

Part 11 of ARDA 2

SECTION ONE



PENTALPHA
JOURNAL



The Druid Chroniclers
& Pentalpha Journals

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Editorial

Hello! and welcome to the 1980 issue of Pentalpha Journal. It's been a long haul; we know there have been long delays; but at least now we are here and in your hands.

For those of you who are new to Pentalpha, you are holding in your hands a collection of essays, poems, stories, news, and rituals dealing with the subject of magic, the occult, higher consciousness, and spirituality. In this issue we don't have some of the usual Pentalpha departments, and have concentrated instead on articles.

At the time of the writing of this editorial, it looks as though Pentalpha will take another long vacation. It has been a long swim upstream to give birth to this issue, and like the salmon who spawn at the top of the river, the effort takes so much energy, the salmon die. We have been unable to find the money, resources, or the staff to continue publishing. Although I hate to say this is the LAST Pentalpha, I, alone, cannot promise another issue, and there is none on our staff who is willing to do the work to head up another issue. Do any of you out there want to adopt a growing Pagan magazine?

We are truthfully up in the air about what to do. We need the response of the readers. Would you like to see Pentalpha continue? Would you be willing to donate time, supplies, moneys? Is there anyone who would like to head up production of the next issue? Do you feel Pentalpha is worthwhile?

We are on the verge of a new age, and it has been my hopes that Pentalpha could ride the crest of the wave of consciousness that is awakening within us all. If you would like to see this publication continue, we need to hear it from you. If not, the influx and sharing of new knowledge will take other forms, such as teaching and healing and sharing songs and dances. Those of you on Pentalpha mailing lists will receive announcements of these events, as well as any further publication that we may do such as pamphlets or single' articles, or songbooks.

I wish I could be more certain or more optimistic, but instead I choose to be honest. All we can do is leave it up to the Goddess, and hope that a way will open up for the path to be followed.

Until we meet again,
Thank you and Blessed Be,
Anodea Judith, for the Pentalpha Staff.

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About Pentalpha

Pentalpha (The Association for the Advancement of Aquarian Age Awareness) is designed to be an interdisciplinary information nexus of an occult, metaphysical, or spiritual nature. Our hopes are to help educate and unite envoys of the coming Aquarian Age--an age that we feel will be strongly spiritual.

The Advancement of "higher consciousness" is a broad spectrum indeed, and Pentalpha chooses to focus especially on the occult--to reveal and revive those hidden teachings of the metaphysical world. This includes such things as Astrology, Witchcraft, Ceremonial Magick, Voudoun, Kundalini Yoga, Environmental Action, Poly-theology, Ritual Design, Parapsychology, and Psychism. Many of these teachings are quite esoteric, which possesses a problem in pleasing both the beginning and the advanced magician. We hope to have a range of articles that spans this spectrum. From my own studies in metaphysics, I have found much of the information veiled in mystery and esoteric language--which only forced me into further study. This is a design in the teachings.

We hope to edit our articles to read as plainly and simply as possible, while still maintaining some of the esoteric flavor in which these teachings flourish.

To the beginner, we say "Welcome! And may you long continue!" and to the advanced, we say, "Remember how great the learning in the Beginner's Mind!"

We hope you enjoy this issue.

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Black & White Magic:

a Non-Racist Approach

Marion Zimmer Bradley

Almost everyone claims to know what is meant by "black magic": and most people have some fairly clear mental picture of what constitutes "white magic." Nine out of ten people, if you pin them down, will say something like "Black magic is it the purpose of doing evil, and white magic is for the purpose of doing good. Right?"

Warning. That answer is terribly simplistic; furthermore, it implies that the person doing the answering knows exactly what good and evil are, or that there is a very clear demarcation line between them.

Some fairly sophisticated people have recently come up with an even more dangerous definition of "black magic." Black magic, so they say, is the primitive magic such as voodoo, derived from Africa and Haiti; the magic of black people.

So, first, let us stipulate, for the purpose of this discussion, that black or white magic, as definitions, apply to the color of the magician's heart; not to the color of skin, robes, or the candles burning on the altars favored by the particular magician. I still remember getting into quite a hassle, some time ago, when participating in a harmless magical ritual, "white magic" by any standards, when my partner, an experienced occultist, but new to ceremonial magic, became very upset by the fact that the officiating priestess (not me) wore a black robe and burned black candles. As it happened, the school of magic to which she belonged stipulated black candles and robes because the color black, absorbing all light, was conducive to retaining body magnetism and power within the magic circle. My inexperienced partner, however, became very disturbed and almost walked out on the ritual, feeling that the black robes and candles meant black magic and a devotion to evil, to darkness.

And here is a deeper ambiguity which should be settled. People who have recently been re-thinking the semantics of our heedlessly racist culture have been disturbed by the long-standing assignment of evil in magic to the "black magic" side of the matter. What, they demand--reasonably, I must agree--is so bad about blackness, that the very idea of "black" should be evil? And this thinking does pervade our culture. A wicked man is "black-hearted," wicked deeds are "dark deeds" and the "Black Man" was a common euphemism for the Evil One otherwise known as Old Scratch, Old Horny, or, the Devil. Conversely, I've been forced to ask myself what is so good about whiteness, that "good magic" should be called "white"? Considering that one of the most paranoid and evil societies ever to infest the face of the Earth, Nazi Germany, was dedicated to the pure white of the supposed Master Race, never to be contaminated by the darker races, one could make out a case for re-defining evil in terms of whiteness; everything from apartheid in South Africa to lynchings in Alabama, has been done in the name of the "White race," enough to make the thoughtful magician hesitate before proclaiming any magic as "white."

About all one can say for this arbitrary designation of black and white is that it goes far further back than the petty group of ethnic snobberies which has led to current racial troubles. As far as I can tell, the Egyptians (who were certainly NOT a white race in our sense, being neither Aryan nor Nordic) were the first to divide magic into white and black and they probably got it from Atlantis. Furthermore, when they started calling some magic black, and some other magic white, all the people involved in the practice of either were all the same color. The terms "black" and "white," then referred not to people, but to the great division between Good and Evil, which were associated, then, with Light and Darkness.

Why, then, should light have been the symbol for all that was good, for people whose skins were probably dark? Maybe we were a little too fast in declaring that the association of "black" with "evil" had anything to do with racism.

So where did it start?

Probably somewhere about the time of the dawn of sapience in the species *Homo Neandertholensis*. What is the source of light, warmth, heat, life, and strength for everything that grows? Obviously, the Sun. What is cold, evil, terrifying, a threat? Night, of course; darkness; the withdrawal of that nourishing light. Certainly the first religion known to humanity was the pure awareness of the great light. Jane Goodall, working with higher primates, has demonstrated that even the chimpanzees demonstrate something which can only be called reverence and worship for the Sun.

The greatest event in the history of humankind can only be the discovery of how to control Fire. One of the greatest figures

in ancient mythology is Prometheus, who stole Fire from Heaven, and brought it down to Earth for us to use; it had previously been limited to the use of the Divine Ones on Olympus.



Recent theories have conjectured that this might even refer to a visit from space faring peoples, who taught the primitive inhabitants of this planet how to use fire, being worshipped thereafter as Gods. Personally, while a theory of that kind looked fine in the movie "2001 A Space Odyssey," I'd rather leave Von Moniker and company to the science fiction lovers among us--who can give them the ridicule they probably deserve. Regardless of how fire was discovered, none of us today will really know the truth about it. So despite objective facts, I'd prefer to concentrate on what this great event must have meant to primitive humanity.

