and storm. Set tore himself from his mother's womb in his hurry to be born. Every month Set attacks and devours the moon, the sanctuary of Osiris and the gathering place of the souls of the recently dead.

THOTH. "Thrice Greatest." God of wisdom, music, magic, medicine, astronomy, geometry, surveying, art and writing. Historian, scribe and judge. Thoth's priests claimed Thoth was the deity who created everything from sound. It was said that Thoth wrote books in which he set forth a fabulous knowledge of magic and incantation, and then concealed them in a crypt.

Greece

ADONIS. Central figure of a widespread fertility cult, god of vegetation and rebirth. Linked with Tammuz, the Assyro-Babylonian god of death/resurrection. Adonis is the Greek version of the Phoenician term Adon, which means "Lord," and is seen in Hebrew as *Adonai*.

APHRODITE. Goddess of fertility, love and beauty, born from the sea-foam after Zeus killed Uranus and threw his genitalia into the ocean. As Aphrodite stepped from the ocean, flowers grew where her feet touched the earth. Related to Ishtar and Astarte. Aphrodite is a many-faceted deity with many names.

APOLLO. The god of light, prophecy and divine music, medicine, flocks and herds, the divine archer. After Zeus and Athene, the greatest of the Gods. Wise, beautiful, all-knowing, ever young. Apollo urges forgiveness to all offenses, even the blackest of crimes, so long as the offender was truly penitent. Apollo's most important place of worship was the famous temple and oracle at Delphi. Often portrayed wielding bow and lyre, a gift from the Hermes. Twin of Artemis.

ARES. God of war and strife, but seen as excessively spiteful and bloodthirsty, to the Greeks he was more like Set, the chaotic fighter. Ares was the first god to be placed on trial for murder, and the place in Athens where he was supposed to be tried was called the Aeropagus, the Hill of Ares. By custom trials for murder were held at the Aeropagus.

ARTEMIS. Fertility goddess, patron of maidens, goddess of childbirth. Identified with the Moon, as her brother Apollo is identified with the sun. The Virgin Huntress. Usually benevolent, but stern and demanding, dangerous to cross. Artemis lived in Arcadia with a band of nymphs subject to her strict discipline; those who dallied with men, as did Callisto, might be shot down with an arrow or otherwise punished. No man or god ever gained the love of Artemis.

ASCLEPIUS. God of medicine and healing, son of Apollo. Originally a mortal. So great was Asclepius' skill that he could revive the dead. Zeus killed Asclepius after Hades complained that he was being cheated of his lawful due, but Asclepius' virtues and good deeds won him a place among the gods. Those who wished a cure of Asclepius would sleep in his temple, where he would appear to them in a dream and advise them. Snakes are his symbol and were allowed to wander freely in his temple at Epidaurus. This is carried over to this day in the symbol of medicine, two intertwined snakes around a staff.

ATHENE / MINERVA. Goddess of wisdom, of architects and sculptors, of weavers, of oxen and horses. A goddess of war. Like Artemis, an eternal virgin. Often associated with birds, particularly the owl. Athene taught men to tame horses and invented the potter's wheel. Her city is Athens, which she won in a contest with Poseidon.

CHARON. The ferryman who carries dead souls across the river Styx to Hades.

CRONUS. Chief of the Titans, the race of giants who preceded the Olympian gods. In very ancient times, Cronus was probably a corn god. Told that he would be overthrown by one of his own sons, Cronus devoured them all as they were born until his wife Rhea deceived him to save Zeus. Wrapping a stone in swaddling clothes, Rhea gave the stone to Cronus and spirited Zeus away to a hiding place. After defeating Cronus, Zeus imprisoned him and the rest of the Titans, thus beginning the age of the Olympian gods.

DEMETER / CERES. Goddess of grain and the fruitful earth. An earth mother who was certainly one of the oldest of the gods. Demeter's immensely popular festivals, held twice a year at Eleusis, were so highly revered that no initiate was ever known to break the vow of secrecy. Demeter gave the gift of grain to men and instituted the Eleusinian Mysteries, which celebrated the Lesser Mysteries in February of every year and the Greater Mysteries in September of every fifth year. The rites included processions, ritual cleansing and religious dramas.

DIONYSIUS. God of religious ecstasy and wine, accompanied always by satyrs and nymphs. The force of life in all growing things. Dionysius is the Greek form of Thracian and Phrygian deities of vegetation and fertility, who followers worked themselves into a frenzy and ritually tore apart their god in the form of a goat, a bull or a man. The cult survived the introduction of the Olympian gods and

proved so popular that it finally had to be accepted by the Dorian Greeks. In the dark age which followed the decline of the Myceneans, the cult of Dionysius spread rapidly, especially among women. His followers were known as maenads (mad women) and it was best not to be near when their frenzy came upon them. Animals, and sometimes people, were torn apart and sometimes eaten in the belief that they were devouring the god himself. Drunk, lawless and noisy, the followers of Dionysius were often unwelcome. His worshippers danced wildly, and his rites were designed to cleanse men of lowly irrational emotions and desires.

ERIS. The dark sister of Eros. Goddess of chaos and discord, Eris loves confusion and conflict. It was Eris who gave the goddesses the golden apple inscribed "To the Fairest," which set in motion the chain of events that led to the Trojan War.

EROS. God of love both heterosexual and homosexual, though his domain is not limited solely to sexual love and includes love in all its broadest senses. One of the oldest of the gods, the center of his worship was at Thespieae. The ancient Greeks feared Eros. Eros can cause havoc, and there is an air of maliciousness about him. Eros can drive men and women to noble self-sacrifice, but he can also torture them to madness and drive them to self-destruction.

GAIA. "Mother of all things." The Earth itself, mother of the Titans, the old gods. Usually represented as a giant woman. Before anything else existed, there was only Chaos (the Void, the Nothingness, the Emptiness) and the Earth. Gaia nurses the ill and watches over marriages. Gaia is an oracle as well, and the temple at Delphi was hers before it was Apollo's. The Greeks had no tales about Gaia, because she belonged to the distant past.

