

Pentalpha Journal

&

DRUID CHRONICLER



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Serving the Aquarian/Neopagan/Magical Community

Beltane
May 4/5/6, 1979 c.e.

Beltane

Beltane (BauL-Ti-Ni, or BauL-Hi-Ni), known in Modern Irish as *La Beaultaine* (Laa BauL-Hi-ni, or Laa baul-Ti-ni), in Welsh as *Galan-Mai* (Calends of May), in Scottish Gaelic as *Bealtiunn*, and in Manx as *Shenn da Boaddyn*, *Laa Boaldyn*, or *Laa'n Tourey* (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgis-tag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of *Samradh & Foghamhar*) and is a festival of unalloyed joy.

Just as Oimelc celebrates birth, and Eostara (Spring Equinox) glorifies children, so Beltane is the teenagers' Highday. We celebrate the rising sap and flowing juices of the plants, animals and people around us. It is a time for "spring cleaning" of all our internal and external chaos, (hopefully while leaving lots of useful and enjoyable chaos intact). The Maypoles our people will be dancing around all over Europe and America represent not only the obvious phallic symbolism, but the more esoteric shamanistic symbolism of the re-linking of the Earth and the Sky which have seemed so far apart during the Season of Sleep. The adolescent within each of us runs crazy wild, cavorting in the woods and fields, sowing the wild oats of pleasure which will later be harvested as fond memories to warm us through the winter.

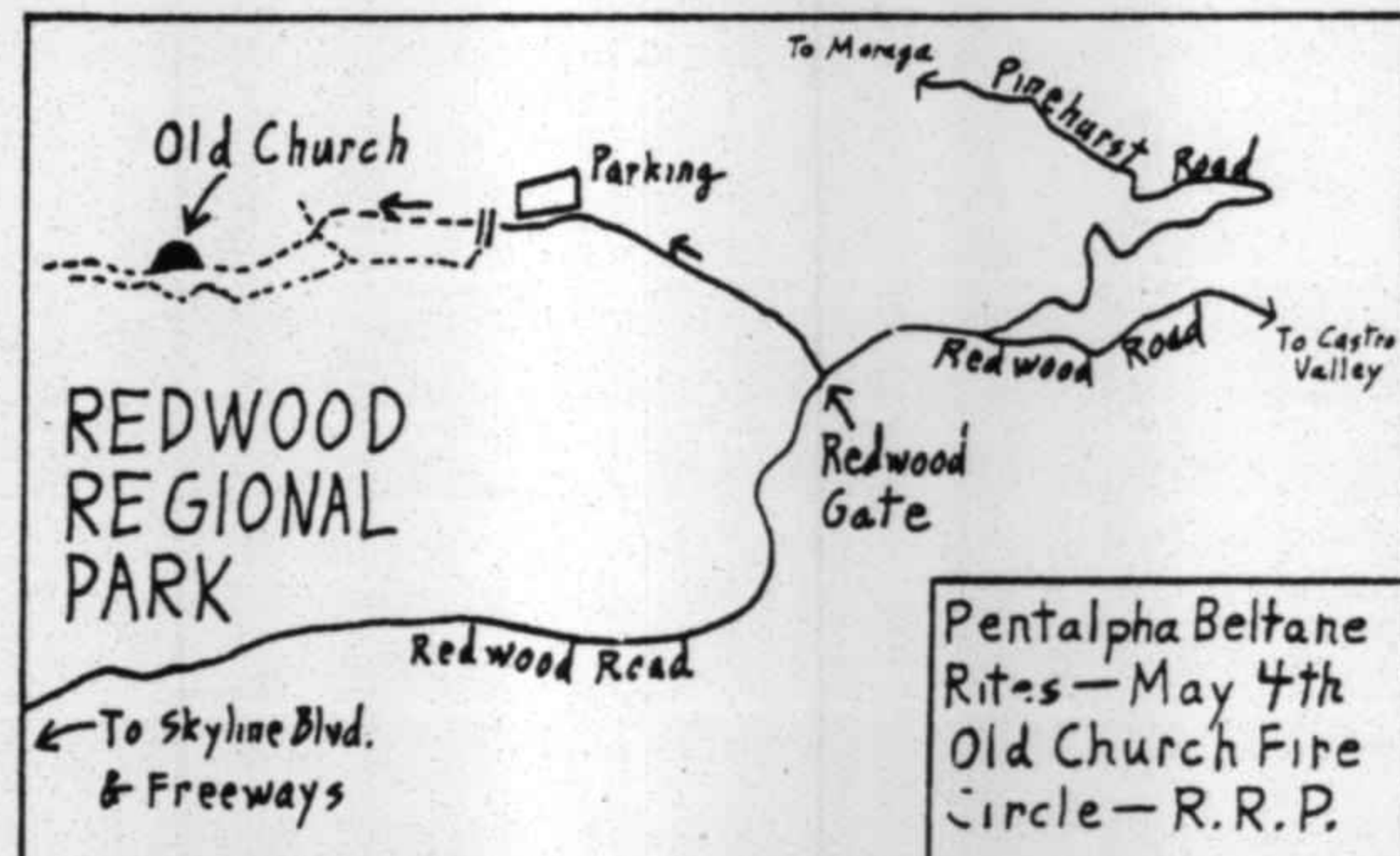
A very large number of important mythological events are connected with this day. It was on a *Beltane* that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a *Beltane* that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld), was lost by them and later (on another May Eve) found by Teirnyon Twryf Vliant (and eventually restored to them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holy Day? And can you guess why Adam Wishaupt chose Walpurgis-tag as the day to announce the founding of the Bavarian Illuminati, and why that was the date at which the forces of evil later tried to Immanetize the Eschaton? (see R. A. Wilson & R. Shea's *Illuminatus Trilogy*).

In any event, according to our calendar, Beltane occurs precisely at 12:00 am GMT May 6th this year. This is at 8:00

pm EDT May 5th, and 7:00 pm CDT, 6:00 pm MDT and 5:00 pm PDT. This is shortly before sunset in the Eastern and Central Time Zones of the U.S., so although technically Beltane Day should begin at sunset on the 4th, some Eastern Druids may wish to start it at sunset on the 5th instead.

Pentalpha Beltane

We are holding our Beltane celebration at the Old Church Fire Circle in Redwood Park (see map) on Friday night, May 4th, arrival time: 6:30 - 7:30. Bring your favorite mind-altering substances, light edibles, and wear clothing you don't mind lying on the ground in. This is the time of year to get rid of all the psychic junk hanging around, so bring it in burnable form. Donation will be \$1.50.



In This Issue:

Pagan News	2
The Wizard of Canewdon	4
Rainbow Ritual	5
Discordian Holiday	8
The Mesopagan Druids	9
Book Reviews	12
Hasidic Druidism	13
The Chakra Column	15
Pagan & Magical Contacts	18

Mother Grove News

The Mother Grove of the New Reformed Druids of North America will hold its Third Annual Beltane in the Rose Garden celebration Sunday May 6th, at 3:00 pm, in the Berkeley Rose Garden. People are requested to bring songs, poems and flowers (*not* roses) as sacrifices for the ceremonies. The Rose Garden is in northern Berkeley, out Euclid Avenue and across the street from Cordonices Park.

Biweekly meetings will be held at 1:00 pm on the Sunday afternoons nearest the new and full moons. This summer and fall the dates will be: May 13 & 27, June 10, July 8 & 22, August 26, and September 9. June 24th, August 5th and September 23rd will *probably* be the dates for the Midsummers, Lughnasadh and Fall Equinox rites. The location for the biweekly meetings will start out as Live Oak Park (between Shattuck and Walnut, just north of Rose, in northern Berkeley). If you have any questions, call Adr. Bonewits at 415-547-6697.

Hazel Nut Grove News

The Hazel Nut Grove, NRDNA, will be reactivating itself with the coming of summer at Beltane. After joining the Mother Grove in the Rose Garden, Adr. Stephen McCaully will be leading biweekly services on the Saturday afternoons closest to the new and full moons, at a new location in Strawberry Canyon in Berkeley. To get there, go out North Canyon Road ("Centennial Drive") behind the Stadium to the swimming pool area. There will be red ribbon tied to the fencing *above* the swimming pools, indicating the proper path to walk into the woods. If you think you might get lost, call Adr. McCaully for more precise directions: 415-428-2961.

Former Co-Adr. Harald Moe has resigned in order to start up his own Neopagan Norse religion.

Discordian News

The Council of Maladaptives hereby announces its intention to throw the First Annual Ante Diem Nonum Kalendas Junius celebration on Monday May 28th (Memorial Day), from 2:00 to 5:00 pm. The location will be Glenna Turner's backyard/jungle, 1212 Bonita, in North Berkeley. Call 527-2855 if you get lost.

Those who would like to participate are invited to show up with as many empty beer and soda cans as possible, plus at least one new sixpack to be emptied during the course of the ceremonies. The cans will be donated to a group that is recycling them in order to raise money for a wheelchair backpacking trail in the Sierras. For details on the ritual, see elsewhere in this issue.

Sheila Na Gig Concert

with
U.S. Champion Irish Dancer
Larry Lynch

May 21, 7:30 pm
Fort Mason Center, SF
\$3.00

This concert will culminate a series of beginning Irish dance classes taught by Larry Lynch. For more information, call the Fort Mason Center, (415) 824-1768

NROOGD Beltane Rites

The *New Reformed Orthodox Order of the Golden Dawn*, a Neopagan Witchcraft tradition, will hold its Beltane rites on Sunday April 29th, from noon till after dark, in the Blue Rock Springs Park in Vallejo. Kids are welcome, there will be a \$1.00 donation requested, a potluck picnic will be held, and BYOE. To get there: go north on Interstate 80 through Vallejo, get off on the Columbus Parkway exit and keep going till you reach the park.

Clanna Brocheta Grove News

The Clanna Brocheta Grove of the Orthodox Druids of North America will be celebrating Beltane in the Sierras on May 5th. Services will, as usual, be held in Irish Gaelic, led by Adr. Robert Larson. They will have (park rules permitting) two huge Beltane bonfires, small straw dolls to burn away symbolically whatever dreck people may feel the winter has left them with, and plenty of music and dancing.

The Clann itself is headed by *An Ri* Cody Grundy and is a cultural society dedicated to reviving the best aspects of Celtic (especially Irish) arts and crafts. They publish a yearly magazine, *An Poc Uaine* (which is looking for technical articles on Celtic topics), an irregular newsletter and the Druid Calendar calculated by Adr. Larson. All this is available by joining their mailing list for \$4.00 per year (sent to: Cody Grundy, 820 Circle Court, South San Francisco, CA 94080). For information on joining the Clann, write to the same address.

Those of us who live in San Francisco Bay Area are familiar with their superb performances of Irish music, song and dance at the Renaissance and Dickens Faires. However, according to Grundy, the Clann may no longer be participating in any of the Faire activities due to bookkeeping irregularities by the sponsors of the Faires.

The Grove is open only to members of the Clann, but if you show up with a pint of Bushmills or Paddy's under your arm (or better yet a loaner typewriter) you'll certainly get a friendly enough greeting!

Arch Grove News

The Arch Grove of the NRDNA is alive and well! Adr. Carolyn Clark tells us that her Grove is now practicing a combination of Wiccan and Hasidic Druidism: "The Wiccan is for mystic mumbo-jumbo and the Hasidic for everyday life." The Grove now has five members and they are meeting for full moons and Highdays. They'll be celebrating Beltane down in Memphis, Tennessee with several other Neopagan groups. "We're going to have bonfires, maypoles, and the whole works!" For details on the Arch Grove's activities in the St. Louis, Missouri area, call Adr. Clark at: 314-867-8392.

Evergreen Grove News

News from Olympia, Washington by Tom & Cyndie Schuler.

Mom demonstrated that the first spring day isn't necessarily the first day of Spring by giving us warm, sunny days all week preceding the Equinox. Northwestern Pagans thanked her in record numbers at our Spring Equinox celebration. Fully 27 people from as far away as Seattle and Bremerton attended the services and shared a lavish pot-luck supper. Our plans to hold monthly services in Seattle are coming along well. We expect to be starting these by this summer.

Kvasir Lunde News

Here is a note from Harald Moe, the Godi of Kvasir Lunde.

Kvasir Lunde is a group led by me, Harald Moe (a half Norwegian), dedicated to the proper worship of all the Norse deities without militaristic or violent overtones. I try to recreate the original Norse rituals based on fifteen years study. I believe the ritual I'm using now is one of the best to date (it appeared in PJ&DC Number 8 as *Nordic Ritual No. 2*). We are a very informal group and rituals can and have been performed whenever the mood strikes. I do try to hold the rituals on the three High Days, Midwinter, Spring Equinox and Summer Solstice. Please contact me (letter is best) if you are interested (see *Contacts* listing for address).