The discovery of fire meant that the setting of the Sun no longer need condemn the watchers to a terrible closing-in of darkness, it ended the need for a long stretch of time when the world must be abandoned to the great predators who prowled in the inky darkness, with eyes much better than ours.

There is little doubt that the first religious rituals arose from the need to preserve the tribal fires from going out; early in human history, a fire kindled accidentally by lightning would be guarded "religiously" and later, when the art of making fire was discovered, this awesome secret would be entrusted only to the wisest and most responsible of the tribal elders.

All things, therefore, in their whole existence would have contributed to this great dichotomy; Light, Fire, the Sun, as the greatest of blessings and good things; and cold, darkness, night, as the first among all evils, sheltering most of the other evils inimical to the survival of the tribe.

This goes so deep into the human psyche that virtually all the great religions have equated their spiritual metaphysics with the search for Light. The Egyptians called their most powerful God, Amon-Ra, after the Sun, and referred to the happiness of the blessed dead as "Coming forth into Light." Even in the twentieth century, Christian hymns refer to Christ as the Light of the World--and other mythologies hail Buddha as the Light of the East

This symbolism has been preserved all through human history, through all religions and all mythologies. To the nit pickers who quibble that religions and mythologies are not history, I venture to remind you that until a very recent date, legends and mythologies were all that we had of human history; and it is through these religions and mythologies that we get our deepest insights into human psychology. In virtually all religions, the Gods are those whom James Frazer, in *The Golden Bough* (a monumental work of comparative religion) tries to explain away as "Solar Myths." I think he got it the wrong way around. To say that the Gods were Solar Myths is to insist on a literalness worse than that of the clerical-collared jackass who solemnly assured the Church that the God of the Old Testament

had created the Earth in 4,004 B.C. at 8: 30 on a Tuesday morning in October.

Rather, in the various but universal mythologies of the Gods of Light, the great human psychological drama was being retold; the drama of the daily and yearly return of the focus of human existence, the Sun; Apollo, Bel-Marduk, Amon-Ra--the name does not matter. However, it is significant that when the world's first monotheist, Pharaoh Amenhotep IV, singled out one God as being the greatest and only, he chose Aton--the personification of the physical disk of the Sun--and called himself Akh-n-Aton by the name of his chosen God.

It is also noteworthy that the greatest of the goddesses were associated with the Moon--and what is the Moon except the great and benevolent force which lends light when the Sun is gone, so that the Night may not close in altogether.

And the reverse was true. The evil Gods were those associated with darkness, with cold, with the kingdoms of the dead. In Egyptian mythology, the dead who had not been virtuous in life, and therefore could not "Come forth into Day," were cast into outer darkness. Hell as a place of fire and burning is a fairly recent concept. The very word "hell" comes from the Norse goddess Hela, who ruled over death and the abodes of the unvirtuous dead who could not achieve Valhalla.

Religion and Magic, in those days, were not separated. They are not separated now. I have read books on magic, or "Magick," which state that it's not necessary to embrace any kind of religious belief, but that has always seemed a little fatuous to me. (I suspect what Crowley and others of his ilk probably meant was that it was not necessary to be religious in the ubiquitous "Christian" sense; which it certainly is not. Crowley grew up as a member of the Plymouth Brethren, a sect which would be called, in this country, Jesus-freak and Holy Roller in one. Who could blame him for thinking of the Devil as a friendly fellow by contrast to that grim and fundamentalist God of theirs?) But if magic, or magick, if you prefer, bases itself firmly on the fact that there is more to this material universe that can be weighed or measured, then, whether you know it or not, and whether or not you subscribe to any creed, you are accepting a religious view of the universe. You may not call it that, but that's what it is. Atheists are materialists and cannot be magicians without at least suspending their disbelief.

Well, then, white magic, or if you prefer, the Magic of Light, has always been the function of the priests and priestesses of the Light-bringing Gods and Goddesses; no doubt, the original practitioners of Light Magic were the custodians of the various Sacred Fires, who were pledged to put their care for the tribe and the common good ahead of their own convenience.

And going back again to pre-history, the worshippers of the Gods whose realm was the darkness, somehow accumulated all kinds of evil Anything which had to be done under cover of darkness--treachery, murder, theft, blasphemy--were by definition those things which would not bear the light of day, or the friendly circle of the tribal watch-fires safeguarding the common good. Things done secretly in the dark were, of course, those things which the tribe would not approve. In this same dark category came necromancy and all manner of dealing with the dead.

Recently, of course, night and day have been banished by technology, and so, of course, have these distinctions. Yet the psychology of the cave is still within us all. In most languages, a "dark deed" is a mysterious and shameful one, and people speak of "letting in some light" on anything wrong or furtive. Psychological truths are most often expressed in figurative language. Anything which can be done "right out in the open" is a deed of which no one should be ashamed. "Daylight robbery" is unusually bold and shameless. And in my own college days

dormitories still locked up the maidens of the tribe at eleven at night, to safeguard their virginity, as if no maidenhood was ever sacrificed at three in the afternoon or ten in the morning.

Perhaps, in view of the semantic and racist connotations of black and white magic, it might be better to speak of "Dark Magic" and "Light Magic."

But whatever you call them, people are always going to want to know how one differentiates. And if you thought I was splitting semantic hairs before, just watch me now!

I referred before to the simplistic-definition; white magic does good, black magic does evil. This, of course, assumes that there is some simple definition to that question which has baffled a hundred generations of philosophers. I suspect people who think that way, and with good reason; investigate

I'm thinking you'll discover that "good" consists everything of which they personally approve, and evil just somehow manages to take in everything else.

If you want to split a few more hairs, try to define Light Magic and Dark Magic by intentions. The white magician, you say is trying to help someone, and the black magician to hurt or damage another. This may be less simplistic--at least people who define it this way are trying--but it has problems. For instance; most people approve of healing. White magic. Good Stuff. Praying for the sick is always a good thing, right? No problems there?

Well, try this one on. A few years ago, a woman I know gave birth to a premature baby, weighing just over two pounds. He was not expected to live, and the mother, a very dear friend of mine, was in utter despair. Two years before, she had lost another child, a tragically handicapped baby who had endured three months of terrible suffering, and died. After that death the mother had had a terrible breakdown; this pregnancy had been spent in very bad shape, and most of us felt that if this baby died, it would shatter the last remnants of her sanity, and leave her other children virtually motherless.

Need you ask what we did? We prayed; some of us prayed and fasted nonstop around the clock. We literally stormed heaven with our prayers. Prayer, of course, is the oldest and simplest form of magic.

Well, almost from the moment that the full-time prayers began, the baby began to gain weight; in a week or two he was discharged from the hospital, and seemed to be doing well. He was an adorable baby; we all fell in love with him and all felt we had been doing a fine thing. The mother was recovering fast, and seemed happy and together again for the first time in years. Everybody felt good.

For a little while. And then the shadow came down. There was something wrong with the little boy. The poor little fellow didn't grow; he didn't thrive. Eighteen months later, after a terrible, draining and exhausting round of doctors, tests, hospitals, diagnosticians, and progressive misery for the baby and the parents, he died of an extremely rare genetic defect. He had been doomed at birth; that particular defect is incurable. Instead of the short, terrible shock of a premature baby's death, they had to face the death of a real little person, one they had known and loved for more than a year.

So what price white magic? Did we really do any good at all? Did we turn the divine purpose or was it an illusion? Our intentions were perfectly good; but we must share in the blame for prolonging the agony, and for the final disaster that split the family asunder. Who knows enough to try that now?

On the other hand, most people regard the calling up of demons as black magic. Yet there is a well-known treatise on magic (The Sacred Magic of Abra-melin the Mage) which contends that the white magician has the natural dominion over demons, because good must always have dominion over evil.