HADES / PLUTO. "The Unseen," "the Rich." God of wealth and the underworld. Hades is stern but just, and rejects all pleas for mercy, but he is in no sense evil or destructive. His realm is not a place of flames and torment, as is the Christian hell. Most dead souls dwell on the plain of Asphodel, where they wander aimlessly as mere shadows of their earthly selves. The blessed go to the Elysian Fields, a place of great joy and beauty, while the abominably wicked go to the dismal plain of Tartarus.

HECATE. Goddess of black magic and evil ghosts. Often portrayed with three faces: maiden, mother and crone. The poor and down trodden often turned to Hecate for protection or vengeance. Hecate defends children and appears with her dogs at crossroads and tombs.

HELIOS. God of the sun, the charioteer who drives the sun across the sky. From his great height, Helios sees everything and was often called upon to witness contracts and oaths. From the fifth century onward, Helios was considered identical with Apollo.

HEPHAESTUS / VULCAN. The lame blacksmith god, patron of craftsman and metalworkers, god of fire. The centers of his cult could be found wherever metalworkers congregated and near volcanos. Hephaestus was so ugly that his mother Hera kept him out of sight, and the other gods laughed at his lame gait. In revenge, Hephaestus tricked the gods into giving him Aphrodite for his wife, though he never succeeded in keeping her faithful.

HERA / JUNO. Wife of Zeus, queen of the gods. Zeus and Hera were on opposite sides during the Trojan War, and they squabble all the way through the Iliad. At first a sky goddess, Hera later became the embodiment of womanliness. Like Dionysius, Hera is a pre-Olympian deity whose cult was so strong that it had to be adopted by the Dorian Greeks. Hera was worshipped in high places, and her temples were built on mountain peaks. Her festival, held at Argos and called the Heraia, involved athletic contests.

HERMES / MERCURY. The messenger of the gods, the god of eloquence, the god of luck. God of travelers, merchants and athletes. Originally a pastoral and fertility god in Arcadia, in his oldest monuments Hermes is represented simply as a phallus. Easygoing, kind and obliging, Hermes is quite helpful to both gods and men, though he appears in some stories as a trickster. Hermes invented the lyre, which he gave to Apollo to get out of a mess he'd made by stealing Apollo's cattle. Hermes' image was often found at crossroads and junctions, and he is shown with winged sandals and a winged helmet.

HYPNOS. God of sleep. Brother of Thanatos (Death). Hypnos has power even over the gods.

IRIS. Goddess of the rainbow. Like Hermes, a messenger for the gods. The center of her cult was at Delos, and the proper offerings to her were dried figs and honeycakes.

MOROS. God of destiny. Dark, unknowable, all powerful. Even the gods are subject to Moros.

MORPHEUS. God of dreams. His name is the root word of "morphine."

NEMESIS. Goddess of destiny and inevitability, the repayment of sin and crime.

NIKE / VICTORIA. Goddess of victory. Portrayed as a winged maiden holding high a wreath of bay leaves, the victor's laurel. Her most famous temple was in Athens.

OCEANUS. Ancient god of the oceans, eventually displaced by Poseidon. With his sister, Tethys, he had six thousand children, half of them sea spirits, the other half river spirits.

PAN. "The Pasturer," "the Feeder of Flocks." God of herds, fertility and male sexuality. Pan has the horns and legs of a goat and plays a syrinx, a pipe with seven reeds. An ancient god, he has no moral or social aspect whatsoever, and is simply the embodiment of pure, basic instinct. Some said that Pan taught Apollo the art of prophecy. Pan especially loves mountains and wild country. Pan has a dark aspect as well, causing men and animals to go suddenly mad with terror in distant, lonely places. His name is the root word of "panic."

PERSEPHONE / KORE. "Maiden." Daughter of Demeter, wife of Hades. Hades kidnapped Persephone and took her to the underworld to be his queen. When Demeter heard, she wandered the earth in mourning, abandoning her responsibilities, and the earth grew gray and barren. The growing famine forced Zeus to demand that Hades return Persephone to the surface world. But Persephone had eaten part of a pomegranate, and eating of the food of the dead bound her to their world. Zeus and Hades struck a bargain -- Persephone would spend seven months a year in the world of the living and five in the world of the dead. When Persephone is in the world, her mother Demeter is content, and the world blooms and lives. When she is in the underworld, Demeter mourns, the world languishes, and we have winter.

POSEIDON. God of the sea and earthquakes. Horses and bulls are sacred to him. Originally the god of earth tremors, of vegetation and fecundity, Poseidon fought for the Olympians against the Titans, and his reward after the victory was dominion over the seas, lakes and rivers. Poseidon's fits of rage manifest as storms, and seamen dread his anger. Bulls were thrown into the sea as sacrifices to Poseidon. His amorous adventures played an important role in Greek mythology, and he loved men no less than women.

THANATOS. God of death. Sometimes portrayed as a winged spirit, at other times as a man robed in black armed with a sword.

URANUS. Heaven personified. The son born to Gaia when she first emerged from Chaos. Uranus' rain made Gaia fruitful, and she brought forth the Titans. Jealous of his children, Uranus confined them to the earth, and Gaia conspired with Cronus, the boldest of her children, to overthrow him. Cronus castrated Uranus with a sickle, only to be overthrown by Zeus in his turn.

ZEUS / JUPITER. "Cloud Gatherer." The ruler of the Olympian gods, god of the sky, thunder, and lightning, the upholder of custom and tradition. Zeus had many names:

Soter, father and saviour of mankind;
Herkeios, guardian of the home;
Xenios, keeper of the rules of hospitality;
Ktesios, protector of property;
Gamelios, god of marriage;
Zeus Chronius, god of the earth and fertility;
Zeus Eluetherious, protector of freedom;
Zeus Polieus, god of the civic virtues.