Beltaine Lecture Series

The Living Past 5000 Years Young is a series of six lectures to be presented on Wednesday evenings, 8:00 PM to 9:30 PM, May 2 - June 6, at the Fort Mason Center in San Francisco. Lectures will include *The Harp in Celtic Society*, *Celtic Mythology*, *The Speaking Stones of Celtic Lands*, *An Introduction to Celtic Art*, *The Language of the Gael*, and *Celtic Country Dancing*, and a \$2.50 donation is requested (\$1.50 students/seniors). For more information call 893-2972 in the East Bay, 626-1295 in SF.

Were You There? You Know Where ...

By Otter (Tim Zell), P.O. Box 982, Ukiah, CA 95482.

Blessings Be to all Pilgrims of the Eclipse:

When Morning Glory and I returned from Stonehenge, we realized that we had not taken a single photo the entire time we were there! We would be greatly appreciative if any of you who *did* have the presence of mind to record the occasion on film would please send us some copies of your slides or prints ... we'll be happy to reimburse you for the cost! In addition, I'm writing articles on the Eclipse for various publications, and would like to be able to include photos, for credit and pay ...

I've assembled a collection of news clippings on the Eclipse, and will send a set to anyone who's interested (13 pages 8½ x 14, for \$1.50 or trade for photos). I'd also appreciate any other clippings you may have come across which aren't in the set ...

In the Light of the Shadow,
Otter

Gathering of the Tribes

The Second Annual *Gathering of the Tribes*, an International Pagan Leadership Conference, Seasonal Midsummer Festival and Workshop Retreat, will be happening June 17-21, 1979 in Helen, Georgia. Price for 4 days of workshops, conferences and Festival — \$45 before May 15, \$55 after. The *Gathering of Tribes* is being sponsored by: The Association of Cymmyr Wicca, The Church of Y Tylwyth Teg, The People of Holy Earth, Pagan Grove Press, and The Association of Psychic Phenomena. For more information and an application, write to: Gathering of the Tribes, P.O. Box 4152 Campus Station, Athens, Georgia 30602.

Wedding

Linda Lassman, known to us here in the Bay Area as Yseulte, sends us this note about her upcoming wedding at her home in Kansas. Those of us who have known and cared for Yseulte ask the rest of the Pagan community to join us in sending love, strength, blessings, and very best wishes to her on the occasion of her marriage. Her address is: Linda Lassman-Peterson, No. 2, 1777 Pembina Highway, Winnipeg, Manitoba, Canada R3T 2G6.

The wedding is taking place on 5 May — as close to May Day as I could get. It will be a Christian ceremony in the family church, so that the family will be happy. I wish I could have a Pagan ceremony, because that would really mean so much more, but here in Kansas, given my set of relatives, that would never work. They would have me committed so fast it wouldn't be funny. So I trust the Lady understands I'm in my own Burning Time and will watch over me. Knowing that people out there will be sending me their love and strength means a great deal to me. Knowing the love of the Lady and the strength I've drawn from her, as well as the security of knowing the support of all of you in California, are the mainstays that have seen me through the past few months.

Correction

The Spring Equinox Song last issue had a few mistakes. "Rainbox" should read "rainbow," and a sharp sign was missing from the signature. It should be like this:



An Féilire Draiocta

The Druid Calendar
calculated by Robert Larson
Archdruid of the Clanna Brocheta Grove

Copies can ordered at \$3.00 each from:
Pentalpha
Box 9398
Berkeley, CA 94709



Old George Pickingale

by Ailean MacGregor

The Pickingale clan was derived from the mists of Romany (Gypsy) antiquity, known and feared in the Canewdon County, Essex area of England for as long as anyone remembers. No one knows just how old "Old George" was when he died in 1909, as there seems to be no record of his birth. The oldest villager at the time of Pickingale's death said he could not remember a young George and said he always had looked the same. George ruled the district around Canewdon like a feudal lord, intimidating everyone with a carved walking stick he always carried (he was believed to be able to curse whomsoever he wished with merely one touch of this stick). The residents of County Essex have always known witches and sorcerers, and are a "superstitious" lot. They gave George whatever he asked for; clothes, food, and drink at the local pub. There he spent much of his time spinning tales to the tourists and whomever else would listen. Students of the occult came from England, Europe, and America to hear George expound on magic and witchcraft.

One of these magicians was Allan Bennett, who imparted his occult learnings in the 1900's to A.E. Crowley. There is some obscure evidence that Bennett may have introduced Crowley to Pickingale (who was allegedly "the head of Canewdon's coven of seven witches") back in the 1890's. At this time Crowley was barely out of adolescence, and was just beginning to emerge in his career as a magician. O. Hargrave Jennings, the author of *The Rosicrucians, their Rites and Mysteries*, also befriended the Old Wizard. Jennings' book was instrumental in the formation of the Rosicrucian Society of England in the 1870's.

Six years after returning from Malaya and the Far East (in the early 1940's), G.B. Gardner came in contact with the Society through the Rosicrucian theatre, which was centered in Christchurch, Hampshire, where Gardner lived in the New Forest. Gardner claims that this group, headed by a daughter of Annie Besant, was actually a front for "the New Forest Coven," and that members of the group were screened and recruited through the Society. Gardner sup-

posedly joined this coven and was initiated by the mysterious "Old Dorothy" Clutterbuck. But Gardner's links, if any, to Old George are indirect, since it is doubtful that Gardner ever met Pickingale. Gerald left for the Far East with his nanny Josephine McCombie when he was sixteen in 1900, and did not return to England until 1936, thirty years after Old George had died.

Citizens of Canewdon claimed that on nights of the full moon, flames could be seen in the church graveyard where George held his rituals. Shouts and screams were heard, but when the vicar investigated all he saw were white rabbits, hopping about the tombstones. According to local tradition, these white rabbits were George's familiars, and haven't been seen in Canewdon since he died.

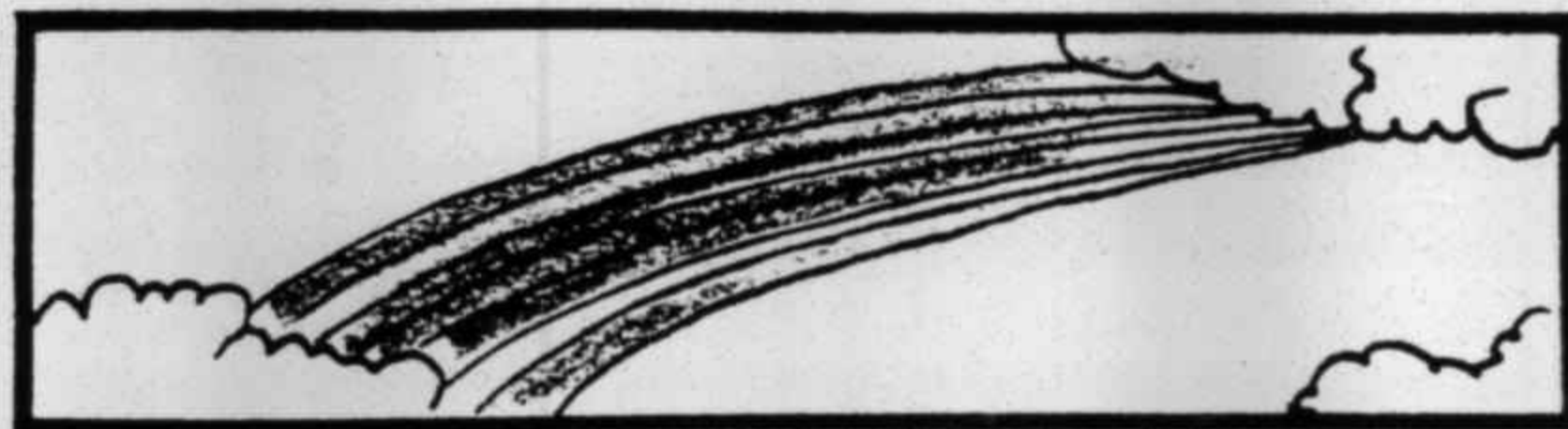
The events surrounding the Wizard's death form one of the most bizarre legends ever heard in County Essex. Allegedly, on the evening before his death, a great electrical storm all but destroyed the Pickingale cottage when it was struck by lightning. The next day, after the storm cleared, Old George was seen walking down the street when a gust of wind picked his hat from his head and blew it onto the steps of the Canewdon Church. Although he supposedly held his rituals in the graveyard, Pickingale was believed to have never set foot in the churchyard during his life. Rather upset, the wizard looked around for someone to retrieve his hat, but no one ventured out to assist him this day, as they watched from curtained windows. Finally, he ventured into the churchyard and up to the steps and retrieved his hat. The shadow of the cross from the church "fell on him," and he "dropped to the ground and died soon after." But that was not the end of Old George and his uncanny magick.

Although rumor said that he held his rituals in the cemetery, George apparently reached out from death to attempt to keep his body from being buried in Christian ground. As the hearse which carried his coffin ascended the hill and reached the gates of the burialground the harness was unbuckled from the horses and the hearse rolled down the hill and stopped in a gully: Undaunted, the driver and undertaker hooked up the hearse and replaced the coffin and again headed up the hill. At the top, just at the gate to the cemetery, the hearse unhooked from the horses and rolled back down the hill a second time. At this the undertaker refused to have anything more to do with the burial, and he and the driver left. Finally six men carried the remains of George Pickingale to his final resting place in the Church cemetery.

George Pickingale does not enjoy much notoriety in the history of the Neopagan Craft, probably because he was an embarrassment. Long before A.E. Crowley became infamous as "the wickedest man in the world," Old George was known as a "Satanist," and a practitioner of some most unsavoury forms of "Witchcraft." Gerald Gardner, the man responsible for what some have called "white washing the Craft," deliberately omitted any reference to him; as did all that followed him in the "Gardnerian" Craft tradition. Because of his reputation, he was not what the Neopagan Witches of the 50's and 60's considered beneficial to their cause. The "Wizard of Essex" was a proponent of the Horned God, and sought with a vengeance to destroy all that was Christian, and re-establish the "Olde Religion." Such fervor was considered a "stickey wicket" by followers of Gardner, who wished to portray the Craft as benign in order to gain public support.

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 King, Francis, *Ritual Magic*, Neville Spearman, Ltd., London, 1970.
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 Maple, Eric, *Dark World of Witchcraft*.
 Robson, Peter, *The Devil's Own*, Ace Books, N.Y., N.Y., 1969.
 Smyth, Frank, *Modern Witchcraft*, Ottenheimer, Baltimore, Md., 1973.



The Story of the Rainbow

Here is the rainbow ritual that Anodea Judith wrote to celebrate the opening of her rainbow mural in Berkeley. The colors symbolize the seven basic chakras which are explained in this issue in the article Sushumna.

Scene opens in front of seven-panelled mural in which each panel is dominated by a certain color of the rainbow in the order of the natural spectrum.

MALE: (Enters from violet end of room, dancing with purple cloth)
Violet, violet, my color is violet
I see the whole world from the top of my crown.
And though, for my life, it is quite hard to style it,
I know that there's no higher plane to be found.

My God dwells around me, that's how I can give
And there's no higher goal to be seeking.
But alas! How I wonder what life can I live
In a world that seems to be sleeping?

So I wander in conflict, O what should I do
When I'm torn between matter and spirit?
I know that my color is only one hue;
There's music from elsewhere, I hear it.

Music and chanting start from far away, soft and beautiful, but as it gets louder, it separates into severe intense chanting and loud rock and roll. MALE dances in conflict.

FEMALE: (At opposite end of the room, sitting on the floor in front of red section, with red scarf.)

Red, red, my color is red
And the earth is my center, beginning and end.
I'm the mother creation or so it's been said
But few are the humans who to me will bend.

My sons and my daughters float up and away;
Away from the truth that they're seeking.
I know that all children return home someday,
So meanwhile this Goddess is sleeping.

But I wander in sorrow, through moonlit nights
walking,
Feeling pain in my streams and my land.
I search for the rainbow as I go out stalking
For I know that I'm only one band.

To the sound of a drum, FEMALE dances with her arms but can't seem to get up off the ground. Finally, she gives one last try, falls back down and drumming stops.

MALE: (In indigo area of the room, indigo scarf)
Indigo, indigo, that is my hue.
I'm the third eye that's glowing with knowledge galore;
To see past and future is easy to do
When you look at what's growing and what was before.

I sit in my chamber and think all the time,
Without making or speaking or doing.
But now when thoughts come in verses of rhyme,
I feel other forces are brewing.

So I look for the spectrum of which I'm a part,
To find where I need to be going;
I hope that the path will unfold to my heart
And the answer will come to my knowing.

Sound of wind, ticking of a clock and humming.

FEMALE: (In orange area of room, orange scarf)
Orange, orange, my color shines bright
As the waters reflect it at you.
I flow like the rivers which shine in the night,
As they flow from within out to you.

My spirit is joining the forces between
Our bodies which keep us apart.
It's through this bright union our spirits come clean
And we follow the path to our heart.

Alas, it is painful to flow all around,
Hitting dams and pollution and drought.
I'm trapped by this culture that's holding me down;
It won't let my spirit come out!

But flow still I must in both ocean and storm,
For I'm what allows you to live.
And maybe someday, I'll not be so forlorn,
When these humans have learned how to give.