My own personal feeling is that the man who has supper with the devil had better use a long spoon. However, they are welcome to the company of the demons if they can handle them.

I also remember reading Anton LaVey's various books on Satanism--at the height of that fad. Somewhere in one of his books he said there was no such thing as white magic, that everyone was basically selfish, and that anyone who claimed to practice white magic was a liar and a sanctimonious hypocrite. He states that the first step toward magical power is to declare one's self beyond good or evil. Again, he is welcome to the company of whatever results he gets, but I hope I am a good long way off.

Yet, it can't be doubted that the practitioners of white magic are often a fairly silly and ineffective crew. And as a result, there are many people who are completely turned off by the idea of black magic, don't know what white magic is (or doubt that there is any such thing) and therefore, a great many respectable occultists feel that the only solution is to give up the practice of ritual or ceremonial magic altogether.



It seems to me that this is throwing out the baby with the bath water. Of course, magic is not for everybody. There are people who should never attempt to practice any form of magic, be it black, white or some shade of gray or pink. (Yes, I once knew a young woman who claimed to practice pink magic.) There are also people who could practice magic, black or white, from now until doomsday without any more effect upon themselves and the Cosmos than practicing the piano, and with far less annoyance to the neighbors than practicing the trombone. Everyone who tries his hand at it isn't a magician, any more than everyone who takes voice lessons is Joan Sutherland. Every Sunday, in some church, some minister is practicing his elementary form of magic, praying "Spirit of God, descend upon our hearts"--and no one would be more surprised than himself if the Spirit did actually descend.

This, of course, is what was meant when some character in Shakespeare proclaimed:

"I can call spirits from the vasty deep," and another, more common-sensical one answered him:

"Why, so can I, so can any man,

But will they come when you do call for them?"

And that, of course, is the question. Will they come when you call them? Can you make them come? What will they do when they get here? And last, but not least, when they have finished doing whatever they came to do, can you send them about their business again?

When I used to write a column for the LAST VILLAGE OTHER on occult matters, people would write in from time to time, and ask me, either seriously or flippantly, if I could teach them to summon up demons. I always replied, yes, I could teach them to call up demons in three days, but it might take seven years to learn how to get rid of them again.

Of course, I was being facetious; but not entirely. My own feeling about "calling up demons" is that the practitioner does not call up some strange alien thing called "a demon" from some distant outside realm known as Hell, but is performing a complex psychological act which lowers the barriers around the mind, and calls forth, or lets out, all the evil impulses and repressed unknown quantities within the subconscious mind. In making the acquaintance of these "demons," the magician will feel probably that the old demons of old folklore with horns, hoofs, a tail and a smell of sulfur would be not much easier to get along with--and certainly a lot easier to get rid of again. Forbidden Planet, a science fiction movie from a generation ago, showed murders committed by a demon who could literally get through any barrier, to commit terrible, unsolved crimes. It turned out that the culprit was the "monster of the Id," called up by the suppressed hate and unconquered guilts and pride of the other people. This was, of course, fantasy, and a powerful metaphor; we all carry within ourselves these "monsters of the Id" and these are all the demons we will ever know or want; and if we can harness these--which is considerably more difficult than harnessing conventional imps of folklore--we can achieve whatever we want. But we must get past the monsters first, and any psychiatrist can tell you how hard that is and how long it can take.

So what, then is magic, and how can it be practiced. How, and why?

W.E. Butler, in his excellent book, Magic, Its Ritual, Power and Purpose (which is one of the first books required for reading in my own order) defines magic very well; Magic is the art of causing changes in consciousness at will.

I cannot think offhand of any magical operation which is not covered by this definition; the kahuna magician walking across hot coals, the witch doctor sticking pins in an image of some frightened person, the mass-hypnotist doing the Indian Rope trick, the hex doctor charming away a child's warts with rainwater and a dead frog, the love potion which started Tristan and Isolde on their ill-fated love affair, or Christ feeding the multitude with the loaves and fishes. These things were brought about by changes in someone's consciousness.

Whether these changes are objective will probably never be known in the measurable way that "scientists" demand to have them known. Magic, almost by definition, has no reproducible results. Otherwise it would be science. But does it matter? The child's warts are gone. The kahuna magician has walked across the fire because his mind was in a state where he could block out heat and pain, and emerge with unblistered feet. Tristan and Isolde are happily bedded down, and on the way to a legendary romance. The man whose wax image is full of pins has a hell of a headache, and will probably die, unless he can get somebody to take off the curse; witch doctors have to make a living too. The masses are entertained, whether by the sight of a man climbing up an unsupported rope, or by the illusion; it certainly beats the average TV show. And since it was two

thousand years ago, nobody knows whether the five loaves and the couple of sardines were actually turned into a feast with bushel-basketfuls left over, or whether the multitudes joyously shared a crumb or two apiece in a spirit of love and brotherhood and were nourished by the knowledge that their consciousness of hunger had been changed to consciousness of abundance.

Somebody's consciousness was changed.

So here we have at last a working definition for the magic of light and the magic of darkness, whose consciousness was changed, and for what reason, and with what result.

The white magician, the magician of Light, is trying to bring consciousness up to the level of the good thing found desirable; to find out, in short, where the universe is going, and to go there in complete harmony with it. The magician wants to conform more closely to the forces which are beneficial to humanity, and become more attuned to them; and the white magician is convinced that when his, or her, individual consciousness is completely in harmony with all those vibrations when the magician can stretch forth a hand, and whatever is needed will fall directly into it, without need for further effort; because that means the magician is in a time and space where the Lords of Karma will bestow everything which is desirable at that moment in time.

White magicians make mistakes, of course. Usually by not trying hard enough to distinguish their own will from the will of the Cosmos. Probably, instead of praying that the premature doomed baby should live, we should have prayed only for strength to be given the parents, so that they could endure whatever was best. Nevertheless, the white magician tries to do what is best, in the best way that one person's limited sight allows--and sooner or later, it usually comes around to "God's will be done, because God sees further than I do."

The black magician, on the other hand, is usually not concerned with the ultimate benefit of the universe, or the harmony of the Cosmos. The black magician creed is "Oh, I want what I want when I want it," and to that end, the black magician operates upon the world to get exactly that, whether it is deserved, or beneficial, or not. He or she wants it because it's wanted, and that is that.

Take a silly example. A black magician and a white magician want an apple.

The white magician tries to put the self in relation to the Cosmos and go where there is likely to be an abundance of apples; in an orchard at apple-ripening time, for example. And having politely asked permission from the owner of the orchard, or ascertaining that no one's rights will be damaged thereby, the magician will stand directly under a particularly ripe-looking apple just as the wind whose vibrations have pervaded the cosmic awareness, begins to blow hard enough to bring it directly into his hand. So at the proper moment, having become harmonized with the natural laws controlling winds, apples and desire, the magician stretches for the hand, and the forces of nature deliver an apple directly into it. A simpler method is to think "Apple" until it is impressed on the cosmos that the Law of Abundance owes you an apple; you can be sitting at home at the typewriter, or scrubbing your floor and the forces of universal harmony, working together, will create the strangest co-incidences to bring you an apple. A neighbor will say, "I just stopped by to bring you this apple," or someone with a surplus of apples will give you a bushel basket of them. Of course, by the proper use of the Law of Abundance, you have to obey that unexplainable impulse to go see good old Joe and take him a chocolate chip cookie just then! It's astonishing how well it works. Almost every writer has had the experience of needing a particular book, and having someone, "out of the blue" as it were, send it in the mail, unrequested.