Mesopotamia

(Mesopotamia literally means “between the rivers,” referring to the Tigris and Euphrates rivers. This region included a succession of different cultures over the millennia, including the Sumerian, the Assyrian, and the Babylonian.)

ANU. God of the sky, source of Sun and Rain. Lord of all, the fountainhead of order in both natural and supernatural worlds. The stars are his warriors, the Milky Way his personal highway. Anu dwells exclusively in the celestial heaven. Unapproachable, remote and otherworldly, he cares little about men and seldom intervenes in their affairs.

APSU. The Abyss. The waters upon which the earth floats. When the gods were first created, their noise disturbed Apsu, who complained to his mother, the great dragon Tiamat. Tiamat made war on the gods and was slain by Marduk.

ANSHAR. Father of Anu and all the other gods. His consort is his sister, Kishu. Anshar is the male principle, Kishu the female principle. Anshar is the sky, Kishu the earth. Anshar led the gods in the war against Tiamat.

EA / ENKI. "Lord of the Sacred Eye." God of water, supreme god of magic and wisdom, patron of the arts. An oracle. Ea is the god of fresh waters. Ea is portrayed as a goat with a fish's tail or a human with water flowing from his shoulders. Mating with Ninhursag ("Lady Mountain") he created the plants and gave men agriculture.

ENLIL. The god of earth and wind. The master of men's fates. The god who dries up the flood waters after the Tigris and Euphrates have overflowed their banks; who brings rain; who fills the sails of ships and boats; who fertilizes the palm blossoms. The god who struggles against the suffering of the world. Enlil's power moves all; he is the active principle which drives the earth. Enlil sent the flood which destroyed all mankind except Utnapishtim and his family. Enlil can be found in the howling storm and the ruins and ashes of war.

ERESHKIGAL. Goddess of the underworld, consort of Nergal. A dark aspect of Ishtar. When Ishtar descended into the underworld to save Tammuz, Ereshkigal tricked her into leaving some part of her clothing or insignias at each of the underworld's seven gates as she passed through them. Standing naked at the seventh gate, Ishtar threw herself on Ereshkigal; but without her magickal garments she was powerless. Ereshkigal confined Ishtar in the underworld until the wily Ea contrived her release with a trick.

GILGAMESH. A hero-god, part divine and part human. Undertaking many adventures, he sought and acquired immortality, only to realize its futility.

ISHTAR / INANNA / ASTARTE. Great mother goddess of fertility, the moon, war and battles. Reflected in Venus and symbolized by the lion. An Egyptian sculpture portrays her nude, standing on a lion, holding a lotus blossom in her right hand. Ishtar's worship involved phallic symbols, sacred whores and painted priests in women's clothing. At her shrine at Uruk the priestesses performed a sexual rite in her honor. A priestess played the goddess; the priest who played the god was slain.

KINGU. Tiamat's general in the war against the gods. Keeper of the tablets of destiny, which hold the divine plan for all the cosmos. Ninhursag used Kingu's blood to make the first man, and from this comes the demonic, rebellious aspect of human nature.

MARDUK. The great god of Babylon, King of Kings, Guardian of the Law, the Great Sorcerer, the Great Healer, slayer of Tiamat. Marduk is Order fighting against Chaos, the conflict from which all Creation emerges. Defeating Tiamat, Marduk brought order and life to the world. When the tablets of destiny were seized from Kingu, Marduk fastened to his own breast, and so brought control of the earth under the divine authority of the gods. The stele of Hammurabi shows Marduk on his throne with a horned headdress, giving Hammurabi his ring and sceptre.

NEBO. God of writing and speech, the speaker for the gods. He maintains records of men's deeds and produces them for judgment after death. His symbol is the stylus.

NERGAL. God of the underworld, destruction and plague, consort of Ereshkigal. Exiled from the heavens, he stormed the underworld with fourteen demons until Ereshkigal consented to marry him.

NINHURSAG. "Lady Mountain." An earth goddess. She molded the first man out of clay and brought him to life with the blood of Kingu.

SHAMASH / UTU. The sun. Son of the moon god Sin, brother and husband to Ishtar. The great god of justice. In Sumer, a god of divination. The enemy of darkness and all the evil darkness brings. Every morning, scorpion-men throw open the gates of his great palace, and Shamash mounts his chariot. He then crosses the sky from one horizon to the other, casting his rays upon the earth like a net, seeing all the evils and wrongs of the world. Entering the earth on the eastern horizon, Shamash travels through the underworld back to his palace. Shamash requires justice of earthly kings and champions their subjects, especially the poor.

SIN. The moon god. Wise and secretive, the enemy of all evil spirits. An old man with a long beard who flies through the sky in his sailboat every night.

TAMMUZ. God of the harvest. The god who dies and is reborn. The love of Ishtar killed him, and Ishtar fought Ereshkigal in the underworld to bring him back.

TIAMAT. Goddess of the primeval depths, the chaos from which Marduk formed the world. She took the form of a dragon and swam in the primal waters. Tiamat warred on the gods, spawning a brood of dragons, sphinxes, scorpion-men and other demons and monsters for her army. Marduk slew her, defeating her with magic and powerful winds. Splitting her in two, Marduk cast one half of Tiamat into the sky to form the heavens and the other he cast down to form the earth.

Norse

ANGRBODA. The giantess who mated with Loki to create Hel, Fenrir and the Midgard Serpent.

BALDER. A dying and resurrecting hero god. Fair haired, wise and well beloved. He will come again to rule after Ragnarok, the Twilight of the Old Gods.

BRAGI. God of poetry and eloquence, husband of Iduun. It is Bragi's duty to prepare Valhalla for new arrivals.

DONAR. German god of thunder and storms, forerunner of Thor. His symbol is the swastika. Oak trees are sacred to Donar, as they are to Jove.

FENRIR. A monstrous wolf conceived by Loki. Fenrir was raised in Asgard, the home of the gods, until he became so immense and ferocious that only the god Tyr was brave enough to feed him. Tyr bound Fenrir until the day of Ragnarok, when Fenrir will break loose to slay Odin.