Music: Let the waterfall, etc. (see words and music). While this is being sung, lovers come dancing across the floor, frolic with the woman, give her a passionate kiss, and run off, leaving her alone.

MALE: (in front of blue section, blue scarf)
Blue, blue, I come from the blue
And in wavelengths of sound do I travel.
My job is to listen and speak unto you
And express how our mysteries unravel.

But alone when I speak I have little to say
That hasn't been said once before;
My voice alone echoes across the far way,
Lacking harmony wisdom and lore.

Music: a lone horn (saxophone) playing mournful blues.

FEMALE: (goes to yellow section, sees the picture of fire, and lights a candle of her own.)

Oh Goddess, my Goddess, I need your strength now;
Your fire and your power and your light
This candle I'm burning brings to you my vow,
To set all disharmony right.

The earth it is dying, the waters run dry,
And darkness is creeping around us.
With strength we can change it, if only we try,
With this light may your power surround us!

Bring to me the answer, the path which is right
And open my soul to your song.
With the strength of the moon flying high in the night
May your daughter now also be strong.

Music: Goddesses, Goddesses, etc. (see words and music). On the opposite wall is a very green, very natural forest scene with a rainbow over a lake. MALE sees it and begins to approach the area.

MALE: Why the forest, it beckons to me from afar
With such wisdom and truth and pure light
That perhaps I will here find my answers at last,
Put an end to my long, lonely plight.

FEMALE: I see yonder rainbow way up in the air
Shining through forest and trees.
The Goddess must surely be presiding there;
Will she tell me what wisdom she sees?

MALE: Together we've come to this place of the green,
From opposite ends we've come seeking.
Perhaps we could share what wisdom we've seen,
And between us we'll find what we're seeking.

The Let It All Happen Song

Words and music by Anodea Judith

Let the wa - a - ter fall, let the wa - ter fall let the wa - ter fall on the
 earth. Let the trees grow tall Let the wa - ter fall Let the
 green - e - ry grow on the earth.

Goddesses, Goddesses

Words and music by Anodea Judith

Goddesses, Goddesses, got to have Goddesses, Got to have Goddesses Roaming above.
 Goddesses, Goddesses, got to have Goddesses Got to have Goddesses ruling with love.
 In the ancient days of old Goddesses ruled the heavens I'm told That was known as the
 time of mirth When there were many who worshipped the earth

Let The Spirit Come To You

Words and music by Anodea Judith

Let the spirit come to you run through you re - new you Let the love shine on
 to you pur - sue you un - do you Let the light shine a - bove you be of you that
 loves you Let the peace settle in you with - in you be - gin you,

Rainbow, continued

FEMALE: Together we carry the rainbow's full span.
Between us we cover from Heaven to Land.

FEMALE pours scent on incense burner in the middle of the floor, and Goddess emerges from behind plants in front of rainbow. She wears a wreath of flowers, a long, white dress, carries a staff of some natural branch, and has wings.

GODDESS: Now that you've come to the path with heart
I know you are ready to see
The poem, the song, the dance and the art,
That expresses the life of the tree.

Though you search for a center from which to begin,

It has been there all along.

Just bring forth the love you feel within
And your heart will flower with song.

All people are rainbows as seen by the sun,
Making bridges from darkness to light.
Remember that female and male are but one
And color a function of sight.

The colors you see are not reality
But light which reflects back at you.
The light from within, is where you begin,
To find the path that is true.

All the lights go out, and Goddess disappears.

FEMALE: Now I'm in darkness, what shall I do? (pause)
I have this candle, I'll give one to you!

MALE: With the light of our candles, we will be the sun,
And finally God and Goddess are one!

Male and female embrace, with drums and music and bright spotlight if possible, and then they light the candles of each one in the circle singing: Let the spirit come to you, etc. (see music and notes) When all the candles are lighted, Male, Female, and Goddess walk and dance around the circle chanting:

I circle around, I circle around, the boundaries of the earth.
Wearing my long white (red, orange, yellow, etc.) feathers
as I fly.

Wearing my long white feathers as I fly.

The Let It All Happen Song

Let the water fall, let the water fall
Let the water fall on the earth.
Let the trees grow tall, let the water fall
Let the greenery grow on the earth.

Let the greenery grow, let the greenery grow
Let the greenery grow on the Earth
Let the trees grow tall, let the water fall
Let the greenery grow on the Earth.

Let the air blow clean, let the air blow clean
Let the air blow clean o'er the Earth
Let the trees grow tall, let the water fall
Let the greenery grow on the Earth.

Let the water run clear etc.

Let the seals swim free, etc.

Any verses can be inserted to fit this simple chant-like melody.

Goddesses, Goddesses

Chorus:

Goddesses. Goddesses. got to have Goddesses.
Got to have Goddesses Roaming above.

Goddesses, Goddesses. got to have Goddesses
Got to have Goddesses ruling with love.

In the ancient days of old
Goddesses ruled the heavens I'm told
That was known as the time of mirth
When Pagans were many and worshipped the Earth.

Chorus

When you're in need and you call on the Goddess
Her strength will illumine your wisdom within
The Goddess, she answers with laughter and dances
As we on the Earth become Pagan again.

Chorus

When you're in crisis, then just call on Isis
Her silvery horns will take troubles away.
We dance in the moonlight, the sunlight and starlight
And know that the world will be better someday.

Chorus

All of the Earth is just one big home
Where all the Gods and the Goddesses roam
Look to the forest you'll see what I mean
Love of the Goddess will keep the Earth clean.

Chorus

People's Folk Dance Directory

\$2.00 from:

Box 8575
Austin, TX 78712

SPRING FORTH II!

Our magic and our healing cannot surpass our own personal evolution, nor can it be separated from the culture in which we live. As we take more power into our hands, it becomes increasingly important to examine the level of our own consciousness — politically, emotionally, spiritually, and collectively.

The aim of this weekend will be the exchange and circulation of skills among all of us dedicated to furthering ourselves and the culture of which we are a part.

Topics covered can include:

- ★ issues in sexism
- ★ communication skills
- ★ sexuality
- ★ planetary consciousness & ecology
- ★ movement exploration
- ★ psychic healing & communication
- ★ and aspects of group consciousness

May 25, 26 and 27 (Memorial Day Weekend)

Greenfield Ranch, Redwood Valley, CA

Cost: \$30 (on a sliding scale)

Register by writing to:

Anodea Judith

c/o Pentalpha

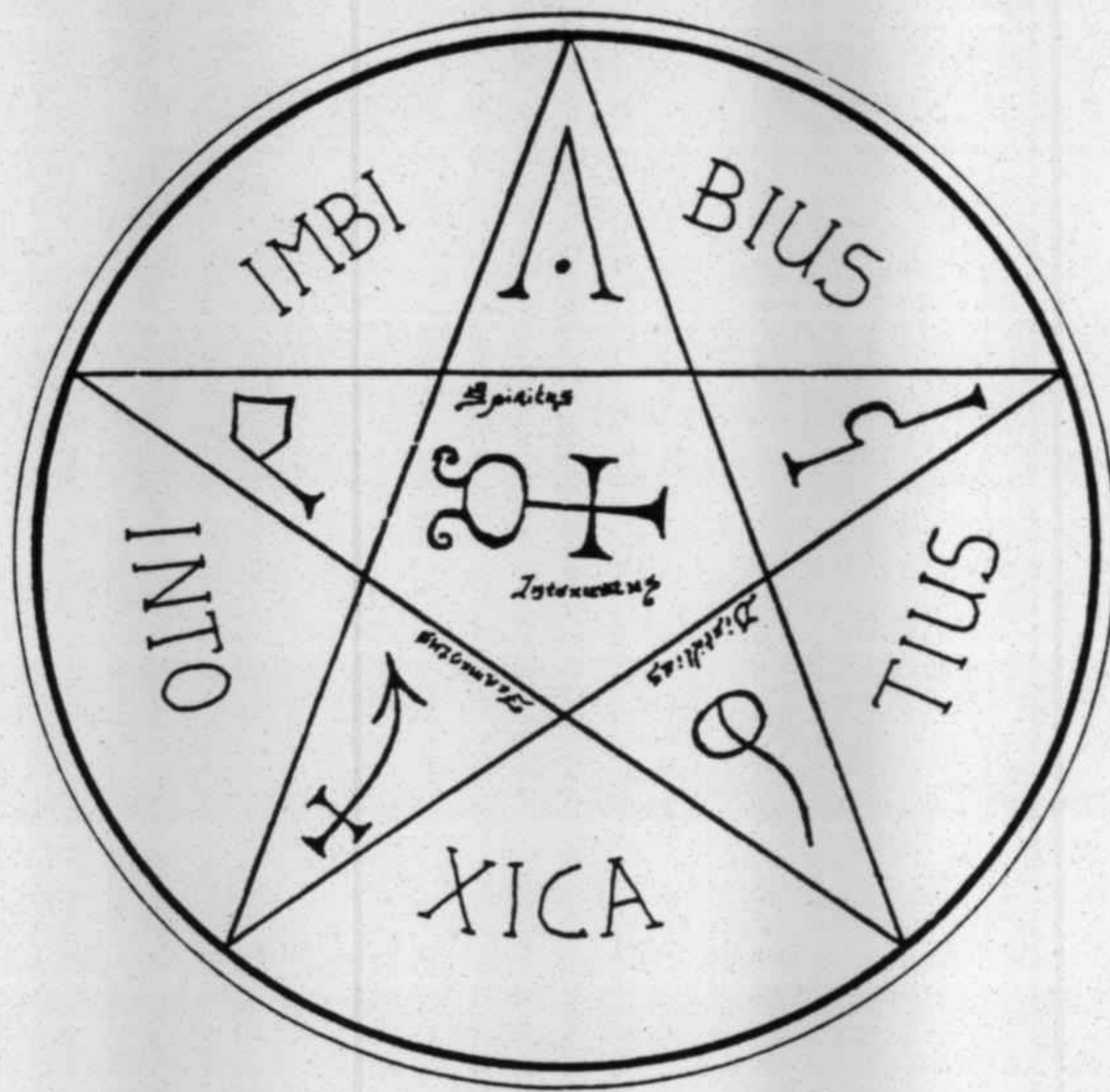
P.O. Box 9398

Berkeley, CA 94709

415-949-2277

If possible a \$10 reservation fee would be appreciated.

★ This weekend is open to both genders ★



Ante Diem Nonum Kalendas Junius

By Rita Alcorn, C.O.M., S.P.F., B.A. One of the editors has been wanting to publish this for five years. At last it hits the light of day (and some may soon regret it!).

Modern city bound Pagans may find it difficult to relate to the agricultural festivals of an earlier age. To fill a much felt need, a secret inner circle of the Discordians, known to the illuminated as the Maladaptives,¹ have set to work to create a new cycle of celebrations to mark the passing seasons. The first such celebration will commemorate the cycle of the throw-away container.

Good Pagans, being ecology minded, do not discard their throwaway containers but rather recycle them. On this day they will aid the transformation of the elements and receive the gift of liquid refreshment for the coming summer. This is accomplished by selling their crushed aluminum cans to the local recycling center and promptly blowing the proceeds on fresh beer, thus recycling the scarce commodities of both aluminum and money. Since this is a celebration and not a ritual, one need not be an initiate of any order, esoteric or exoteric, to attend. However, since all great events require great leaders, a Maladaptive, known for duration of the festival as Divine Royal Ultimate Nascent Khedive, shall handle details of time and place. The following is a suggested plan for the celebration, which, you may notice, coincides with the American holy day of highway immolation, Memorial Day.

The D.R.U.N.K. shall designate the time² and place³ of meeting and notify the Pagan community by any appropriate means. It is suggested that local festivities start on Saturday, provided a recycling center is open to buy back the cans on that day. All celebrants shall bring their horde of aluminum beverage containers to the appointed place where, under the direction of the D.R.U.N.K., a committee of small children with hammers and big children with heavy boots shall crush the cans while their elders look on and empty more. When the D.R.U.N.K. has determined that a sufficient quantity of cans has been collected, he or she⁴ will appoint a committee of Driver, Treasurer,⁵ and Guard⁶ to transport the hoard, collect the money, and return with the new crop of beer. The gathered celebrants will load the crushed cans into a previously selected vehicle and the Committee of Three will be sent on their way with a solemn Invocation by the D.R.U.N.K.:

Mighty Hephaestus, smith to the gods, accept these our offerings of cast-away metal, that they may enter your forge and re-emerge in new forms to serve again. Intercede with thy uncle, Pluto, lord of the underworld, that having thus spared his precious ores by this act of renewal he may grant us some of the wealth which is in his charge. Speed our messengers on their way to the thronging market place to exchange Pluto's bounty for full containers of the fresh foaming bounty of Persephone, mistress of the barley. Grant them a prompt return to these thy thirsting servants.

As the committee speeds away amid cheers and raucous cries of encouragement, the D.R.U.N.K. and his assistants will begin lighting the ritual fires and preparing the celebration feast. While awaiting the return of the committee and the cooking of the feast the celebrants may spend their time drinking, singing, drinking, conversing, and of course, drinking. This insures a good start on next year's beer can crop.