Our black magician would probably not want to be bothered waiting for apple-ripening season, or to make the journey to the orchard. Nor would our black mage be humble enough to ask permission of the orchard's owner to pick and eat an apple. Rather, he or she would start sending out vibrations of "I want an apple! Gimme an apple." though the Cosmos, without regard to what was required to deserve an apple from the Cosmos; until somewhere, somebody, disturbed by these vibrations, would stop whatever was being done and deliver an apple, out of proper time and harmony, to this black magician, even if it meant someone who deserved it must go without.

My dog employs a very simple form of "magic" to get a dog biscuit. He goes to the cupboard where the biscuits are kept, cries, whines, yelps, and sends out vibrations of looking like a good dog who hasn't had a biscuit that day. Now, if it's biscuit time, and I have simply forgotten that the dog was due for a biscuit, then the dog is simply attuning himself to the Cosmos and saying, "Here I am, it's biscuit time; do your duty by the harmony of all things and provide me with my biscuit!" And somebody will do it, as his due. That's white magic. Yet he is not a very well trained dog, all things considered; very often he doesn't know or care whether it's time for him to have biscuits, he just knows he wants one, and he makes such an infernal pest of himself that someone will get him one whether it's the right time or not. It's not stretching the point too far to say that the dog is a liar, practicing black magic.

To be Continued...



THE FEMINIST CRAFT

An Interview with Deborah Bender

by Sally Eaton

(Insert interview graphic here)

When I asked Deborah Bender to contribute some material on the Women's Craft, I had in mind reprinting something from one of her two periodicals: Women's Coven Newsletter, (no longer published) and Homebrew, which she co-edits with Levanah Shell Bdolak. While leafing through her files, I found myself asking her many questions about the Women's Craft-questions that I felt, in essence, I already had answers to, both as a woman and a practicing Pagan.

Soon enough, however, I found that I didn't know as much as I had thought. I have never worked in an all-female circle, and I had a lot of preconceived notions about them, as you will see. A good deal of what I had read and heard seemed half-baked. Many of the men I've talked to expressed the idea that women were attempting to substitute female dominance for the patriarchy. I felt an uneasiness beneath people's careful choice of words, a lack of trust without a clear definition of what they were mistrusting. "What are they so wary of?" I wondered.

Most of the magical systems I've worked with are either male-dominant (a convention one tries to ignore!) or attempts at balancing the sexual roles in relation to each other. (No heterosexual-mixed groups I know of draw down the Goddess into male bodies--though why this form of experimentation with role-playing gets ignored is beyond me!) But in a women's temple--those of us used to playing complementary roles wonder how the energies are exchanged: don't you need balance to raise a cone of power? Apparently a naive question...

I made up a list of topics for Deborah based on some common-denominator notions (my own) of relative ignorance about the Women's Craft. She cheerfully contributed two hours of taped material, which was, in a sense, an initiation. The force of her personality conveys a contact with the Goddess she worships. She was able to give me a much clearer view of the nature of women's magical energies and their importance in the community.

Sally: Why do you prefer to work with women?

Deborah: "When I was first starting out, and looking for a group to join, I had been a convinced, active feminist for a few years and was used to working with women's groups in other areas of my life. I enjoyed that and found it very productive. I was aware that I had some suspicion of men and what they might do to me. Regardless of what the real situation was, I felt I would be enough concerned about my feelings as to be unable to relax and just get into what I was doing. I was coming in as a beginner, and therefore unsure of my own power. Most of the mixed groups involved my placing myself under some kind of male leader or teacher, as well as a female one. But I was seeking my own knowledge and power--I had too many images attached to males to be able to receive this power from them as a source.

"As to why I continued working with women: most of the work I have done or am doing involves women's interests. I want to evolve, or 're-invent' a women's magical culture--from the past that has been almost totally forgotten, or probably just ignored. I do work with individual men at times, or for certain reasons, but mostly I work with women on things that concern us."

Sally: What, specifically do you do in a women's coven?

Deborah: "The mixed groups that I've seen tend to be a lot more systematic and cut-and-dried about what they do. There might be leaders who have a set series of formulas that they follow, or rituals or goals. I don't know of any women's groups that work from a set-down system like that. As far as ritual work is concerned, it evolves out of the group..."

Sally: Could you give me an example?

Deborah: "Well, we did a ritual involving some of our feelings about menstruation, which was later published in the anthology MOON, MOON, by Anne Kent Rush, and also in Women Spirit Magazine. It was not an abstract, cerebral ritual--we used our own real menstrual blood. We recited poems in praise of our women's bodies, and our transforming, life-giving blood from which all human life is born. We passed a cup of our combined blood around the circle, celebrating it, and painted our faces with it. Some of the witches there were shocked by this action, which was done publicly. They might have felt it was the blood of a sacrifice, or perhaps be influenced by the old Judeo-Christian concept that menstrual blood was a curse or a pollution. But by bringing this out in the open, we accomplished our purpose, which was to turn around some of these negative feelings and treat our blood as something good and holy and powerful. And it became good and holy and powerful again, as it once was.

"The blood itself is representative of our female bodies, of our wholesome, beautiful, female strength. This was a ritual to

celebrate our women's bodies, to rejoice and glory in our beautiful wholeness. Politically, we need to affirm our bodies, to overcome the patriarchal concept of division between body and spirit. Our bodies are sacred, but people can't seem to really experience this. We wanted to create an experience which would make this real. We made our bodies the focus of a ritual which treated them as sacred, and most of us came away from the ritual feeling that this was really true."

Sally: A lot of people seem to want to know about role-playing, ill terms of sexuality. How, for instance, do you raise a cone of power without male-female polarities?

Deborah: "That's a lot like asking a Lesbian couple which one of them plays the man's role. What goes on in a women's circle isn't a pale imitation of a mixed group; it's a different way of working. The energy pattern of a women's circle looks like a tightly-woven net, with lines of energy crisscrossing between all the people present; or like a bubbling cauldron, wherein each woman's personality floats in the broth of group personality. We are not concerned with setting up pairs of opposites, because polarized relationships are not what we are seeking to follow. We might sometimes play roles of various aspects of the goddess, but mostly we let each woman bring out in her turn whatever aspect of her personality she chooses to manifest. We recognize that this in itself is a manifestation of the Goddess. We improvise a lot, and go from seriousness to laughter in an instant."

Sally: The term "Dianic Craft"--tell me something of your definition.

Deborah: "I follow the definition put forth by Morgan McFarland and Mark Roberts. The Dianic tradition of the Craft sees the Goddess as being whole and sufficient in Herself and worships Her without a consort. Femaleness is the basic fabric of the Universe, and maleness is one of its manifestations." (Thelemites, take note! -S.) "Dianic covens are frequently all-female, but some include people of both sexes. But they are not founded on the Yin-Yang balance principle; they don't celebrate the interplay of maleness and femaleness."

Sally: Talk a little about your coven, Ursula Maiar, if you would, please.

Deborah: "We were the first female-only coven in the Bay Area. In fact, at the time, the only women's covens that we knew in the world, were the ones led by Morgan McFarland in Dallas. But a women's coven seemed very natural and right to me, and I was sure there would be others."

"My roommate and I, and another woman taught a class on women's spirituality under the auspices of a feminist free school, with the help from the High Priestess of a mixed coven."

"Witchcraft was only one of the areas that we dealt with, but after we'd been meeting for several months and gotten to know each other, the women in the group got more interested in Witchcraft and were willing to try to form a coven. We had to figure out a lot of what we were doing as we went along, but fortunately, there were a lot of very talented women in the group. There were no followers at all; we were all leaders."

"We wanted to help more women's covens grow, so we tried to share what we were doing by publishing some of our rituals, giving workshops, and talking to interested groups of women."