FORSETI. God of justice, the great arbiter, the god who "stills all strife." Forseti dwells in a hall of gold and silver called Giltnir.

FREYR. "The god of the world," son of Njord, husband of Freyja. God of fertility, sunlight and rain, peace and contentment. Freyr and his sister/wife Freyja were of the Vanir, a family or race of gods which originally competed with the Aesir and later became allies.

FREYJA. Goddess of magic and death and sex, daughter of the shape-shifter Njord who often took the form of a falcon. Patroness of *seithr*, a practice in which a sorceress would enter a trance to foretell the future. The women who practiced *siethr*, who were known as the *Volva*, wandered freely about the country performing spellwork and prophesying. Freyja's worshippers involved orgiastic rites. Half of all those slain in battle belonged to Freyja, the other half belonging to Odin.

FRIGG. Fertility goddess, queen of Asgard, wife of Odin, mother of Balder.

HEIMDALL. The god who guards the Bifrost Rainbow Bridge, the entryway into Asgard, the gods' realm. He can see for immense distances, and his ear is so sensitive that he can hear the grass grow. On the day of Ragnarok, he will blow the great horn Gjallarhorn, and in the ensuing battle will slay Loki.

HEL. Ruler of Niflheim (Mist Land), goddess of death, daughter of Loki.

HODER. Blind god who will join with Balder in the recreated world after Ragnarok. Tricked by Loki into killing Balder with a sprig of mistletoe, he made up for his unwilling misdeed and is the god of seeing through or revealing deception.

LOKI. Trickster god, an untrustworthy master thief and bearer of chaos like the Egyptian Set. On the positive side he is charismatic and clever. He is also a metamorph (shapeshifter) who can change into various animal forms. As a trickster, he is a revealer of illusion and subverter of hubris and compacency.

MIDGARD SERPENT. The great snake which lies in the ocean and encircles the world (midgard), with its tail in its mouth. On the day of Ragnarok, the world

will disappear under the ocean's waters when the Midgard Serpent rises from the sea. Thor will kill the Midgard Serpent but will be killed by the Serpent's poison.

MIMIR. The guardian of a spring of wisdom at the root of Yggdrasill, the world tree which connects the lower and higher worlds and is the source of all life. Odin gave an eye to drink from that spring.

NJORD. The chief of the Vanir, who warred with the Aesir. Lord of the winds and of the sea, giver of wealth.

ODIN / WOTAN. Chief of the Aesir, ruler of the gods, who sacrificed one of his eyes in order to gain knowledge. On his shoulders perch two ravens: Hugin (thought) and Munin (memory) who act as his familiars, bringing him knowledge from all over the world. A masculine god of war, heroic death and magick. Often capricious in his favors, though often called upon to aid heroes in his service. Human sacrifices to him were hung on gallows, to imitate Odin's own self-crucifixion when he hung on an oak tree for nine nights to gain wisdom.

RAGNAROK. The Twilight of the Gods, the "Armageddon" at the end of the present cycle of time when the Gods will battle the Frost Giants, destroying the present world and setting the stage for a total rebirth.

THOR. God of thunder, order, and champion of the people; an occasional rival of Odin. Red-bearded and red-eyed, he wields the magickal tool *Mjolnir*, his hammer, and wears a magickal strength-giving belt and iron gloves. His symbol, the hammer, is still a frequent image for the whole of the Norse faith.

TYR / TIWAZ. One-handed sky and war god of the Germanic folk. Though his work was later taken over by Thor and Wotan, he remains a powerful force for order and justice. Tiwaz is also known as Irmin, and his sacred pillar *Irminsul* symbolically held up the cosmos, similar to a Tree of Life.

WELAND / VOLUNDR / WIELAND God of smiths and metal workers and the son of a giant. Weland has much in common with other smith gods such as Govannon, Hephaistos and Vulcan. Metalsmiths and other technical workers formed a sort of ancient guild or brotherhood similar to the Masons.

Roman

ATTIS. A vegetation god similar to Tammuz or Adonis, but derived from Persia. Attis' priests were eunuchs.

BELLONA. War goddess. Bellona's priests were recruited from the gladiators, and emissaries were received at her temple.

CYBELE. A healing goddess, mistress of fertility and nature, a protector in war. Shown accompanied by two lions. Cybele granted immortality to those who worshipped her. Cybele's priests danced wildly and mutilated themselves. Her festivals, held at the beginning of spring, were occasions for wild orgies.

FAUNUS. God of crops and herds. An oracle. Faunus' temple, the Lupercal, was supposed to have been the site where the she-wolf suckled Romulus and Remus. Goats and dogs were sacrificed at his festival, the Lupercalia.

FEBRUUS. The Etruscan god of the underworld, later associated with Dis Pater, the Latin equivalent of Hades. The month of the dead, February, is named after him.

FLORA. Goddess of flowers and blooming plants. Usually shown with a wreath of flowers in her hair. A favorite deity of courtesans, Flora's festivals were held in April and May.

FORTUNA. Goddess of fate and chance. Fortuna's statue was kept veiled, because she was ashamed of the capriciousness of her favors. Fortuna is represented by the sphere, the ship's rudder, the cornucopia, and the wheel. To this day, wheels of fortune can be found in casinos, and the wheel on the tenth card of the Major Arcana is Fortuna.

JANUS. Guardian of entrances and exits, the opener of all things who looks inward as well as outward, custodian of the universe. Janus' two-faced image was usually displayed over doorways and gates. Janus signifies both past and future wisdom. Janus is the god of beginnings, so the first month of each year, the first day of each month, and the first hour of each day are dedicated to him. Janus was the first god to be mentioned in prayers, even before Jupiter.

MARS. God of farming, war and springtime. Like the typical Roman citizen, Mars was first a farmer and then a soldier. The wolf, the oak and the woodpecker are sacred to Mars. Similar to but less chaotic than Ares.