When the Committee of Three returns, the D.R.U.N.K. will pronounce a blessing on the new "crop" of beer and on the feast and the eating and drinking will resume:

We thank thee, Persephone, for this thy gift. Taken from the sun ripened barley which grows beside the sky blue waters of your land, seasoned with the choicest hops, blended with the waters of Olympia brought to us from thy temples beside Rocky Mountain streams and thy holy city of Milwaukee. If you've got the time ... so also have we, to pour libations to thee and sing thy praises, remembering always that when I say beer I mean the gift of Persephone.

The feast will end as all feasts must when the food and drink is gone and tired, impatient spouses collect exhausted, cranky children and inebriated mates and shepherd them home.

Footnotes

1. This circle is so secret that not only may the members not know each others' true identity, many do not know their own.
2. Pagan Standard Time being in effect, arrival within two hours of the appointed hour shall be considered as unexcelled promptness.
3. It is suggested that some participants come early or at least on time in order to ascertain that the appointed place does in fact exist.
4. The Discordians and especially the Maladaptives being a non-sexist and non-elist organization, the D.R.U.N.K. may be of any sex and rank. Since voluntary sacrifices are most acceptable to the Gods the position is self-appointed.
5. Greater entertainment for the gathering may be assured if two of the scandal or controversy-laden members are sent on this mission so the rest of the group may talk about them in their absence.
6. A small unrelated child of tattletale disposition and unbribeable good character often makes the best guard for such expeditions.

NOTE: this awe-inspiring ritual will actually be performed for the first time this very year. See the Discordian News elsewhere in this issue for details.

AN ADDENDUM TO THE MOVIE, "THE WICKER MAN"

1978

SCOREBOARD

1979

CHRISTIANS

900

(ACTUAL CULT MURDERS)

....JONESTOWN....

PAGANS

1

(FICTIONAL CULT MURDER)

....SUMERISLE....

"...and the Christians are still ahead..."

When **THE WICKER MAN** comes to your local theater, take along a bunch of these colorful 5½" x 2½" stickers and plaster them around the rest rooms, on the movie ads, in front of the ticket office, and wherever else you think they'll do the most good! 6 stickers for \$1.00 from CHURCH OF ALL WORLDS, POB 982, Ukiah, CA 95482.

Druidism — Past, Present & Future Part 2: The Mesopagans

This is a continuation of an article by P.E.I. Bonewits, based on his previous study, "The Other Druids," published in *The Druid Chronicles (Evolved)*, now out of print.

Last issue we discussed the confusion and controversy surrounding the topic of Druidism during the first ten centuries of the Common Era. I pointed out that I am working primarily on the "Earth Plane" level of materialistic reality in writing this series, and that legends about the founding of esoteric movements are not unusual. This will become especially important as we discuss the Masonic/Rosicrucian Druids in the "British" Isles, many of whom sincerely believe even today that their orders go back in an unbroken line to the original Paleopagan Druids.

Because of a typographical error, my definition of "Mesopagan" was somewhat garbled last issue. I'll repeat my listing of the three sorts of Pagans here, reminding the reader that these are not airtight pigeonholes, but rather broad categories:

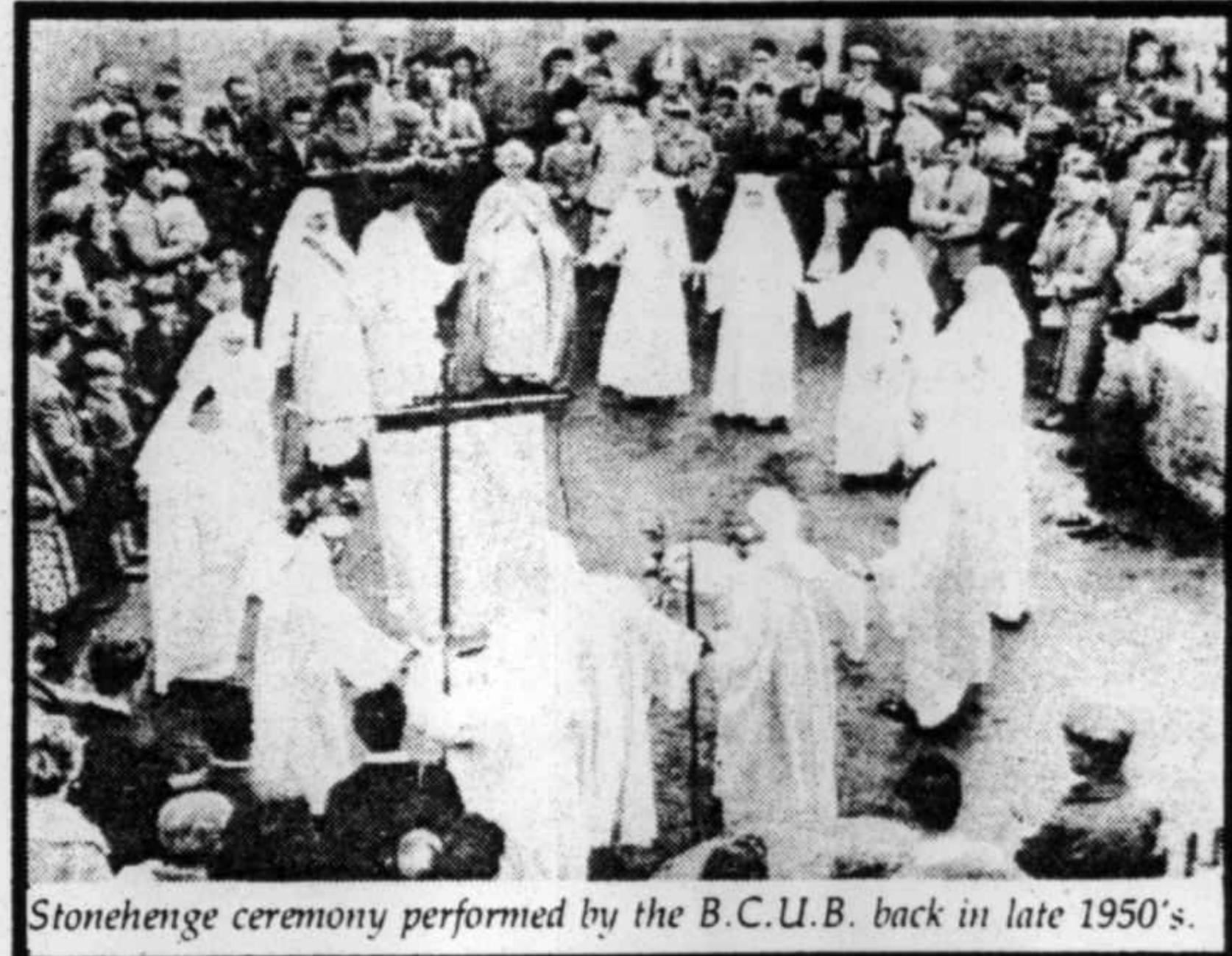
The term "Paleopagan" refers to the original polytheistic tribal faiths of Europe, Africa, Asia, the Americas and Australia, when they were still practiced as intact belief systems. "Mesopagan" refers to those movements founded as attempts to recreate or revive what the founders thought of as the (usually European) Paleopagan faiths of their ancestors; but which were developed by those founders within the basically monotheistic/dualistic worldview of Judaism, Christianity and Islam. "Neopaganism" refers to the recent attempts to revive what the founders perceived as the best elements of Paleopaganism (of varying ethnic origins) within the context of modern humanistic ideas of psychological growth needs and mutual human interdependence. The first term was coined by this author, the second by Robin Goodfellow, and the third (as "Neo-Paganism") was rediscovered by Tim Zell.

It is said by some that in 1245 c.e. a gathering was held of underground Druids and Bards from several parts of the "British" Isles, and that they managed to agree upon some sort of theological unity. This accomplished, they founded a special group called the *Mount Haemus Grove*, which is said to still be in existence, with an "unbroken" line leading back. Such claims, like those made for some Witchcraft groups, need to be treated most carefully. There does indeed seem to be a *Mount Haemus Grove* operating today, which is recognized by some of the Druids in England, but the fact of its current existence cannot, unfortunately, be taken as absolute proof of either its legendary history or its continuity. It may be possible to show a continued existence back to the 1700's, but going any further back will require much more research than seems to have been done to date.

In 1659 c.e., the scholar John Aubrey, having done some archeological fieldwork at Stonehenge, made the suggestion that Stonehenge *might* have been a temple of the Druids. He developed this suggestion cautiously over the next few decades in his correspondence with his fellow scholars and in the notes for his never fully-published work, *Templa Druidum*. In 1694, a fiery young Deist named John Toland discussed the theory with him and became very enthusiastic over it. In 1695, excerpts from Aubrey's book were published, including his theory about Druids at Stonehenge, which thus saw light for the first time.

In 1717, a young antiquary named William Stuckeley obtained a transcript of Aubrey's complete manuscript of *Templa Druidum*, including the portions never published. Stuckeley thought the theory about Stonehenge being a Druid Temple was a terrific idea and began to develop it far beyond Aubrey's original concepts.

Also in that year, it is claimed, John Toland held a meeting at which Druidic and Bardic representatives from Wales,



Stonehenge ceremony performed by the B.C.U.B. back in late 1950's.

Cornwall, Brittany, Ireland, Scotland, Anglesey, Man, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B.). The U.D.B. has supposedly continued to this very day (or rather, at least one current group claiming to be part of a Universal Druid Bond says that it goes back this far) and the present name of the head group of the U.D.B. seems to be *The Mother Grove An Tich Geata Gairdeachas*.

In 1723 c.e., the Druid Stone Altar was invented by Rev. Henry Rowlands in his monumental work, *Mona Antiqua Restaurata*. His Druids are Patriarchs right out of the Christian Bible, and the altars they use are cairns and the capstones of cromlechs (though he does at least allow the Druids to remain in their groves, rather than forcing them to build huge stone temples). These Druid Stone Altars quickly became part of the rapidly growing folklore of Druidism. Prior to 1723, Druids were required to use altars made of sod or tree stumps — adequate, perhaps, but hardly as glamorous.

In 1726, John Toland published his *History of the Druids*, in which he pictured the Druids as unscrupulous montebanks and theocratic tyrants. This was a rather surprising act for the man who supposedly had, nine years earlier, helped to found a Universal Druid Bond and been its first "Chosen Chief." He did, however, put further forward the Stonehenge theory of Druid worship.

Scholarship of equal value was, of course, being produced in France as well. In 1727, Jean Martin presented Patriarchal Druids (Christian style) in his *Religion des Gaulois*. Throughout this century, on both sides of the Channel, Druids were being invented east and west, though in France these "Pre-Christian Christians" tended to be patriotic heroes resisting invasion, while their English counterparts were the greatest mystics in history.

In London, throughout the century, "Druid" groups appeared along with rosicrucian and Freemason organizations. In 1781 c.e., Henry Hurle set up *The Ancient order of Druids* (A.O.D.), a secret society based on Masonic patterns (not surprising, since Hurle was a carpenter and house builder). This group, like most of the similar mystical societies formed at the time, was heavily influenced by Jacob Boehme.

(Jacob Boehme, 1675-1724 c.e., was a Protestant mystic, greatly involved with alchemy, hermeticism and Christian Cabala, as well as being a student of the famous Meister Eckhart. His mystical writings attempted to reconcile all these influences and had a tremendous impact upon later generations of mystical Christians, Rosicrucians, Freemasons and Theosophists.)

Overseas, the link between Deism, Masonry and Druidism was once again established, in the small town of Newburgh, New York. G. Adolf Koch has an entire chapter on "The Society of Druids" in his book *Religion of the American Enlightenment*. Deism and downright atheism were

Druidism, continued

popular during the 1780's and 90's among the American intelligensia, especially those who had supported the American and French revolutions. In fact, a rather large number of the key political figures involved in both revolutions were Deistic Masons and Rosicrucians (see Neal Wilgus, *The Illuminoids*). Koch tells the story of the Newburgh Druids thusly:

"Some influential citizens of Newburgh had organized themselves into an interesting radical religious body called 'the Druid Society.' Like its sister organization, the Deistic Society in New York, it was a radical offshoot of an earlier and more conservative society. A Masonic lodge had been established in Newburgh in 1788, and it seems, as one attempts to piece together the fragmentary facts, that as the brothers, or at least a number of them, became more and more radical in the feverish days of the French Revolution, the metamorphosis from Mason to Druid resulted. The Druids held their meetings in the room formerly occupied by the Masons and continued to use a ceremony similar to the Masonic. It is interesting to note, too, that as the Druid Society died out contemporaneously with the end of Palmer's activities in New York City (he was a famous Deist of the time — PEIB), a new Masonic lodge was instituted in Newburgh in 1806."