Sally: How many were in the group?

Deborah: "Most of the time, seven. We met weekly for over two years. Lots of the sessions were not rituals; they were what you might consider training-coven work. We shared information, practiced psychic skills, made masks and talismans, had healings and meditation sessions. We studied mythology to forge our images of the Goddess. We built things up almost from scratch, and after two years had reached the point of

beginning a series of formal initiations. However, there arose a difference of opinion in the group regarding bringing in others who had not been part of the original seven. Since we worked by consensus, we were unable to resolve this issue, and as members of the coven drifted into other interests, we lost the central core of energy. There was no one to replenish it, because we hadn't conceived of it as an ongoing thing. We hadn't all seen its potential -some were still into it and an extension of the original study group."

Sally: How do you handle sexuality in a women's coven?



Deborah: "The rituals and general tone of mixed covens are based on Gardner's 'sacred marriage' concept. This forces members to deal with sexuality directly before the group has developed a collective mind. It also tends to distract people from group goals in general. In our circle, we started out dealing with each other as sisters. After we knew each other, after we had forged a common bond through our work together, some sexual activity and stimulus took place. But sexuality was not the fuel or the focus of our working. Some women were Lesbians, some were bisexual, some heterosexual. It didn't seem to make much difference, or to cause a problem."

"Which is not to say sexuality didn't form a part of the energies we raised. But it was a freer, less conditioned sexuality, something you can experience only outside of a role-playing situation. I think men in particular tend to focus on accentuating the differences between gay and straight; women have in general less hostility across these lines. We are concentrating on uniting, not polarizing. We don't depend on artificially created differences: to most women these things are irrelevant in terms of our survival as individuals."

"People in mixed covens tend to look at women's covens as an invention of the feminist movement. What we're really trying to do is look at the old traditions, in which women took major roles of leadership and direction. It is re-inventing, or rediscovering something which has always been there. When the Pagan temples were closed and magic driven underground, Witches could only practice in their family groups. Women were not permitted to bond together outside of family ties. So a great deal was lost, but we can rediscover the 'Women's Mysteries.' They are in our bodies, our actions, our feminine powers as we magnify them within ourselves."

Sally: How can interested women contact sources of information, and find groups in their areas to work with?

Deborah: "Levanah and I publish HOMEBREW, a journal of women's witchcraft, c/o Deborah Bender P.O. Box 6, CA, 94704. The subscription price is \$2.50 an issue; \$6 for

three. THEMIS, published by Susan B. Anthony Coven No. 1, P.O. Box 42121, Los Angeles, CA 90042, is \$5 per year. Both these magazines have contact columns for women. Several other publications, notably WOMAN SPIRIT, COVENANT OF THE GODDESS NEWSLETTER, and CIRCLE NETWORK NEWS devote sections or articles to the women's Craft. If you hang out in general Occult circles, you're not as likely to find a women's coven as you are by sending a stamped, self-addressed envelope (perhaps with a donation) to one of these sources, along with a request for help. You can ask the Goddess for help, and you can start your own group, too. That's the best advice I can give anybody."



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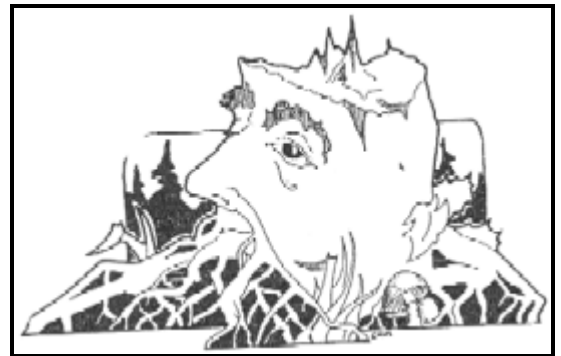
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Live Archetypes Prowl the Mysterious Mountain

by Walter Breen

To Pagans and Christians alike, Glastonbury has been for over 2,000 years one of the most sacred and magical places in England--or even the world. Glastonbury is the Avalon ("Appletree Island") of Celtic legend: the Holy Isle in the Summer Sea where Druids were trained at a (now vanished) Stonehenge-like Temple of the Sun atop the mysteriously terraced Tor Hill; the site of the Sacred Well, whose waters have cured many people; the legendary burial place of King Arthur and Queen Gwenthwyfar (Guinevere). Christians know it as a place where Jesus supposedly walked in youth; where his kinsman, Joseph of Arimathea, brought the Holy Grail and various other relics for safekeeping; where Joseph's staff, thrust into the ground, took root and grew into the Holy Thorn Tree blooming at Christmas as well as in spring, until Cromwell's soldiers hacked it into firewood. (Its seedlings still bloom there, and every Christmas flowery sprigs are sent to the Royal Family. This species is found nowhere else but Israel and Glastonbury, Connecticut!) But most of all, Glastonbury is a place of pilgrimage, where sidewalk talk or pub-talk is as likely to deal with the occult as with weather or taxed, and where open-minded visitors even today have mind-opening Close Encounters--with ghosts, or their past lives, or their gurus, or Something--that wakes them to a new consciousness.

When my annual October vacation approached, I was offered the choice of going to Hawaii or England. Though I hankered for the unearthly beauty of Hawaii, every time I thought of the place, an inner voice kept saying "England." And

I remembered that ten years before, on a guided LSD trip, I had suddenly known that someday I would have to go to England, specifically first to Stonehenge, and then to Glastonbury (of which place I then knew nothing); that something awaited me there, something I would have to see and hear and do; but never a hint what.

And so, on hunch, on the feeling that I must go there and find out once and for all, I arrived--for the first time in this life--in London on October 14, and at Stonehenge three days later.

On October 24, I awoke with the feeling: this is the day to head for Glastonbury. Everything had a magical quality; coincidence control was complete and automatic--no transit delays despite a route requiring two trains, four different Underground lines, and two local buses. Though I had forgotten to bring raincoat and gloves, I never needed either--weather was perfect, and this day sunshine was unusually brilliant. The whole time *en route*, I felt that I was going home, that somehow everything had been specially prepared for this day, that somehow I was specially meant to be there at this very hour. I kept wondering why I was heading there--something like Jesus' question, "What did you go out into the wilderness to see?" Speculations like "A past life? My roots? Someone I must meet? Acid-induced foolishness of a crazy dream?" led to no feeling of recognition; but nothing could quell my growing excitement.

I got off the bus at Market Cross and headed up High Street toward the Gothic Image Book shop, a place strongly recommended as a source of everything from occult books and magical supplies to greeting cards and quality craft work. A face looked from within its window across the street, making eye contact; I somehow recognized him, thought "friend, but who?" and headed for the door.

"Jamie George? Marion Zimmer Bradley said I should look you up."

"You're Walter Breen, then? When I saw you through the window I said to myself, here is someone I have to get to know." Instant affinity: like old friends getting back together after years apart. I briefly flashed on him as much older and wearing a tabard with a cross fleury, he identified this as part of the uniform of the Knights Templars, to which he recalled having belonged in a past life! After more conversation, he suggested I head for the Tor, and be sure to return before 5:30 p.m. as that was his closing time. I thanked him and headed first for the Abbey.

Glastonbury Abbey ruins felt oddly familiar, and I kept hunting for things that I kept having to remind myself weren't there. The atmosphere was beautiful and like home in Lady Chapel and the Abbot's Kitchen and everywhere else except St. Patrick's Chapel. A sign in the latter notified us that any clergymen of established faiths (unspecified) were welcome to celebrate their liturgy therein by prearrangement. I doubted that they would welcome Druids or Craft people and thought, "They'd have to be awfully insensitive!" I found no prayer possible except, "O Lord or Lady or Whoever, help my disbelief." And I realized that somehow I seemed fated neither to accept Christianity nor to abandon it totally.