MITHRAS. A dying and resurrecting savior god, imported from Persia. Strong associations with the Sun. A strong competitor with Christianity during the waning years of the Empire. Symbolized by a bull.

QUIRINIAS. Originally a pre-Roman war god, elevated to official status by the Romans.

TELLUS MATER. An ancient earth goddess. One of the very oldest gods, dating back to the time before the Roman religion was formalized.

VESTA. "The Shining One," Goddess of domestic life and the hearth. Worshipped privately in the home and publicly in Vesta's temple. In the home, Vesta lived near the hearth and was offered food and drink at every meal. The Vestal Virgins served her, and (apart from mothers who were allowed to bring offerings during festivals) were the only ones allowed to enter her temple. The Vestal Virgins, chosen only from the nobility, tended a sacred fire which was the symbol of the hearth of the nation.

Slavic

BABA YAGA. Goddess of death and regeneration. Baba Yaga can appear as either an old crone or a beautiful young woman. Baba Yaga lives in darkness and is a cannibal, but she has the gift of prophecy.

BELOBOG / BELUN. The White God, the god of the day, the god of Heaven, the bringer of good luck, the god of heavenly light, the god of happiness and peace, the judge who rewards good and punishes evil. A wise old man with a long beard dressed in white.

CHERNOBOG. The Black God, the god of night, the god of Hell, the bringer of evil luck, the god of infernal darkness, the opposite of Belobog in every way. Chernobog and Belobog are personifications of opposing principles of good and evil, light and dark, chaos and order.

DAZHBOG. Sun god. Each morning Dazhbog mounts a diamond chariot and drives forth from his golden palace in the east, starting the day as a young man and ending the day as a dying old man. His attendants are two virgins, the morning and evening stars; a wise old counsellor, the moon; seven judges, the planets; and seven messengers, the comets. Dazhbog ages with the year and takes on a different aspect with each season.

DOMOVOI. The protector of the house. Every home had its own domovoe who dwelled behind the oven and who might abandon the house if he was not properly honored. The Domovois protected not only the human inhabitants of the house but their herds and household animals as well. In some areas the Slavs believed that prosperity and well-being could not exist in a new house until the head of the family died and became its guardian spirit.

KUPULA. A goddess of water, sorcery and herbal lore. Kuplula personifies the magickal power inherent in water, and Kupula's devotees worshipped her with ritual baths and offerings of flowers cast upon water. Since fire as well as water has powers of purification, her worshippers also danced around and leaped over huge bonfires. Frequently her effigy was burned or cast into pools of water. Kupula's cult preserved an extensive lore of magical plants and herbs which gave men the power to read minds, control evil spirits, find hidden treasures, and win the love of beautiful women.

MATI SYRA ZEMLIA. Moist Mother Earth, an earth goddess. The most ancient and possibly the most important of the Slavic gods. Ever fruitful and powerful, Mati Syra Zemlia was worshipped well into the twentieth century. Mother Earth was an oracle whom anyone could consult without any need for a priest or shaman as a go-between. The Slavs felt the profoundest respect for Mother Earth.

MOKOSH / MOKUSH. The goddess who both gives and takes life, the spinner of the thread of life, the giver of the water of life. Mokosh later became **PARASKEVA-PIATNITSA**, a goddess of spinning, water, fertility, health with marriage.

PERUN / PYERUN. "Lord of the Whole World." God of thunder, justice, and war, chief adversary of the Black God. Perun's weapons are thunderbolts. The Slavs made sacrifices of goats and bulls to Perun in a grove with an oak tree. With the coming of Christianity, Perun merged with St. Elijah, who is portrayed in icons flying across the sky in a chariot.

VED'MA. A demon goddess who flies over the clouds and mountains on a broom or rake. Ved'ma causes storms, keeps the water of life and death, and knows the magical properties of plants. Ved'ma can be young and beautiful or old and ugly as she pleases.

VELES / VOLOS. Veles was worshipped in two aspects. As Veles he is god of death and the underworld, god of music, and a sorcerer. As Volos he is god of cattle wealth and commerce.

ZORIA / ZARIA. The heavenly bride, goddess of beauty and morning.

Vedic

AGNI. The god of the sacred fire and also the fire itself; as such, he is also the messenger of the gods. Immortal, but ever-young as his fire is renewed every day. Represented as red and two-faced, with black eyes and hair, three legs and seven arms. Seven rays of light emanate from his body. Called the Minister of Sacrifice, the Invoker. Twin brother of Indra and second most important Vedic god.

ASHVINS. The twin horsemen, sons of Surya; they symbolize the light of dawn and sunset, appearing in a golden chariot and averting misfortune. They are the doctors of gods and patrons of Ayurvedic medicine.

DEVAS and ASURAS. The two “families” of deities, similar to the Norse asatru and vanir. Early on, the asuras are *not* demonic.

DYSAUS PITAR. “Sky Father.” Husband of Prithvi (Earth) and father of Agni (Fire) and Indra. Can appear as a red bull thunderously bellowing, or as a black horse bedecked with pearls (representing the sky with stars.) His name evolved into various god-names such as *zeus*, *theos*, *deus*, *deity*, etc.

INDRA. Powerful, heroic god, lord of weather and warfare. Chief of the pantheon of Vedic deities. He is fond of the sacred *soma* drink, and is known for smashing stone fortresses to liberate his friends. Not much worshipped in modern-day India, however; he was humiliated by Krishna in an old pro-Krishna story, showing the importance of the “new gods” in later times.

MARUTS / RUDRAS. A group of violent storm gods, up to sixty in number, sons of Rudra and attendants to Indra. Aggressive, armed with golden thunderbolts and driving golden chariots.

MITRA. Patron god of honesty, friendship, contracts, oaths and meetings. An important deity in the Rig Veda, closely connected with VARUNA. Part of a group of solar deities, the Adityas, keepers of order and law (*dharma*, divine order, originally known as *rta*). His name carried over to the Zoroastrians of Iran and later into the Roman Empire as MITHRA.