Koch continues, "The question naturally arises as to why those apostate Masons chose the name of Druids. It seems that when they abandoned Christianity, with which Masonry in America had not been incompatible, they went back to the religion (as they conceived of it — PEIB) of the ancient Druids who were sun worshippers. It was commonly believed at that time, by the radicals of course, that both Christianity and Masonry were derived from the worship of the sun... The Druids thus went back to the pure worship of the great luminary, the visible agent of a great invisible first cause, and regarded Christianity as a later



The Welsh Eisteddfod's Archdruid in the mid 1960's.

accretion and subversion of the true faith, a superstition, in short, developed by a designing and unscrupulous priesthood, to put it mildly in the language of the day."

It appears that Thomas Paine, among other radicals of the time, was convinced that Masonry was descended from Druidism. Koch refers us to an essay by Paine, *The Origin of Freemasonry*, written in New York City in 1805. In this essay he mentions a society of Masons in Dublin who called themselves Druids. The spectacular fantasies and conjectures that have been offered over the centuries to explain the origins of Masonry and Rosicrucianism will have to await another article to be properly discussed. Suffice it to say for now that the sorts of Druidism with which the noble Paine and his friends might have been familiar were far more likely to have been offshoots of Masonry than vice versa.

As for the group of Druid Masons in Dublin, this author knows nothing else about them. Perhaps they were a branch of the U.D.B. or A.O.D. I will speculate that they may very well have been intimately linked with Irish Revolutionary politics, which might or might not have strained their relations with Druid Masons in England. There doesn't seem to be much data about Irish Masonic Druidism available in this country, but we do know a bit about developments in Wales.

Following the tremendously successful Eisteddfod organized by Thomas Jones in Corwen in 1789, a huge variety of Welsh cultural and literary societies mushroomed and flourished. In 1792, a member of several of these groups in London named Edward Williams, using the pen name of *Iolo Morganwg* (Iolo of Glamorgan), held an Autumn Equinox ceremony on top of Primrose Hill (in London). Along with some other Welsh Bards, he set up a small circle of pebbles and an altar, called the *Mean Gorsedd*. There was a naked sword on this altar and a part of the ritual involved the sheathing of this sword. At the time, no one paid very much attention to the ceremony or its obvious sexual symbolism (which, if noticed, might legitimately have been called "Pagan"), at least not outside of the London Bardic community.

Iolo, however, was not daunted. He declared that the Glamorganshire Bards had an unbroken line of Bardic-Druidic tradition going back to the Ancient Druids, and that his little ceremony was part of it. He then proceeded (almost all scholars agree) to forge various documents and to mistranslate a number of manuscripts, in order to "prove" this and his subsequent claims. Many people feel that he muddled genuine Welsh scholarship for over a hundred years.

In 1819, Iolo managed to get his stone circle and its ceremony (now called, as a whole, the *Gorsedd*) inserted into the genuine Eisteddfod in Carmarthen, Wales. It was a tremendous success with the Bards and the tourists and has been a part of the Eisteddfod tradition ever since, with greater and greater elaborations.

The effects of Iolo's work did not stop there however, for later writers such as Lewis Spence, Robert Graves and Gerald Gardner apparently took Iolo's "scholarship" at face value and proceeded to put forward theories that have launched dozens of occult and mystical organizations (most of them having little if anything to do with Paleopagan Druidism).

By 1796 c.e., all megalithic monuments in Northwestern Europe were firmly defined as "Druidic," especially if they were in the form of circles or lines of standing stones. In that year, yet another element was added, in La Tour-D'Auvergne's book, *Origines Gauloises*. He thought he had discovered a word in the Breton language for megalithic tombs, *dolmin*, and by both this spelling and that of *dolmen* the term became part of archeological jargon and of the growing Druid folklore.

At this point the folklore, also called *Celtomania*, went roughly like this: "the Celts are the oldest people in the world; their language is preserved practically intact in Bas-Breton; they were profound philosophers whose inspired

Druidism, continued

doctrines have been handed down by the Welsh Bardic Schools; dolmens are their altars where their priests the Druids offered human sacrifice; stone alignments were their astronomical observatories . . ." (Salomon Reinach, quoted by Piggott).

Art, music, drama and poetry were using these fanciful Druids as characters and sources of inspiration. Various eccentrics, many of them devout (if unorthodox) Christians, claimed to be Druids and made colorful headlines. Wealthy people built miniature Stonehenges in their gardens and hired fake Druids to scare their guests. Mystically oriented individuals drifted from Masonic groups to Rosicrucian lodges to Druid groves, and hardly anyone, then or now, could tell the difference. Ecumenicalism was the order of the day and in 1878, at the Pontypridd Eisteddfod, the Arch-druid presiding over the Gorsedd ceremony inserted a prayer to Mother Kali of India! This might have been magically quite sensible, and was certainly in keeping with traditional Pagan attitudes of religious eclecticism, except for the fact that the British attitude towards Indian culture and religion was not exactly the most cordial at the time.

But before this, in 1833, the Ancient Order of Druids (the secret society founded by Hurle) split up over the question of whether it should be mainly a benefit (charitable) society or a mystical one. The majority voted for being a charitable society and changed its name to *The United Ancient Order of Druids* (U.A.O.D.). This group, with branches all over the world, still exists as a charitable and fraternal organization rather like the Elks or Shriners. An example of their philosophy may be found in a collection of their sayings entitled *The Seven Precepts of the Prophet Merlin*:

- "First: labor diligently to acquire knowledge, for it is power.
- "Second: When in authority, decide reasonable, for thine authority may cease.
- "Third: Bear with fortitude the ills of life, remembering that no mortal sorrow is perpetual.
- "Fourth: Love virtue — for it bringeth peace.
- "Fifth: Abhor vice — for it bringeth evil upon all.
- "Sixth: Obey those in authority in all just things, that virtue may be exalted.
- "Seventh: Cultivate the social virtues, so shalt thou be beloved by all men."

Meanwhile, the minority group, still calling itself by the old name (A.O.D.), also continued to exist, as a mystical Masonic sort of organization. The A.O.D. may have been among the groups known to have held ceremonies (Summer Solstice rites were the only ones held by anyone it seems) at Stonehenge prior to 1900 c.e. (it was a popular pastime) and in any event, there were several such groups using the site. In 1900, one of the standing stones fell over and the angry owner of the land (Sir Edward Antrobus) decided to fence the monument and charge admission, the better to (a) keep a closer watch on it and (b) earn enough money to repair the damage being committed by tourists. This caused a problem almost immediately, when a Druidic group was holding the very next Summer Solstice ceremonies and the Chief Druid was kicked out by the police (he laid a curse on Sir Edward, the effects of which are unrecorded).

Although the A.O.D., in the form of one of its subgroups (the Albion Lodge at Oxford) gained a certain amount of notice when they initiated Winston Churchill in August of 1908, the rite was performed at Blenheim Park, not Stonehenge. The only Druidic group known for sure to have used the monument during the years between 1901 and 1914 was called *The Druid Hermeticists*. In 1915, Stonehenge was sold by the weary owner to someone else who immediately gave it to the British Government, at a ceremony in which Druids of some sort assisted. Since 1919 c.e., when

Stonehenge became a national monument, at least five different Druid groups have asked government permission to use it, although other groups have celebrated at various nearby spots (because of political and metaphysical squabbles) and some groups, of course, may have used Stonehenge without government permission or knowledge.

By 1949, only two groups seem to have been left using Stonehenge for the Summer Solstice rites; the A.O.D. and *The British Circle of the Universal Bond* (B.C.U.B.). In 1955 the A.O.D. seems to have disappeared, leaving the plain to the B.C.U.B. But the latter also had a problem, when a group calling itself *The Order of Bards, Ovates and Druids* (O.B.O.D.) split off in 1963-4 and decided to celebrate elsewhere (usually Primrose Hill). Things of a Druidic nature were occurring outside of Stonehenge, of course. In Wales, the National Eisteddfod Court runs an Eisteddfod every year (alternating between northern and southern Wales) and has the "Gorsedd of Bards" arrange the rituals for each occasion. Bardic and Druidic groups have also arisen in France, Brittany, Cornwall, the Isle of Man, Scotland, Ireland and various parts of England. While the Welsh groups (Bardic, Druidic and Bardic-Druidic) spend most of their time and energy looking down their noses at all the nonWelsh groups (even kicking nonWelsh Druids out of their ceremonies); the others in turn spend tremendous amounts of time and energy on internal warfare.

Ecumenical movements, of course, have appeared and disappeared. The U.D.B., supposedly founded in 1717 by John Toland, claims to have survived since then under a succession of Chosen Chiefs, including such names as Toland, Stuckeley, Lord Winchelsea, Blake and Spence, among others. It appears to have been their English group (the B.C.U.B. referred to above) that suffered the split in 1963-4. Both groups, naturally, claim to be the only legitimate representatives in the U.D.B. There do appear to be a couple of dozen public Druid groups in France and the "British" Isles, many of them using the "Bards, Ovates and Druids" phraseology. One leader states that there may be as many as 400 independent Druids not affiliated with groups. Such estimates, like those of underground Witches, Occultists and Pagans, must remain speculation since (thanks to religious bigotry) the estimates cannot be tested without risking the lives of those so exposed.

The author has recently been in contact with yet another Druidic group in England, called the Golden Section Order Society, which may or may not be connected to any of the other Mesopagan Druids over there. We hope to learn more about them, and the other groups, in future correspondence. For now, let me emphasize that this series of articles is being based on the best research of which the author is aware. Readers having further data or corrections are sincerely requested to share their evidence so that future writings on these topics can be appropriately rewritten.

I will make one further comment before leaving the Mesopagan Druids of the "British" Isles (I put "British" in quotes, by the way, so my Irish, Scots and Welsh friends won't lynch me). Masonic Druidism is a religious and philosophical system that has lasted for at least two centuries, helping hundreds of people to gain a better understanding of themselves and their times. Its attitude of reverent skepticism is fully in keeping with the ideals of the founders of the Reformed Druid movements in North America. These Mesopagans have a great deal of wisdom and experience that modern Neopagans would do well to avail themselves of, and many of the current Masonic Druids are right on the borderline between Meso- and Neo-. It is to be hoped that more lines of communication will be opened between us in the years to come.

To be continued!



Book Reviews

By Selene Bonewits

Mind Magic, Bill Harvey, Sundown Press/Ouroborus Institute 1978, sc, \$7.95.

Mind Experiments, Bill Harvey, Ouroborus Institute, sc. \$4.00.

"Eventually you will find that it is essential to have at least one hour everyday during which no distraction can get to you. With experience you will know that the clarity with which you can perceive the world from this vantage point is not possible under any other conditions."

I come home from work, exhausted, drained, unable to accept any more input from anywhere. I enter my room, close the drapes behind me, let go of the tension, and open my copy of *Mind Magic* to whatever page it opens to.

"Avoid describing yourself in unqualified terms. Telling yourself or someone else that you are a particular way tends to make you more that way, thus limiting your freedom to create who you are at any given moment. If you believe that you are a certain way as a result of your past experiences, you are giving your past experiences power to dictate who you are. When you hear yourself describing yourself, say: "That's how I was. How do I wish to be from now on?"

I discovered *Mind Magic*, read it through, re-read it, and plan to continue re-reading it indefinitely. Written in a clear, no-extra-verbiage manner, it is the best tool I've come across for discovering one's true will. "Do what thou wilt shall be the whole of the law," "An it harm none, do what ye will," these involve a basic assumption — that we know what our will is. Unfortunately, directions for tuning in on the will are rare, and we fall back on doing what we want instead. Our will gets buried under layers of conditioning, difficult to dig out and respond to.

"You have been programmed. Every experience you have ever had, every communication you have ever received has implanted in you the predisposition to act in certain ways and to think in certain ways. It is, however, possible to gradually become aware of all your programming; to select which programming to keep, which to modify, and which to remove; and to act with conscious awareness of one's relevant programming so as to be able to either ratify or override it in any given set of circumstances."

Mind Experiments is a companion volume to *Mind Magic*, containing exercises useful for incorporating the information in *MM*.

Acting In Accord With Goals

When you set to sleep for the night, cast one final glance back over the day, asking your Self if everything you did all day was optimum from the standpoint of bringing you what you want out of Life. Play the role of a management consultant your Self has employed to see to it that the staff stays focused on the real management priorities. Whenever the robot has veered into irrelevancies, do not chide it, but give it goof-proof instructions, which if followed, would have prevented the veering which did occur. Then go to sleep.

These two books are essential to those who are truly committed to integrating magical thinking into their lifestyle. They form a basic program for remaining sane in this crazy, hectic, speedy culture we live in. Here you will find keys to unlock your feelings, intuitions, imagination and creativity and open you up to your full potential. If you can't find them in your local bookstore, send \$8.95 for *Mind Magic*, \$4.50 for *Mind Experiments*, to: OUROBOURUS INSTITUTE, 325 East 35th Street, New York, New York 10016.

The Great American Belly Dance, Daniella Gioseffi, Dell 1979, \$1.95, sc.

A few hours after her divorce, Dorissa finds herself waiting in Times Square for a mack truck to end her misery. She glances up and sees a sign — "Beginning Belly Dance Classes." She moves quickly out of the way of her intended vehicle of suicide and embarks on a journey, led by the dance and chance meetings and risk-takings. She finds herself ultimately as a priestess of the earth mother, dancing the dance of birth to raise the consciousness of the world. This is an absolutely delightful book — an exciting romp through the raising of a consciousness, and a wonderful turn-on to Paganism for those not already so inclined.