Hearing a power mower's growls and whines, seemingly following whatever path I took among the ruins, I kept thinking, "We came here to escape the sounds of war, yet now again they intrude. If even this holy place can be destroyed, what will survive the coming holocaust?" And the answer in a flash: "Only the frailest and paradoxically the toughest things of all: human memory, human DNA." And the mower's noise seemed to drive me toward the exit--to meet--what? whom? On the Tor.

The climb--520 feet vertically, possibly three times that on the slope--was unexpectedly difficult. I have never had any trouble climbing ordinary hills; but this was without any path, only a series of divots dug into the side, mostly too small for safe footing, many slippery from previous rains, or obscured by cow droppings. I kept slipping and became increasingly fearful that I would not reach the summit: either my heart would give out or I would fall and bash my head on a rock. Yet suddenly I became indifferent to whether I lived or die here: after all I was where I should be, I was doing what I should be doing. At once both the heart symptoms and a nagging feeling that I should give up and go back vanished. I kept climbing; it was increasingly difficult but that didn't matter.

At the summit I looked around at the amazingly beautiful landscape--flat areas sharply demarcated by hedges, hardly any two alike in shape or shade of green--and thought, "How obvious that this was once an inland sea and this Tor an island: Avalon, Apple Tree Island, but where are its apple trees? Why was it so carefully terraced? What is inside?" I passed occasional tourists, but spoke to none. I examined the Tower in growing wonderment.

The tower is possibly 120 feet high, open to the sky, square in cross-section, battlemented at the top, furnished with niches (empty,) and can be entered at East or West by Gothic windows low enough to climb into without difficulty above one of these are two carven medieval plaques, one with the Weighing of the Soul in the Balance, the other with the Cow--singular Egyptian symbolism. This Tower is all that remains of St. Michael's Church, blown down by an earthquake in the Middle Ages (I thought, "a site too holy for Christians to monopolize!"); it has been a place of pilgrimage ever since.

At this point I kept thinking, "OK, I'm here: what did I come to see? Is this all? Maybe whatever I seek isn't here. Maybe I should just go back now and tell Jamie how beautiful it was." But somehow that same inner voice said

No. Wait till the tourists are gone. I tried to dismiss all this with "Why?" but no answer came; only within my inner peace, my sense of being at home, that inner voice began to repeat, Go in and lie down. I tried to dismiss this as foolishness but could not silence it. I circled the Tower, waiting. Go in and lie down. And again, as the tourists gradually dispersed, Go in and lie down. GO IN AND LIE DOWN. I felt foolish. Yet I climbed in one of the two windows, took off my coat, and lay down, and looked up: AND SAW BRILLIANT RED AND BLUE FLAMES LINING THE FOUR TOP EDGES OF THE ROOFLESS TOWER FRAMING THE SKY!

Optical illusion? No, the flames were nowhere else, and there they remained, the blue below the red, forming a rampart at least a foot high, probably more; lapis lazuli and intense vermilion. Without my glasses they were exactly as blurry as the wall just below; with my glasses they were again exactly as clear and intense, looking like any other names--except that I never recalled seeing flames in exactly that shade of red. (Highway flares come closest, and these were nearly as brilliant; but much nearer to spectral fire engine red.)

I began taking notes, only to be interrupted each time by that inner voice, stronger than before, saying LISTEN. I took this to mean, "don't make words just listen," and put away my notebook. I listened in order to hear: and I heard and saw.

No human voices, but dimly the buzz tone (not the tap tone) of a bell with a deeper voice than any I had heard in England or America, a bell that might have served for the Transformation Scene in Parsifal. And as this faded, there came the sound of rushing waters below me, from somewhere deep within the Tor: Caves? Tunnels? Over and above the sound of wind within the Tower was another wind-like sound, below me,

west to east, east to west (along the Ultimate Ley Line, joining the Tor with Stonehenge and Canterbury Cathedral!), and I began to feel the energies pulsing in the same directions through me, then up through me, through the Tower, along the walls and especially up the corners.



AND ABOVE THE FLAMES, FROM THE FOUR CORNERS OF THE TOWER APERTURE, WHITE ENERGIES LEAPT UP FORMING GOTHIC ARCHES, WAVERING, FLICKERING, MEETING AT A VERTEX THOUSANDS OF FEET THE SKY!

Listening still more closely, trying not to think in words I heard and felt those energies more and more clearly, with others north to south, south to north, weaker, and others converging on the Tor in still other directions, still weaker.

I looked out through both windows, wondering if the energies could be seen--but the landscape was luminous, glowing golden, only on the Tor, though quite normal everywhere else. For a fraction of a second I wondered: illusion? effect of sunlight? But the glow was identical westward toward the lowering sun, and eastward in partly shadowed areas; and it seemed superimposed on the normal green. Within the Tower the flames still glowed, the energies still flowed; I felt some-how I was partly transparent to them, though unfortunately not completely so: the stream was a little muddy, the crystal a little cloudy, the rainbow a little dirty, but not enough to block the flow altogether. I saw these metaphors in my mind's eye, realized that they represented my psychic condition and to some extent that of many others: all different ways of saying the same thing. In the sky the energies still played and formed their intersecting arches. At one point, clouds passed over the tower and formed themselves into an Eye looking straight down at me! I again wondered if this was an illusion, but realized I had not made it happen; and the winds dispersed the clouds. Then the insights began pouring in: concepts familiar and unfamiliar suddenly coming together, forming huge patterns. I understood much that was before obscure--about myself, about the human mind, about the history of our species, about the way the world is put together: a concentrated course in psychology, philosophy, cosmology. At this point I received what amounted to instructions: I am a kind

of intersection point between Eastern and Western concepts, and must investigate the Eastern ones via the Theosophists and their sources, compared with the Western ones via their roots in the Gnostics, medieval mystery schools, esoteric Masonic guilds, early German Rosicrucians, to their Western Tradition successors to the present day, and eventually make some attempt at a synthesis. A huge order, and I hope I live to start it, so that my coworkers and successors may finish it, so that some part of it will survive the holocaust.

Eventually I noticed the sky was suddenly dark as the--instructions? revelations? realizations? came to some kind of stopping point. Above me was a solid bank of white clouds the flames faded out. Through the windows, sun and sky were covered with dark storm clouds. An inner voice said GO. My watch said 5:05, only 25 minutes left for reaching the bookstore!

I climbed out, circled the Tower, kissed one wall good-bye, watched a meditating couple for a few seconds, and headed downslope. An inner voice said SIT. Feeling foolish but unwilling to temporize or ignore it, I saw a park bench nearby and sat down on it, thinking "What am I waiting for?"

At that very moment an old man--possibly 80 or 100 years old--came up and joined me. He looked like a sea captain or other weather-beaten outdoorsy type, glowing, immensely strong, like an oak which has survived centuries of storms clean-shaven, dressed in tweeds and a cap. He introduced himself as Jim Pollard (I gave him my name then,) he said he'd been drawn there today from the far north of England, and did I mind if he talked to me a little while? I said the first thing that came to my mind:

"Speak: I am listening."

This did not even seem odd then, but only later did I realize what a strange way to greet a tourist. He continued:

"Do you mind if I ask you a few questions?"

(These and his later words may not be exact--I have been unaccountably unable to recall them verbatim--but the gist of his questions is exact, and my replies are as near verbatim as possible.)

"I will try to answer."