RUDRA. Literally, the “Howler.” God of the storm, wind, nature, hunting and death. Shoots arrows which cause disease. He may be an early incarnation of Siva, as “Rudra” is also one of Siva’s names.

SOMA. God of the sacred ritual drink of the same name. The soma was an important part of Vedic ritual, and many hymns exist to it; scholars today are still unsure exactly what plant or drink it represented. In Zoroastrianism, it is *Haoma*. The word means *pressed*, as in pressing stalks of a plant to get the juice out. Like the sacred *amrita* (nectar of the gods), which became in Greek *ambrosia*, it was the divine food/drink that gave the gods their power. A hymn reads, “We have drunk the Soma and become immortal, we have attained the

light, the Gods revealed.” Later became a moon god associated with Chandra, since the moon was the cup from which the gods drank the soma.

SURYA / SAVITUR. The personification of the Sun, chief solar deity and chief of the seven Adityas (solar gods.) Hair and arms of gold, with a chariot pulled by seven horses said to symbolize the seven chakras. Worshipped at dawn with the solar salutation (*Surya namaskara*), consisting of mantras and ten yogic postures. Also associated with the Gayatri Mantra.

VARUNA. God of the dark half of the sky, rain, and the celestial ocean; also keeper of the divine order (dharma) and the underworld. Also god of the “dark half” of the Sun (during its nightly course under the earth.)

VAYU / VATA / PRANA. The deity of wind, breath and life (in as much as the breath evidences life.) The word came into Latin as *vita* meaning “life.”

USHAS. The Dawn, the most prominent goddess of the Rig Veda. Beautiful and auspicious daughter of Dyaus.

YAMA / YAMARAJA. The first mortal who died and entered into the Otherworld, thus becoming Lord of Death and of the Dead. Depicted with green or red skin, red clothes, and riding a water buffalo; he holds a noose with which he pulls the spirit from the corpse. In Buddhism, he becomes a Judge of the Dead. Also found in Zoroastrian and other mythologies.

Appendix: History of Mountain Temple Center

By Petros Xristos

1. Prehistory of the Mountain

It has been suggested to several persons while visioning on the Astral Plane and higher Occult realms, and confirmed by archaeological findings, that the sacred space known to us today as "The Mountain" was utilized as an ancient Hohokam Indian sacred space. In this area of the Sonoran Desert that has now been swallowed up by the very recent growth of the city known to the white man as Phoenix (itself a Magickal term representing Resurrection and Continual Rebirth), just a few miles from The Mountain ancient Hohokam petroglyphs have been found dating to 1000 A.D. (visit the Deer Valley Rock Art Center to see them.) We all know that many ancient cultures utilized the high places available to them both for their spiritual astronomical observations and for ritual uses.

The Mountain is the remains of what once was a much larger rising of volcanic rock surrounded on all sides by a gently rolling valley, rocky and lightly covered with various types of desert brush. It is bounded both on the East and on the West by two much higher desert ranges that seem to function as etheric "wall" of protection, making the Mountain itself a well-guarded hub of pyramidal energy. What is most interesting to Magickians, and what was discovered by Mr. Crowley himself during his long residence here, is that both of these ranges (the Eastern and the Western) are cut out in the rough silouhettes of the God and the Goddess. The range to the East of the Mountain forms several gently rolling curvatures that, to those properly guided, form the outline of the breasts and "mound of Venus" of the ancient fertility Goddess. The Western range likewise makes an outline against the horizon of the God. In between them The Mountain itself sits like a Magickal Child of both. No doubt, such features would not have been overlooked by the spiritually attuned Hohokam.

2. Establishment and Growth of the Center

Mountain Temple Center is co-owned and co-operated by Michael J. Crowley and his wife Shari. Michael had been a student of the occult sciences for forty years and Shari for over twenty. The couple bought the property on the Mountain in July 1972. Originally the portion which is now the center itself consisted of a small single-story house, which was added to by the Crowley's in the 1980s to the point where today (2002) the Center is three stories with about 2,000 square feet of space.

The "discovery" of this sacred power site by Mr. Crowley is itself an intriguing magical tale and one only recently having come to light. It seems that in his early days as a motorcycle enthusiast and amateur aficionado of the occult, Crowley happened to ride into one of those "Psychic Consultation" shops that have always been ubiquitous in larger cities. This one happened to be in the rustic town of Guadalupe, Arizona, a small enclave of Yaqui Indians who had immigrated to the U.S. generations previously but who still maintained some aspects of their traditional life amidst the usual modern conveniences such as shops and gas stations. There, he was accosted by an old Mexican-Indian woman who immediately noticed his intense aura. Among other things that have not been publically revealed, she told him that it was his destiny to lead a "sacred place of magic on a hill." She prophesied that an owl would lead him to this place. Of course Mike, being a hard-headed biker at the time, was initially sceptical, as was his wife.

Weeks passed and Michael had all but forgotten about the old bruja's prophecy. And yet -- one hot summer evening while riding his Harley around northern Phoenix, he noticed a low-flying owl that seemed to keep a flight path almost parallel to his bike. Remembering the prediction, and more or less on a whim, he decided to follow the owl to see if it would actually lead him anywhere or if it would simply go out of sight. In fact, it shortly led him up a treacherous-looking incline on Lupine Avenue. Mike of course was an expert rider and had little difficulty riding up the slope, though the wheels kicked up a lot of dust and pebbles. The owl flew to the top of the hill and alighted on a power line, under which Mike finally brought his bike to a rest. From the top of the hill he could see a large swath of northern Phoenix and, in the setting sun, could detect the faintest of purple "auras" seeming to encircle the hill like a vortex. Somehow, he knew that *this* was the place the old witch predicted in the psychic reading. He made a note of the location and told his wife Shari about it that night; within a day or two the couple returned to the site and both agreed that it would be a perfect location for the new home they had been looking for. They were pleased to find that it was in fact for sale and at a very reasonable price.