The Witches' Almanac, Ed. Elizabeth Pepper, Grosset & Dunlap 1979, \$1.95, sc.

The Almanac is out, with articles about mythology and folklore of ravens, riddles and vestal virgins, biographies of Paracelsus and Joan of Arc, informative articles on Roman astrology, incense, an excellent article about ritual, and much more. There are book reviews, Pagan newsletter reviews — all in addition to the calendar of moon phases and astrological advice for the year. The folks who put together this almanac need our support — the publisher wants proof in sales that there's a readership for such esoterica. If it's not in your bookstore, ask for it.

Andrius' Book, Paul Beyerl, The Unicorn 1979, \$2.00, 9 page booklet.

Hand-calligraphed by the same person who publishes "The Unicorn" newsletter (sent out free), this is a list of herbs with astrological correspondences, healing uses, and some magical uses. Hopefully, *Andrius' Book* will bring in enough funds for the newsletter to remain free of cost. To order a copy of *Andrius' Book* and/or "The Unicorn," write to: Box 8814, Mpls, MN 55408.

THE MISHMASH

OF HASIDIC DRUIDISM

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and ethical principles of the Hasidic Druids of North America. A major function of the Mishmash is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this scholarly debate encourages every generation of Hasidic Druids to re-evaluate their beliefs and to adjust them to their current environment. It is important to note that the verses of the Mishmash are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a large number of living neopagans (of all persuasions).

The Te-Mara consist of commentaries on the verses of the Mishmash, by several generations of Druidish scholars. These commentaries are of great help in the practice of Hairpull, as they give Druids of all positions arguments with which to back themselves up. Attempting to discuss the Mishmash without reference to the appropriate verses of the Te-Mara is foolish, for the Ancient Sages have often warned against discussing the Mishmash "as there were no Te-Mara."

For further information about the Hasidic Druids of North America, write to the Arch Grove (see the Contacts List).

The Mishmash

Chapter Two: On General Ethical Priorities

1. The Multiverse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property.
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissention.
10. Individuality is better than conformity.
11. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness.
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generosity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.

The Te-Mara

(Chap. 2 continued from PJ&DC No.9)

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his/her own actions; he/she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his/her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed, whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or non-feasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

2:12 REMORSE IS BETTER: A more literal translation of this phrase would be: "Intellectual recognition of one's wrong-doing is better than an emotional reaction to it" (Dru Earl).

Yet the emotional element is very important in making sure that the wrong-doer remembers her/his wrong-doing (Dru Iolo).

THAN GUILT: Guilt is the major emotion behind monotheistic religions. Therefore do Druids refrain from laying "guilt-trips" on either themselves or others. If they make a mistake, they admit it, make amends, and resolve not to do it again. They do not whine and moan and grovel before vengeful deities, either external or internalized (Dru Amerghin).

As a general rule, the Gods are not vengeful (unless one deliberately insults Them). They usually prefer to let one reap the results of one's actions. This can be more than sufficient (Dru Chwerthin).

This Law that guilt is a lesser emotion than remorse is designed to make an emphasis on the repairing of damage causes. If one breaks a vase at a friend's house, one feels remorse for one's clumsiness and attempts to repair or replace the vase. One does not run to a member of the Druid clergy or to the Gods and beg forgiveness for having been evil (Dru Isaac).

As a general rule, Druids tend to make dumb mistakes rather than to commit acts of evil. Thus an intellectual reaction rather than an emotional or spiritual reaction is usually more appropriate (Dru Iolo).

2:13 SENSUALITY IS BETTER: This is one of the most basic principles of Hasidic Druidism, and one that serves to separate it from other nonpagan religions. At the heart of this Law is the realization that gratification of our Gods-given senses is natural and pleasing to the Gods, and that denial of such gratification is, as a general rule, sterile and anti-life. This Law reduces asceticism to a mere survival aid (when sensual gratification would harm the individual or others) and as an aid in training the will (Dru Earl).

From Dru Earl's comment, it follows that "ascetic pleasures" (enjoyment of denying sensual gratification) is masochistic, displeasing to the Gods and hence, uncouth. One obvious exception to this rule, however, is the deliberate delaying of sensual pleasure to achieve the equally pleasurable sensation of anticipation: this is no

Mishmash, continued

more masochistic than the memory of past sensual pleasure (Dru Amherghin).

It should also be remembered that if sensual pleasures are interfering with the performance of honorable duties, it is uncouth to continue with them until after one's duties are properly discharged (Dru Iolo).

The delay of gratification is also sometimes needed in order to accomplish said gratification fully. For example, it is often wise to remain celibate for several days before an orgy is to take place. Such celibacy is not ascetic nor is it masochistic (Dru Chwerthin).

However, there are a number of deities around Who serve to remind us that asceticism, in proper proportion, may be of genuine value in achieving spiritual awareness. It is certainly often useful in psychic training (Dru Isaac).

2:14 LOVE IS BETTER: Many religions preach love, yet few seem to practice it. Because Druids believe in expressing love freely and in a variety of manners, they tend to accomplish a loving lifestyle more easily than those who are restricted to "spiritual vs. fleshly" love (the Ancients).

As it is written "the act and emotion of love is an act and emotion of praise." Therefore, to a Druid, every opportunity to exercise Pagan Charity is a new chance to praise the Gods and to expand one's awareness of the complexity of one's fellow humans (Dru Amherghin).

Pagan Charity is a sense of compassion exercised by Pagans towards others, based upon the Pagan realization that, although everyone is God/dess, no one is perfect, and therefore, inhuman virtues are not expected of them (Dru Isaac).

THAN HATE: Druids are capable of realizing that others mean them harm, but they do not need to be hostile in return. They make the necessary preparations to defend themselves (if any are really needed) and attempt to avoid those who would do evil to them. But they do not become vindictive (Dru Amherghin).

This Law should not, however, be interpreted as "love your enemies." The wise Druid manages his/her life so as to love many and hate few, but he/she does it by controlling who he/she associates with as much as possible. One does not force oneself to try to love those who deserve one's hate: one tries to change their conduct so that one no longer has to hate them, one avoids them, or one destroys them. But one never changes oneself so that one loves those one should hate: such is uncouth (Dru Earl).

It is an important question, whether or not one "should" ever hate another. Better it is to concentrate on understanding others, for this often removes any perceived need for hate (Dru Amherghin).

Yet many people there are who do hateful things: mass-murderers, kidnappers, polluters, brainwashers, etc. It can be difficult to retain a nonhateful attitude towards such, especially if one is committed (as all Druids should be) to the stopping of such people. One does not hate a rabid dog, one cures it or kills it (Dru Iolo).

Hate is usually based on fear. To one who is without fear, hate is an unnecessary emotion that can be profitably done without (Dru Chwerthin).

2:15 CAUTION IS BETTER: A more literal translation of this Law reads: "Intellectual recognition of danger is superior to emotional reaction to it" (Dru Earl).

Caution is rational, fear is nonrational. And because fear so often leads to evil actions, it is best that it be avoided whenever possible (Dru Isaac).

THAN FEAR: Fear is an unruly animal, though sometimes a useful one. Ride this mount carefully, with tight reins (Dru Amherghin).

Nothing can endanger the one who knows the Flow, for death has no place to enter that person (Dru Lao).

2:16 COURAGE IS BETTER: Druids are expected to be brave in the defense of their lives and ideals, and in defense of the innocent and helpless (Dru Iolo).

They are not expected to be stupid, however. Rather, they are expected to be wise in the ways in which they face danger, and to know when to be sneaky instead of obvious. Thus Druids never seek out danger, but are fully able to deal with it when it arrives (Dru Amherghin).

2:17 KNOWLEDGE IS BETTER: Druids place great emphasis upon the attainment of knowledge, both rational and nonrational, and are flexible in their methods of learning (the Ancients).

They are not, however, gullible (Dru Iolo).

2:18 SELF-KNOWLEDGE: From the earliest days, our ancestors have stressed the importance of self-knowledge. For how can one hope to help oneself or others if one does not first know and understand oneself? An accurate idea of one's strengths and weaknesses is of far more value than mere vanity, for it allows one to live with one's faults while cherishing one's virtues (Dru Amherghin).

IS BETTER THAN PRIDE: More Pagans (and other people) have met their downfall through pride than through any other emotion. Yet the Mishmash does not say that pride is evil, merely that it is inferior to self-knowledge. Therefore, we can assume that they meant that pride is not a danger when held by one who has true self-knowledge. However, this is an extremely rare combination, occurring in less than one in a hundred of those who think they have achieved it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many times have the Ancients of Blessed Memory, as well as the many distinguished commentators on the Mishmash, reminded us of the value of wisdom? How many times does a commentary begin "the wise Druid will . . .?" Therefore, let us seek always after wisdom, for with it comes all the elements of happy and noble life (Dru Amherghin).

THAN KNOWLEDGE: Druids and others are well aware of the horrors capable of being committed by those who accumulate knowledge in isolation, without wisdom. Therefore, do we look with distrust upon those who claim to be seeking knowledge for its own sake (Dru Iolo).

2:20 HONESTY IS BETTER: This is obvious to all Druids for, being polytheists, we have no need to twist the truth in order to match an irrational and insane worldview. Because we are gentle with one another, we are free to tell the truth. And we know that our fellow Druids will take our words into consideration together with our intentions (Dru Chwerthin).

Why does Dru Chwerthin refer to Druids as "gentle with one another" in a discussion on honesty? He does so to say that, because Druids have an accurate idea of human nature, rather than that which he calls "irrational and insane," we are able to communicate with a maximum amount of trust and a minimal need for deception (Dru Isaac).

THAN DECEIT: The superiority of honesty should not be taken as a forbidding of deceit. There are times in one's life when less damage will be done in the long run by a carefully constructed tale of less than total accuracy than by a bald statement of fact (Dru Amherghin).

It is important to note that Dru Amherghin refers to "in the long run." Druids always attempt to have a long-range view of matters, for such is a cardinal sign of wisdom (Dru Iolo).

One must be very careful in choosing the situations when one will allow oneself to lie, such should not normally be done for one's own benefit (it is better usually to face the consequences of one's own actions) but rather for the benefit of others. Only if one's life is in danger, or a similar emergency situation exists, should one feel free to lie (Dru Isaac).

If one is beset by the Antidruid, however, one may perform any deceptions necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be antisurvival (Dru Chwerthin).

2:21 HONOR IS BETTER: There is nothing wrong with a sense of honor. Arrogance, however, is a plague upon the earth and will be punished by the Gods (the Ancients).

Honor should be flexible and sensible, however. It should not interfere with your spiritual growth, but rather assist it (Dru Amherghin).

2:22 PEACE IS BETTER: All Druids are lovers of peace, although they can fight (and quite well) when absolutely necessary. It is very difficult to attain enlightenment while ducking spears and bullets (Dru Chwerthin).

THAN WAR: We are, however, perfectly capable of fighting for our survival. As mentioned in 7:3, though, Druids are extremely selective in which wars they choose to fight (Dru Isaac).

2:23 JOY IS BETTER: Ours is a religion of joy, of love and of sensuality. The Earth-Mother is good and the natural world is to be enjoyed. Any Gods who would prefer us to be morose are not worth worshipping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

Sushumna: The Chakra Column

By Anodea Judith

This article marks the beginning of a series of articles on a system of magic and/or psychotherapy using seven basic energy centers, called chakras. The system is called, logically enough, the chakra system. It is not *THE* chakra system, by any means, and perhaps should be more aptly called "My Chakra System," but it is based on a great deal of research on everyone else's ideas of chakras, coupled with experiences of my own and others whom I have taught and worked with in the realm of chakras.

In this particular article I will attempt to describe just what this system is and what the chakras are, specifically and generally. Following issues of Pentalpha will bring an in-depth study of each chakra, one at a time, complete with meditational and physical exercises for each one.

My personal credentials for such words of wisdom are five years as a practitioner and teacher of hatha yoga, and a year and a half meditational retreat in the country, ten years of experience doing psychotherapy, body therapy, environmental art, music, psychedelics, and total fascination/obsession with the chakras from the time I first heard the word. Please feel free to help me with my research by letting me know your own personal experiences, how they correlate, and how they don't. These writings are summarized excerpts from what will hopefully become a book, and I would love to have you part of it.

Enough preliminaries. Let's talk about chakras.