I felt like a kid in school being given an oral examination. I felt somehow that right here was a phase of the Experience just as important as what had happened in the Tower; I must formulate my answers as clearly and as carefully as possible, for something (but what?) would depend on how I replied. Suddenly I had stopped worrying about getting back to the Gothic Image in time; stopped worrying about being drenched by the oncoming storm or about being struck by lightning on the Tor: I was where I should be.

"Have you found what you sought here?" His voice was gentle, but sounded as though he need only raise it and he could make himself heard halfway across Somerset County.

"In part, at least, yes."

"Did you know what you were seeking when you came here?"

"My heart has followed all my days / Something I cannot name." These were a couple of lines from Don Marquis, the multiple Leo who created the "Archy and Mehitabel" poems. These lines spoke for me better than I could for myself.

"Who are you now?"

A strange question; I had already given him my name! I remembered the insights I had been shown in the Tower--which I kept thinking of as Chapel Perilous--and said:

"I have been the Fool on the Hill. I was one of those who bore the title of Myrddin, I was one of those called Faust. I was once at home in the Abbey, but now I see myself as the Wanderer." (I flashed again--as in the Tower--on the meaning

of "Myrddin" which is Welsh for Merlin and is rendered as "man of the sea hill," namely of Avalon--one who had been trained on the Tor! I flashed again on there having been several people about whom the Faust legends sprang up, and on Faust's REAL quest being for esoteric knowledge, the devil being a figure added by superstitious churchgoers. I flashed again on the similar Wanderer's Quest ascribed to Faust and to Odhinn/Wotan, but with the difference that I was not seeking the key to absolute power. I felt somehow that in answering as I did, some part of this would be familiar to my Interrogator.)

"Do you believe in reincarnation?" (a peculiar inflection and emphasis on "believe.") I took this to mean "believe--or know experientially"

"Belief is no longer the relevant word. I can 'believe in' things on others' say so, but experience changes belief in knowledge. Memories of past lives have changed belief in reincarnation into knowledge; just as did the experience of the Tor."

"Good. What can you tell me of the origins of man, of how we have come to be where we are now?"

I did not think he meant he needed any summary of the history of technology. I felt that something like a karmic story would be nearer the desired answer, but somehow I had to integrate it with biology:

"I have seen our earliest ancestors as originally one extended tribe, the ultimate face-to-face society, where individuals were linked by kinship or by love" (or by sex, I thought, but did not say) "and each felt responsible for the others" (we're all in this together!) "but over the hundreds of generations their populations increased so much they had to spread out to find living space and enough food for all. And they came to live in geographically isolated tribes which rarely saw one another and eventually forgot about each other. And after thousands of generations of this happening, some of the more remote tribes changed by genetic drift, adapting to different germs, different parasites, different predators, different food, climate, land. They came to be through this genetic drift, this adaptive radiation, almost a different species: short-gutted, high-adrenal, aggressive, mostly carnivorous, mostly nomadic herdsman with some hunters, unlike the rest who remained long-gutted, low-adrenal, more placid, mostly omnivorous, mostly hunter-gatherers and small farmers. And eventually the ice age came, and drove all our ancestors back together, and though they were at each other's throats, like Cain and Abel, their survivors interbred, and we are a divided species to this day because we are their descendants, we bear their DNA--Man Divided."

"Good." (I felt this meant: correctly answered.) "Have you studied Blavatsky?"

"Do you mean Isis Unveiled or The Secret Doctrine?"

"The Secret Doctrine."

"Only occasional quotations." And I suddenly knew I would have to read it through as part of the instructions which had come to me in the Tower.

"You have almost been quoting her: read her to know more. Now that you have been here, what will you do when you return to America?"

"Tell people--especially in writing--of what I have seen and heard, of what I have learned about that small part of the Universe I have been enabled to see, as clearly and accurately as I know how. Tell them to stop murdering the planet. Tell them they need not be afraid to love one another without erecting barriers of class or age or gender or especially religion. For more have died over theological disputes than for any other cause in human history."

"Correct. What do you understand God to be?"

"In the first place, we must not confuse that tribal kitchen-snoop and bedroom-snoop concept worshipped by Jews and Christians, with--THAT" (I pointed to the sky) "which started all this; THAT of which we are all a part-- He interrupted me:

"Good. Have you found your guru?"

"Not yet."

"Nevertheless," (he spoke with great force) "you are to become one, you MUST become one."

Chills went up and down my spine.

"When I have learned enough to feel ready. I am not yet ready."

At this point his wife joined us, a distinguished lady in her 60s or 70s or older. She greeted me, shook hands and said,

"I am so glad Jim got to talk with you."

I was somehow touched and impelled to answer, in a whisper, "Thank you, Mother." She nodded and smiled from ear to ear. We parted; Jim Pollard said, after walking down with me a little way, that they would meet me further down the hill. I found myself climbing down with some difficulty. When I reached the lower slopes, there they both were, sitting on a bench, and I suddenly realized they must have scampered down like mountain goats. I approached; both turned around to see me. Jim resumed.

"What do you know of the brothers of Joseph of Arimathea?"

"I did not know he had any. All I know of the Joseph tradition is what everyone knows." (As mentioned in the beginning.)

"Does that make this place any more holy to you?" He pointed to the Tower.

"This was holy hundreds of years before Joseph arrived. Their coming was only part of the whole." (I thought: but what on earth could make this place any holier? It is the holiest spot in Britain, and arguably the holiest place in this part of the world. It did not occur to me for two weeks that he might have meant an occult order; for which I could not qualify because it was more strictly Christian.)

Then he laid hands on my head, to bless me; and the energies pulsed and crackled into me through my third eye. We parted; I gave him my Box 352, Berkeley 94701 address, should he ever again wish to reach me. His wife said, "Do you wish to write it down?"

"No need to write it. I will remember." Then, to me,

"God go with you."

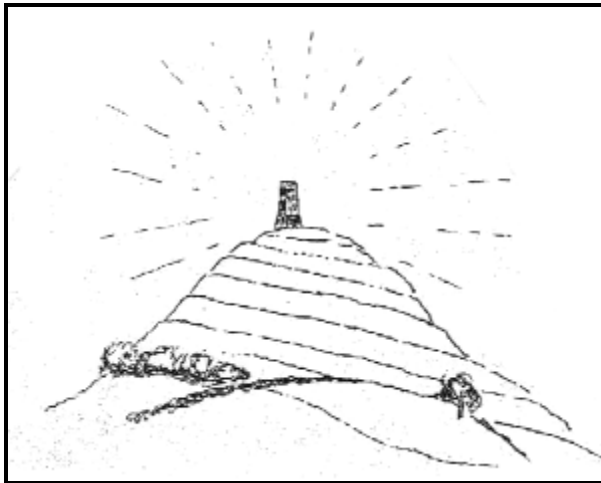
"Blessings on you. Thank you."

Back at Jamie George's bookstore--five minutes before closing!--I described these extraordinary happenings.

Nobody answering Jim Pollard's description had been seen near the bookstore. The Tor is well known to have been an island in an inland sea; shells of modern types and fossils of museum quality: are continually being found in local gardens. (I saw some later, and they are splendid; mostly scallop types and nautilus types.) Ley-line currents are repeatedly and consistently described in much the same terms as I had used. Many people have seen either the red or the blue flames, fewer have seen both. Almost nobody who goes to the Tower open-minded comes back indifferent to the place; it is a site of vast energies. Many have seen discarnate entities or visions of various kinds, or have had some other kind of mind altering experiences there.

Jamie could find me only one available bed; this was at Chalice Hill House; run by something called the Ramala

Foundation (known for the RAMALA REVELATIONS). I had to share a room with one Wayne Tooker, American expatriate on his own spiritual Quest, friend of Jamie's, devoted to astrology and many of the other occult interests I shared with Jamie.