That owl, or perhaps a descendent of it, can still be seen to this day (2003) in the vicinity of the Mountain, and has been known to occasionally alight on the rooftop or a nearby telephone pole, as if watching over the progress of Mr. Crowley and his magical endeavors. (The old Mexican seer, sadly, is long gone.)

When it was decided to open the Mountain for public events and ceremonies, the first tradition to be established was that of Gardnerian Wicca. Michael was an avid student of Gerald Gardner's pioneering work in 20th-century Witchcraft, and credits Gardner's classic *High Magick's Aid* with being one of his earliest introductions to the ancient Craft of Wicca. Michael was and remains, also, a student of the works of Janet and Stewart Farrar, with their emphasis on sex magick. In 1986 the Mountain hosted its first public Wiccan ceremony, in league with another local Coven.

The Gods must have smiled upon the fledgling efforts of Mike and Shari, for in January of 1987 Shari won a substantial amount of money in the Arizona Lottery. This gift from "on high" was used the best way possible, to finish the expansion of the Temple, so that the community could immediately benefit from this karmic largesse.

The Temple, in Phoenix, Arizona, sits atop a small mountain in the middle of the Phoenix Mountain Preserve, in the north-central part of the city. Like most of the hills in this desert city, it is rocky and nearly treeless save for a few small mesquite and sage bushes around the perimeter. The only animal life that can survive in the harsh climate tends to reflect the intensity of the Magick here -- scorpions, wild jackrabbits, and birds of prey (such as the owl that is occasionally seen perched on a nearby telephone pole and seems to return seasonally.) The Mountain is also surrounded by other mountains on top of which can be seen to those with a bit of subtle vision, see a goddess form on one side (the East) and a god form on the other (to the West.)

The Center opened itself more widely to the public in 1992 when it began to be publicized as a learning and study center, with a sizable non-lending research library. Today the library at the Temple is one of its most popular and talked-about features, as it seems to be one of the first things that visitors see upon walking through the sliding glass doors. Painstakingly assembled over a period of twenty years or more, the Library now consists of thousands of volumes of books, never yet counted, filling ceiling-high shelves all around the room. The collection covers all aspects of the occult arts and sciences, including astrology, numerology, mythology of various cultures and historical periods, Wicca, Masonic lore, Meditation and Spiritualism, New Age teachings and Healing, Rosicrucianism, and of course, the Golden Dawn. Mr. Crowley also has (as one would expect) a sizable collection of rare Crowley works (Aleister Crowley, that is). The library itself contains numerous out-of-print and hard to find editions of other works.

The center has a look of spontaneity and organic growth in its design; it has been converted from a private residence into a mixed public/private structure. The center is intimate in size, with an area on the first floor reserved for the permanent residents. The second floor has an office/computer room, conference room, and the excellent library already described. On the top floor two flights up, veiled for restricted access, is the most sacred ritual space in the Temple, used for higher-level Golden Dawn and other ceremonies. This sacred space has a porch which overlooks the outdoor space. This outdoor area consists of a magical working area in a thirty-nine foot perimeter circle, marked off by standing stones constructed to look like a miniature Stonehenge. It is large enough to accommodate upwards of fifty or more persons, and on at least one occasion there have been closer to a hundred present, during one of the major annual Pagan festivals.

The Center has other facilities which function both for entertainment or relaxation and also possess a spiritual purpose. For instance, it has a large hot tub which has become rather famous (or infamous!) in the community. While the hot tub can be a fun place for relaxing after a ritual, it is also used regularly for the purification of participants prior to certain ceremonies. Mike Crowley also uses it for practicing the technique of "rebirthing" on students who may be interested in this, where he guides the individual, floating in the water, into psychic or astral perceptions.

A small (three- to six-person) sweat lodge was recently completed (2002), handbuilt from cinder blocks on site by officials and students of the Temple. This new addition to the center will enable further exploration of higher states of spiritual consciousness and permit those who are interested in this method of self-development to go deeper into their psyches (with suitable guidance from trained mentors here.)

Mountain temple center has had its ups and downs, and has experienced a certain amount of gossip and backbiting from others in the Pagan community of Phoenix. This sort of thing is widespread among pagans and magickal groups all over, but the Center has attracted more than its share due to the controversial nature of Mike Crowley, not to mention Aleister Crowley. Mike has never claimed to be a "white lighter," and anyone who is familiar with the work of Aleister Crowley knows that Aleister was not exactly a "goody-two-shoe" character either. Oftentimes, Mike's upfront, free expression of sexuality (such as tantric magick and Gardnerian wicca) have caused some "puritanical pagans" to whine a little, and occasionally one may read a vague letter to the editor in some local pagan newspaper complaining about Mike or the Mountain, but without actually mentioning his name. Of course, those who are truly serious about magickal work and spiritual growth know better than to take this sort of stuff at face value. If anything, Mike has often said, it only increases his reputation in the community, and helps scare away the "wannabees" and undesirables.

3. The Farrars

In May of 1993 the Mountain welcomed the Farrars and Gavin Bone, who were visiting Phoenix on a lecture tour. While in Phoenix they all visited the Mountain, along with a number of other people from the local magical and pagan community. While at the Mountain the Farrars and Gavin enjoyed the hot tub along with a great number of the other guests all at the same time. The Farrars and Gavin blessed the circle and told Mike Crowley to be careful in utilizing the energies of sex or tantric magick.

4. Brief Interlude with the O.T.O.

Also in 1993 the Crowleys met with members of the Ordo Templi Orientis (O.T.O.) and became initiates in October of that year. On April 23, 1994 an official O.T.O. Camp named Mountain Camp was established. A "Camp" in O.T.O. terminology refers to an officially approved meeting place. Initially successful and popular, seeing a number of new initiates come through the doors, in July of 1996 the Camp was terminated by mutual agreement between Mr. Crowley and the O.T.O. At the time, the house was being used by other family members for non-O.T.O. gatherings and activities, and it was felt that the needed privacy could not be guaranteed. Also, Michael Crowley wished to focus his energies on what he felt was the more spiritually fruitful and legitimate order, namely the Golden Dawn, and felt the O.T.O. to be a distraction from this end. Time has shown this to be a wise decision, as seven years later, the Golden Dawn temple continues to thrive here at Mountain Center.