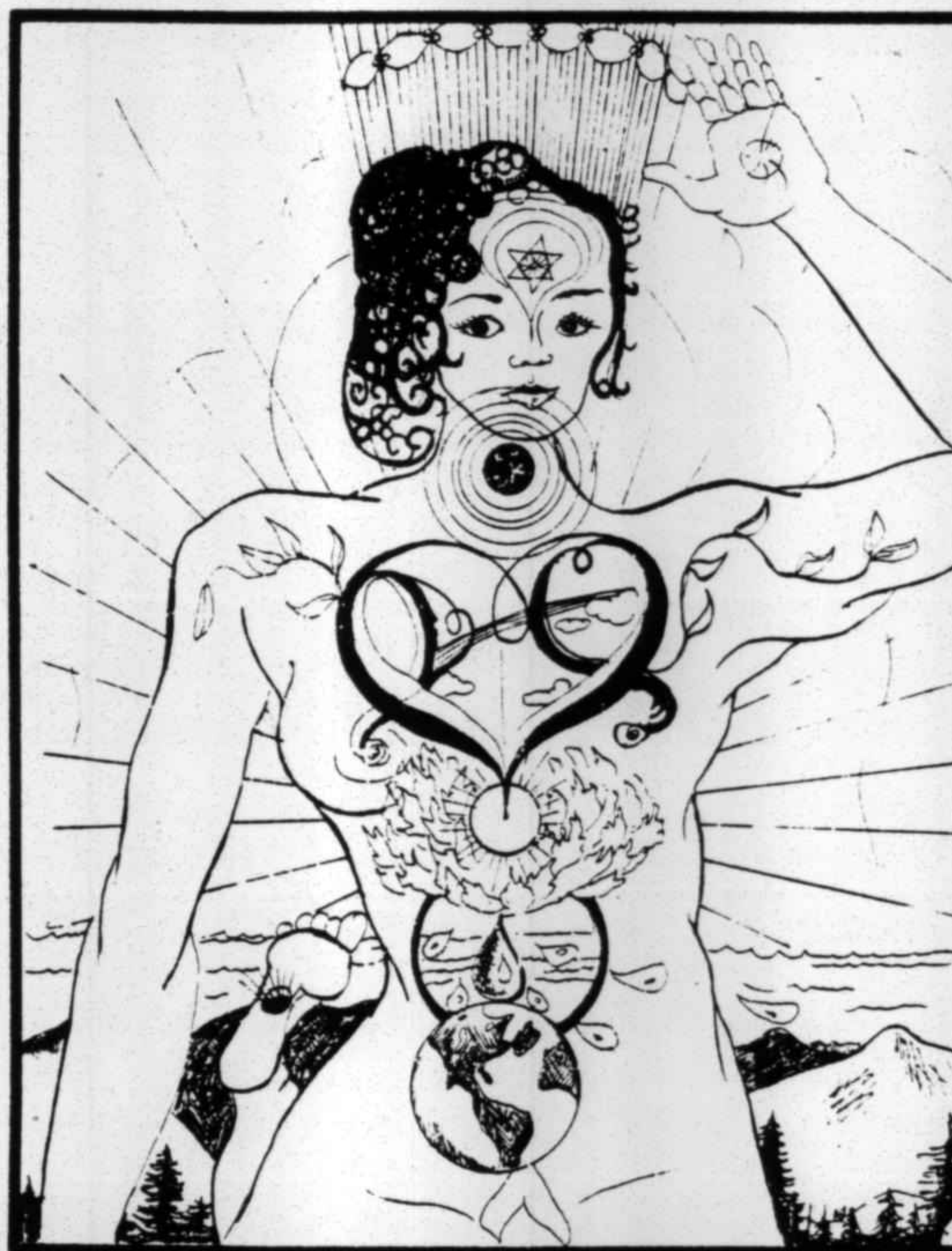
The word chakra (sometimes spelled cakra) is a Sanskrit term meaning wheel or disk (which is how they often appear) and it refers basically to psychic energy centers within the body, located mainly along the spinal column. They were first associated with the Goddess Kundalini, who takes the form of a serpent, coiled up at the base of the spine. The sleeping Goddess, when awakened, climbs upward, chakra by chakra, until she reaches the top, or crown chakra, thereby bringing "enlightenment" to the being within that body. The path through the chakras forms a vertical column, called sushumna (hence the name of this column) and the awakening of each chakra brings about a different state of consciousness. The Hindus believe that this awakening needs to come from an "illuminated guru," and that it starts at the bottom, and rises in linear fashion to the top, which is the highest and best state of consciousness to achieve.

I don't happen to agree with this. In my experience energy can come down from the top as easily as up from the bottom and "enlightenment" as I understand it is not to be found in any one chakra, but in the clear path of the Sushumna itself. To say nothing about my personal bias against gurus who lead you along their path rather than your own, making the whole process take much longer than necessary. My aim is to describe the nature of each chakra, and some things that work to put you in touch with them. The path you choose is up to you.

What is a chakra? Chakras can be thought of as cosmic intersections of particular types of energy. Our very life and consciousness is an intersection of many kinds of energy on many different planes, being an intersection of intersections, as it were, enabling us to live and be conscious on many different levels simultaneously.

We can be more conscious on one level than on another, as well as change levels completely from time to time, according to the situation. In human interaction, confusion can be caused by people coming from different chakras. Understanding the chakra system can help sort out that confusion.

The chakra system is a model for diagramming, discussing, and working with our chakras, and their physical and psychic correlates in the outer world. It is a multi-



dimensional system involving areas of the body, psychic planes, energy processes, physical elements, color, sound, ages in history, and more. The system itself can be used for doing magic, therapy (physical and mental) self-observation, psychic healings, aura readings, analysis of situations (it was a second chakra party!) communication, art, dance, music, ritual, and love-making. At least. With imagination, one can use it for anything. There was a time when I used it to buy clothing, having a certain style and color of garment for whatever chakra I felt like concentrating on for that particular day.

If one accepts that there is any rhyme or reason to the universe, then the chakra system is something that happens to rhyme. And it is within the rhyme that we find a great deal of reason.

The chakras have been described for thousands of years by Yogis, Psychics, Scholars, Artists, Bullshitters, and anyone else who happens to experience them acutely. They can be described through any of dimensions mentioned above, by Sanskrit name, or simply by their numbers, 1, 2, 3, 4, 5, 6, 7, which is the most common. Even here, the numbers are not always agreed upon, ranging from those who postulate a thousand or more to those who don't believe they exist at all. The system I will be using is the most common and consists of seven major chakras, with minor chakras in the hands and feet.

Chakra Number One

In this chakra we have energy in a solid state. It does nothing. It just is. This is the densest "energy intersection." In fact it is so dense that you cannot get through it. The energy becomes solid. In the body, this chakra is located at the very base of the spine, a place called the perineum in men. I find it here for women as well, although many women experience the first chakra between their ovaries. The Sanskrit word for this chakra is Muladhara and it is associated with the earth, both as an element and a planet. It is representative of all our responses dealing with survival.

Chakras, continued

This includes eating, diet and health, fleeing, fear, money-making (the quickest way to light up this chakra!) and centering or grounding, perhaps its most important aspect. This chakra represents beginnings, the simplest form of consciousness, and relates to the earliest ages of homo-sapiens where survival was the gist of what consciousness there was. The beginning of the evolution of consciousness. Existence, stillness, solidity and unity. Since it is the number one, it also represents singleness and solitude and things that come in ones. Birth. Its color is usually red.

Chakra Number Two

After the stillness and solidity of earth, we come to the second chakra, whose element is water, with the attributes of movement and flexibility. Our unity has become a duality and polarities are formed giving rise to attractions and repulsions, which in turn give rise to movement. That which merely exists in chakra number one is moved by the forces of polarities in number two. It is called Swadhisthana, and is associated with sexuality and emotion. It is located in the lower abdomen. It is here the desire for union is born (almost immediately after birth, the first chakra). This desire for union is an underlying force for passion, pleasure, nurturance, warmth, touching, movement and growth. Color this chakra orange.

Historically, the age of the second chakra would start when organized social civilization began; when survival was no longer the main focus of consciousness; when family structure emerged. The early beginning of the next chakra (power) coincides with the closing down of the second chakra when sexuality became repressed. However, we cannot really progress beyond even the third chakra until the old sexual mores have been discarded — as is happening now. The second chakra must be opened for energy to pass through.

Chakra Number Three

The duality becomes a trinity. The point becomes a line and the line becomes a plane. We are approaching something tangible, as we approach the function of the third chakra which is power. Called Manipura, its element is fire, its color yellow, and it deals with the processes and states of energy known as combustion, nuclear fusion or metabolism. The particles that merely exist (1st chakra) are moved around by polaric forces (2nd chakra) and bump into each other, forming liaisons, trading energies, splitting apart, reforming, etc. In this process, energy is given off or created. This energy can be used to move things too, but unlike the second chakra where movement arises from the need for union, third chakra energy can be used to move things on a physical plane.

In the body, it is located at the solar plexus, and deals with the process of our own energy metabolism. Desire alone is not enough to move the organism; a metabolism of energy is necessary to move the muscles, which move the body. It also deals with a person's feeling of personal power. The outer manifestations of the chakra can deal with physical power, as in machinery, cars, energy fuels, etc. as well as political power, or systems of energy that have, produce, or control power in any form. In any era, part of the group consciousness races ahead while other parts lag behind, but the bulk of consciousness in our culture now is in the second half of the third chakra. We have found many ways to create, use, and depend on power. As a culture, we are stuck there, and must find a way to resolve our dependence. I believe the real beginning of the age of the fourth chakra will have finally arrived when this dilemma is resolved.

Chakra Number Four

This chakra, Anahata, is located between the breasts, over the heart, and is associated with the respiratory system. Its element is air, and it is the love chakra, involving not a sexual love but a more general feeling of union with all things, a dissolution of boundaries. This also includes affinity and love for oneself, especially the body. The first three chakras are the basic trinity, and they all work together to sustain the organism, in a circular kind of system. They even describe the organism. (What is it, what does it want, and what does it do?) These units of energy form patterns and relationships by the very nature of their functions, and these patterns are held together by the force of love. The reverse of this is also true, as love tends to evolve from the relationships formed by these units, which then tends to keep them together. For example, if I am connected to you in the first, second and third chakra, and those connections are strong, it is natural that we should become connected on a fourth chakra level as well, if only to continue the relationships of the first three! The love which connects us makes a stronger bond, so that the "lower" three can continue with less effort, and we can go on to "higher" planes still. It is also this force which makes the energy of the lower chakras so infinitely more worthwhile. It is a middle ground, feeding both the lower and upper chakras. Likewise, the heart chakra coincides with the middle of the spectrum, which is green.

You can see now, how the energy has become less and less dense. We have gone from the earth (solid state), to the water which flows upon the earth (liquid state), to fire or fusion (plasma state), to the element air (gaseous state).

Chakra Number Five

All these intersections of energy (chakras) are heavily interrelated and interdependent. They can be likened to the many intersections of a city. One may be a shopping area, one a waterfront dock, another could be a freeway intersection, one a park — and together they form elements of the whole city, which is constantly vibrating in this rhythm formed by the energy going through the various intersections.

These overall emanating vibrations are the essence of the fifth chakra. The Vishuddha, or Throat chakra, is the chakra of communication. This deals with vibration, whether in the form of sound, telepathic brain waves, or electric impulses, (as in telephones or radio). The associated element with the fifth chakra is ether. Vishuddha is the gateway between the mind and the body, clearly involving both — speaking with the body and forming thoughts to be spoken with the mind. The fifth chakra also deals with listening as an essential component of communication. Tight neck and throats can often mean you are withholding some communication you would like to make, while a sore or exhausted throat could mean you have been communicating too much, and perhaps need to rest or stop forcing your communication. Healing of this chakra is done with its color, blue.

Chakra Number Six

The sixth chakra is concerned with the concept of "consciousness" in its abstract sense, a form of energy in itself. The Ajna, or third eye is thought to be located at the pineal gland, but you are likely to experience it right between your eyes. This chakra deals with purely mental functions — clairvoyance, cognition, intuition, problem-solving, thought forming, understanding, and generalized knowing. The element dealt with here is time, which is transcended (as in cases of knowing the future and the past when no information has been supplied). Just because I like paradoxes, I always add that you can understand and figure out anything if you have enough time. And having enough time is most

Chakras, continued

easily accomplished when you aren't concerned with it at all.

This chakra is aptly called the third eye because it involves seeing. The information is received by the mind visually, and though this can be conceptual rather than mental, it is usually experienced and described as seeing. To say "I understand" and "I see" has often come to mean the same thing in our language. This is not surprising considering the fact that humans are said to take in more information through their eyes than any other organ.

The most common method for approaching this chakra is meditation. The third eye continues its function whether or not one consciously meditates, but conscious meditation can bring a deeper opening of this chakra enabling it to receive and process more information. The third eye is represented by indigo — often interlaced with shades of gold and/or white light.

Chakra Number Seven

Each chakra contains the essence of all the others. This is especially true of the seventh or crown chakra. It is called the Sahasrara, or thousand petaled lotus, the intersection of all the intersections. In the previous analogy of the city, it includes all of the processes of the entire city. It is not just the city, but the earth underneath it, the water that runs through it, the power that governs and moves it, the love generated within it, the vibrations and communications flowing through it that keep it all together, the essence of all its mentality, consciousness etc. and all the other forces above and below that feed it and make it unique. Even this analogy just scratches the surface of the scope of the seventh chakra.