5. A.U.M.

The Mountain Center has always, thanks to Mike's insistence, been a place of study and learning, as the library can prove. In May 1994, Mr. Crowley (in league with Fra. Xristos) founded A.T.U.M., the Arizona Thelemic University of Magick, to teach willing students the basics of Aleister Crowley's philosophy. Its scope soon broadened to cover all forms of magick, spirituality and myth, and it's now known simply as the Arizona University of Magick (A.U.M.).

A.U.M. promotes talks and classes on all aspects of magickal theory and practice, including workshops and "hands-on" demonstrations of techniques and rituals. In the nine years since its founding, A.U.M. has welcomed many local (and a few visiting) lecturers and has provided dozens of classes and workshops on such topics as Astrology, Wicca, Norse Magick, Spiritualism, Herbs and Plants, and so on. Classes have been held in several local bookshops and halls, and are now primarily held in the Mountain's own library/conference room, or in the outdoor circle. A.U.M. offers non-accredited basic and advanced *Certificates in Esoteric Studies* and *Certificates in Magickal Studies*, as well as a Ministerial credential.

6. Golden Dawn

On December 4, 1994 there was established at Mountain Center a Golden Dawn Temple, chartered through The Hermetic Temple and Order of the Golden Dawn in association with a national foundation, though as of 2001 Mountain Temple became independent. This Temple has proven to be very successful and has initiated scores of candidates over the past nine years. The Temple maintains

a website and, with the help of Petros (an independent spiritual teacher who works with the Temple) serves initiates around the world through e-mail correspondence lessons and guidance. Mountain Temple G.D. currently has "long-distance" initiates in Brazil, South Africa, Canada, Germany, and elsewhere, as well as locally based.

7. Other visitors and Tirtha Maharaj

In addition to Janet and Stewart Farrar, Mountain Center has hosted other bright lights of occultism and esoteric spirituality. These include Lon Milo DuQuette and, in 1999, a Hindu holy man by the name of Srila Bhakti Ballabh Tirtha Maharaj, the President / Acharya of a Vaishnavite (Krishna consciousness) sect spreading the teachings of Krishna and Lord Chaitanya throughout the world.

Maharaj (as he is known by his disciples) appeared at Mountain Center on August 16 of 1999. When told that he was to speak at the home of a magician, he quipped, "Ah ho!" and reminded his listeners of boyhood encounters he had had with similar magicians in his own homeland. Maharaj's visit was not without an unusual, perhaps supernatural element, as so often happens during events up here. As he got into his lecture, shortly after sunset, a seasonal monsoon storm began to brew. Common at this time of the year in Phoenix, these storms can be violent and electrifying. With the thunder cracking and lightning flashing all around, some of Maharaj's devotees began to get a little worried about the Master's safety. Maharaj called the lightning and thunder "Krishna's magic!" and compared its potency and beauty to the illusions of man-made "magic" such as technology. Maharaj made it clear that "So long as we remember Krishna, maya [illusion] cannot come. The moment we forget Krishna, maya comes."

As Maharaj was leaving later with his devotees, those with him noticed that the bottom of the Mountain was muddy and drenched with rain from the wild storm. Only the top of the Mountain, in the sacred circle where Maharaj held his satsang, had been spared the deluge. No doubt he would attribute it to the grace of Krishna, and this is only fitting for such a sacred space.

8. The Beasts

No description of the mystical, magickal Mountain would be complete without mention of its two occult "mascots," symbols of its weird energy: Harley, a fullblooded gray wolf with a friendly disposition (except towards Mr. Crowley's pit-bulls) and high intelligence; and Dragon Monster, a twenty-one foot, one-hundred pound reticulated python who used to lurk in a small closet under the

stairs, meditating on its heated rock. No one was ever able to figure out if Dragon Monster was a male or female, and no one was brave enough to investigate it so closely.

Sadly and weirdly, both of these magnificent beasts made their individual transition to the higher realms in February of 1999. Both died within a week of each other, Harley a week prior to and Dragon on the night of Mike Crowley's 50th birthday celebration. Mike interpreted the loss of both beasts as a necessary sacrifice to the Gods, to enable further growth here. (Another serpent, somewhat smaller than the first, later called Mountain Temple home; it too died in 2006.)

One of the Mountain's three pit-bull terriers, Max (an Adeptus Minor in the G.D., perhaps the only canine ever so recognized) passed away peacefully at the foot of his mistress' bed in December of 2002, at a respectably advanced age. As of 2005, the other two terriers were living elsewhere, and the Mountain is now home to two white wolf hybrids by the names of Wizard and Storm.

9. Conclusion

Let's let Mike Crowley speak for the Center:

"Mountain Center practices freedom, acceptance, and tolerance of all religious or spiritual aspects of life, and all beliefs. Over time the Center has evolved as we all do, as time goes on. We continue to promote freedom. We now focus on Golden Dawn work; however, we continue to allow other groups rent the [outside] area and certain (non-consecrated) ritual tools in order to do their own thing. Groups who have enjoyed our facilities include ceremonial Magickians, several Wiccan covens, the Discordians, Chaos Magickians, Strega (Italian wicca), Voodoo, Spiritualists, American Indian, Hindu, and Buddhist practitioners. People come to the Mountain for research and for intelligent conversations. Or just a good old bullshit session on any subject or anything. Everyone has the right to say what ever they want without being afraid of being told to shut up or they're wrong. That's not to say you will not get an argument or a heated discussion on that particular subject. The Mountain has had some wild parties just to have a party and it can be very fun exciting, erotic, and strange. Plain old fun with out the worry of being politically correct!"



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