Consciousness of something implies a certain awareness that is separate from the thing it is conscious of, but in the seventh chakra consciousness merges with all the other functions and the whole system becomes an entity of its own. The whole system is a set of inter-relationships which is both a function of, and responsible for the continuation of the whole cosmic structure.

In our bodies, this crown chakra is located around the crown of the head. It is the connection and transmitter of all the cosmic energies of which we are a part. It transmutes the energies to a form we can assimilate and then send back up again.

Hands and Feet Chakras

The feet chakras are generally part of the first chakra and are transmitters and connections to the earth plane. It is here that earth energy comes in. The hand chakras are a place where energy goes out, basically in the form of healing.

A word about levels. The classic thinking about chakras is that the first chakra is the lowest, basest level, and that all higher consciousness is in the upper chakras. From some angles of view, this appears to be true, as each chakra contains within it the essences of all the chakras below it. You can't have energy combustion without something to combust, and some form of movement to bring it together. You can't have vibration without something to vibrate and that something has to be moving. And you can't have consciousness without something to be conscious of — and if you do, how do you know that you are conscious, or who is it that knows? In a sense, the chakras can be thought of as more than a vertical column — they are a set of concentric circles with the first in the center. This is why the "higher" centers are thought to be more worthwhile.

But one can consider this in the opposite direction as well — our existence is the manifestation of all the energies above it, and is perhaps the highest and most evolved manifesta-

tion. After all, the first chakra is where the intersections are the most dense, where there is the most energy.

The general idea in dealing with chakras, is that they represent levels of consciousness. Consciousness on a survival level, consciousness on a sexual level, consciousness on a power level, etc. Therefore, as the consciousness rises higher through the chakras, it gets lighter, less dense, and perhaps clearer. However, once it gets up there, and you have thoroughly grokked everything, what do you do with it? It eventually comes back down — is communicated, turned into love (it is hard not to love something when you understand it), energy, motion, and eventually manifests in a physical form again, even if it has to be an ashram and a guru.

Each chakra is of fundamental importance to the health and balance of an individual. There are many people (mental institutions are full of them) who are very awake in their upper chakras, but lack the grounding necessary to energize, connect, or even express intelligibly this energy. Our culture, being centered mostly around the earth plane, being at the stage I call the second side of power, makes it seem important to get on the "higher" levels. But already, our desire to get away from the supposed "drudgery" of the earth plane, and support all the people we have created has led us to such misuse of power that we are actually destroying our first chakra from which we began, and will continue to begin. We are never going to get on to other levels if we destroy the planes they are built on.

Chakras, like parachutes, function best when open. How open they are means how much of that kind of energy they can handle. (eg. how open your sexual chakra is, is how much sexual energy you can handle or need). There are times when total openness of all chakras is not desirable. When one gives a speech, for example, one would want to have the fifth chakra wide open but the second somewhat closed down.

Energy travels through you, as a being, from everything that you are in touch with. This can be roughly described as that which comes from the earth, the cosmos and other people. The best way for this energy to have a complete flow is to have all the chakras open so that the energy flowing through can have access to the level of responses most appropriate to it. A closed chakra can block off the energy to other chakras, or a chakra too open can channel all the energy through it that could go somewhere else. This is what it means to be "hung up" on a chakra.

Therefore, the idea is to be in touch with all your chakras, to be able to open and close them as the situation requires, and have an unobstructed path between them.

This will all be brought down to earth by concrete examples in the next issue, when we deal with the first chakra and the concepts of grounding, centering, and surviving.



Mishmash, continued

But such sorrow should be limited in duration, for although millions of living beings, from insects to humans, die every day, Life goes on (Dru Isaac).

2:27 TRUST IS BETTER: Trust is not always rational, but in the long run, the trusting person has a more enjoyable life than the cynical one (the Ancients).

As is implied in 14:4, cynics destroy everything they touch. Therefore, we should avoid cynicism and take the risk of trusting one another (Dru Amherghin).

2:29 GOOD WORKS ARE BETTER: As it is written in the commentary to 2:2, Druids believe in practicing what they preach. It is better to actually perform a small task, if promised, than to promise a large task and not follow through (Dru Isaac).

Often it is added that "Evil promises are better than evil works." This phrase, strange as it sounds, was actually intended to invoke charity towards those who promise all sorts of dire vengeance upon persons and objects annoying them, but who never actually do anything about them. Such is a moderately harmless habit, though not a praiseworthy one (Dru Iolo).

To be continued

Readers of PJ&DC are encouraged to offer new commentaries for *The Te-mara*, remembering some simple ground rules: Comments should be brief (one paragraph at most) and should refer specifically to a particular verse or verses in *The Mishmash* and/or to previous commentaries. Try to retain the general flavor and a gentle sense of humor. Avoid referring to individuals or institutions that would limit your commentary to a particular time or place (since the experiment is to try and create some "universal" Neopagan statements of principles). We will print relevant comments in future issues of PJ&DC, as well as future editions of *The Druid Chronicles (Evolved)*. Once all 15 chapters of *The Mishmash* have been printed in PJ&DC, we'll be accepting nominations for new verses (and chapters?) to add, along with appropriate commentaries.

Contacts

This section is a listing of groups that have open services, study groups that have openings, and people to contact if you would like to get involved. If you would like your group to be listed, send us your name, address and/or phone number, and a brief description of your group. Listings are free for subscribers, \$2 for non-subscribers.

California

Clanna Brocheta Grove, ODNA, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays. Membership restricted to Clann. Irish Library with 100 plus books & photos. Services in Irish Gaelic. Orthodox Druidism.

Compost Coven, invites people in the San Francisco Bay Area to participate in a series of monthly workshops on "Kitchen-Magick & Spellmaking" — mojo sewing-bees, candle-making & anointing, herbal magick, hexes (talismans), edible spells, images, etc. Call Valerie (415) 752-9394 for details.

The Coven of the Crossroads, an eclectic Neoclassic/Neopagan Witchcraft coven, will be opening a study group in San Francisco this April. Meetings will be on alternate Thursday nights, beginning April 12th. For further data, call: Margaret Korwen, 415- 552-3487, evenings & weekends.

Hazel Nut Grove, NRDNA, Adr. Stephen McCaully, 6220 Telegraph, Oakland, CA 94609. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays. Celtic Library with 500 plus books & microfilms. Irish Druidism.

Heru-Ra-Ha Lodge, O.T.O., Box 3111, Newport Beach, CA 92663. American branch (see Thelema Grand Lodge for description of O.T.O.).

Kvasir Lundr, Pentalpha, Godi Harald Moe, 5543 1/2 Claremont Ave., Oakland, CA 94618, 415-654-4521. Meets occasionally on weekend nearest full and new moon. Norse Paganism with accent on Mead (Kvasir) in ritual.

L.A. Grove, NRDNA, Adr. Chris Sherbak, 588 North Lucerne Blvd, Los Angeles, Ca 90004. Phone: 213-467-5759. Meets for Highdays only. Panceltic Druidism.

Madrakara, a community seeking attunement with one another and the nature forces. P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Open Sundays to visitors for meditation, work, hot tub. Celebrations of the eight Pagan holidays.

Mother Grove, NRDNA, Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Meets bi-weekly on Sunday afternoons and Highdays. Eclectic Druidism.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6-10 pm only. Meets for Highdays only, semi-pagan.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American branch of Aleister Crowley's Ordo Templi Orientis, a magical lodge accepting the Law of Thelema. Publishes the quarterly *O.T.O. Newsletter* at \$3.00 per year.

Tuatha Grove, NRDNA, Adr. Pat O'Neil, 1808 Third Avenue, No. 12, San Diego, CA 92101. Meets biweekly on Sundays & Highdays. Norse Druidism & ocean rites.

Canada

Gnostic Catholic Church, a non-profit religious society of practicing Thelemic magickians interested in ceremonial and ritual magick, alchemy, and Paganism. If you are an isolated Pagan/Wiccan/Magickian in Western Canada or traveling through, contact us at P.O. Box 4625, South Edmonton, Alberta, Canada, T6E 5G5. Anyone doing research into Slavic Paganism is asked to contact Eugene W. Plawiuk at this same address.

Minnesota

Carleton Grove, RDNA, c/o Heidi Shultz, Carleton College, Northfield, MN 55057. Meets weekly & Highdays during school year. Original grove, non-pagan.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63136. Meets for full moons & Highdays. Hasidic & Wiccan Druidism.

New York

Lashtal Lodge, O.T.O., Box 357, Bowling Green Stn., New York, NY 10004. American branch.

Ra-Hoor-Khuit Lodge, O.T.O., Box 6018, Teall Avenue Stn., Syracuse, NY 13217. American O.T.O.

Ohio

The Order of Middle Earth, an affiliate group of Circle, has begun a Magickal Pagan study group in the Cleveland area. Instruction in Wicca, Ceremonial Magick, and Meditation will be given by Oberon, an ordained Priest of Circle Wicca. For more info, contact: The Order of Middle Earth, Box 33367, North Royalton, OH 44133.

Washington

Evergreen Grove, NRDNA, Co-Adr. Tom & Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and new & full moons. Zen/Hilaric Druidism.

Circle Guide to Resources

Circle has just published the *Circle Guide to Wicca & Pagan Resources*, compiled by Selena Fox and beautifully illustrated by Dirk Dykstra. It contains listings of books, periodicals, arts, music, supplies, and contacts, and is an excellent guide to what's happening in the Pagan world. This 113 page sourcebook is available for \$5.50 from Circle, Box 9013, Madison, WI 53715.

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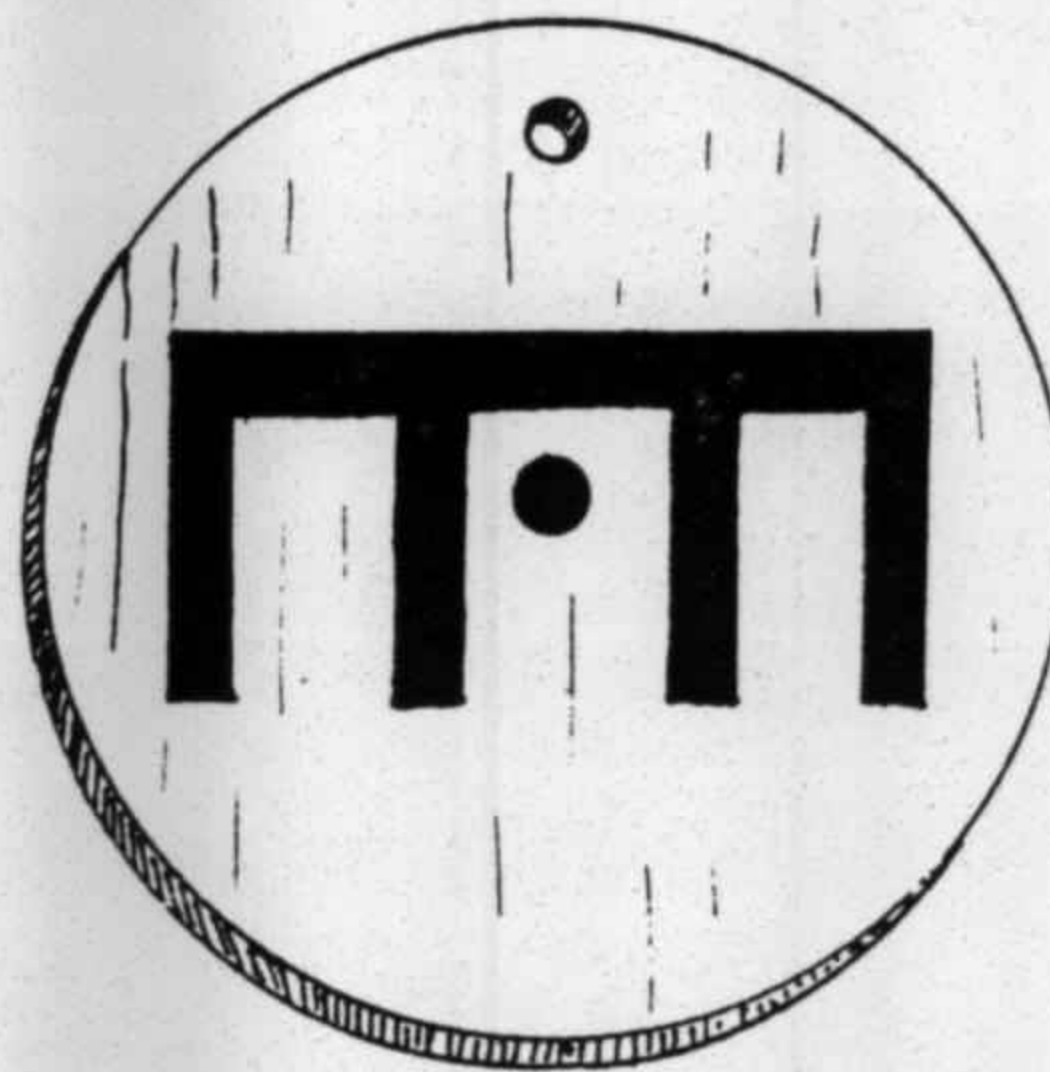
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