And with Wayne Tooker my last counts were resolved. As he told Jamie, he had seen Jim and Mrs. Pollard with me coming down to the foot of the Tor, including Jim's laying hands on me and said,

"This old man might as well have been Gandalf. I could see the energy flows. I knew I wanted to talk to you and what a synchronicity that Jamie got us together." This eye-witness perceived the tail end of the Experience very much as I had seen it.

During the months since I left Glastonbury, I have mostly been high without grass or other chemical catalyst. Learning has continued, mostly exploring implications of what I learned in the Tower.

This has been a Faustian quest, in which I received much more than I had sought. I am not claiming I actually was Johann Faust or the other scholar of whom similar stories were told (though I do not exclude this either); but it seems clear that I have resumed a Faustian search begun centuries ago, which search for esoteric knowledge to assemble into a system (like those of Aristotle or Albertus Magnus) must have struck my land bound contemporaries as impossibly eccentric, alien, and dangerous.

For me, the relevant part of the Faust legend is not the Gretchen/Marguerite episode enshrined in the operas, but the final sections of Goethe's Faust Part II, in which not only "das Ewig-Weibliche / Zieht uns hinan" (i.e. the Goddess, the only true Eternal-Feminine, leads us onward,) but it was precisely the glimpse of the Ineffable that induced Faust to say, knowing the consequences, "Remain: Thou art beautiful." Clearly, Faust then, like myself today, would neither fully accept Christianity nor completely abandon it; hence he remained like Mr. Spock, like so many of us, like so many characters in Marion Zimmer Bradley's novels, Man Divided.

But more profoundly still, consider: how could the Devil have shown Faust Heaven or the Ineffable? How could he have endured to go anywhere near there, let alone how could he open its gates to show Faust What was within? Then what did show Faust all That? And the answer flashed on me with a major shock of recognition - remembrance, and parallelism.

The Interrogator is not the Devil, but a wholly different archetype, namely the Hierophant, the Mystagogue. His

questions are standard tests at any Initiation. Faust (or whoever is in the position of candidacy, like Oedipus confronting the Sphinx, like Jesus in the desert being shown the neighboring kingdoms) must answer correctly or fail. What was translated as "Remain: Thou art beautiful" is a ritual answer in recognizing the real Ineffable as against its counterfeits. For only here can Faust the Wanderer find his true home, only here is the Grail, the end of the Quest, on the other side of the Mirror; only here are the real answers in the Riddle Game, the archetypes made manifest, the symbols seen in resemblance to That which they allude to. But this Experience is not an end but a beginning: the very term Initiation means a beginning.

For me, since that day, the "Mysterious Mountain" archetype celebrated in Alan Hovhaness's symphony of that name has had to mean Glastonbury Tor as much as whatever height this visionary composer might have had in mind; the place where archetypes (like the Wise Old Man who was my Interrogator) prowl the slopes; the place where the Ineffable allows itself to be glimpsed: Avalon.



The Druid Chronicler Section

This department is for news, reports, announcements, and other materials of specific interest to Reformed, Neopagan, and Mesopagan Druids of all persuasions, throughout Europe and North America.

Arch Grove:

Archdruidess Carolyn Clark reports that the Beltane Service will be held this year in Kansas City, in conjunction with a Wiccan group. Lughnasadh, however, will be her wedding (Handfasting) to Michael Fix, at Tower Grove Park. It will be modeled after a mini-medieval craft faire, with a tourney, archery, etc., as well as a feast (which will be \$3-4, and should be paid for in advance). She encourages those who would like to attend to do so in costume. After that, she and her new husband intend to come out to Coeden Brith in Northern California around the first two weeks in August for ANOTHER rite, and a visit.

Other than that, things seem to be going well for Arch grove. There seem to be about 10-12 members who meet for Full Moons and High Days. Call Carolyn for more information as to dates, places, etc., and also about the herb hikes, which have resumed.

Evergreen Grove:

Cyndie Schuler is now Cyndi Salle Brown, having re-adopted the names of both her parents. The Grove settled to about 15-20 people over the Season of Sleep, and seems to have an active Bardic section, which is working on original music, which we all hope soon to get a sample of. Spring Equinox Services, "Bringing in the Light," were held on March 22nd at Burfoot Park, with a large ritual fire, a picnic, hiking on Nature trails, and a beach. The Grove holds Full Moon and High Day Services, and Cyndie should be contacted for times and places.

Los Angeles Grove:

AD Chris Sherbak says he is changing the Grove to an RDNA affiliation "just to keep things interesting," and would be glad to hear from any interested Neo-Pagans in his area, to organize Services and other Druidic activities. There is some chance that he may be moving to the San Francisco Bay Area this summer.

Southern Shores Grove:

Adr. Steve Savitzky says his grove is still active, with the majority of the members coming from the Society for Creative Anachronism. ("Southern Shores" is the S.C.A. name for the area around San Jose, California.) So far the grove has been meeting mostly for Highdays, in the Archdruids backyard (anyone knowing a nearby scenic location appropriate for ceremonies is asked to let him know. They will be meeting for Summer Solstice, and local folks interested in participating can call Steve for details on dates and places.

Madrakara Grove:

The folks at Madrakara seem to be busy as usual, with their varied assortment of festivities, workshops, and house building. INVITING IN THE LIGHT was the title of a large, public spring equinox ritual given by Madrakara in San Francisco. Billed as "A Major Event of Transformation for the New Age," they presented an all day affair of Celtic Druidism, Native American Shamanism, Esoteric Christianity, and Wicca, (The Old Religion). The ritual took place indoors, within the halls of the Irish Cultural Center, near the beach in San Francisco. After some group singing and chanting, the lights went out and the ritual began. Hopes and words of wisdom for the New Age were read off papers on the wall that had been hung for that purpose. Ritual movements of bringing in the light from overhead and bringing it down to the earth were performed by all, finally ending in one large spiral dance leading down to the ocean to join Shiela Na Gig for dancing, music, and wave-wading.

There are several things being planned by Madrakara for the future. Danaan will be conducting his earth mysteries workshops May 9-11, May 23-25, and August 22-24. Price is \$65.00 which includes food and lodging. Call 707-865-1498 to register.

Madrakara will also be holding their regular Summer Solstice ritual in the meadow (the big stone will have been laid exactly one year ago!) Call the above number for further details if you wish to attend.

Mother Grove:

The Mother/Berkeley Grove continues to meet at John Hinkle Park for New, Full, and High Day Services, although there has been some talk of moving to a less public area, at least some of the time. Contact ADs Joan Carruth or Stephen Abbott if you're not sure.

We will, in any case, be meeting at 12 noon for Bardic Rehearsal, and 1 p.m. for the actual Services. Since we have a member who works weekends, we will be meeting on CLOCK time, not Pagan Standard Time.

The Grove Officers are sporting wreaths, made for us out of Druid funds by Sally Eaton, so that from Samhain to Yule, we had Oak wreaths; Yule to Oimelc, Holly; Oimelc to Spring Equinox, Pine; and Equinox to Beltane, Ivy. They are quite lovely, and are being saved for use in future years, as most of them are artificial, or real leaves dried and siliconed. Many members have been getting their own white robes, and Linda Von Braskat has been working on elaborate embroidered tabards for the ADs, so our visual impact is becoming quite impressive.

There has been talk of (for lack of a better term) a Pagan Sunday School for children of Grove members, to acquaint them with some of the mythic stories we adults know and love so well, and to introduce Pagan philosophy, as an antidote to the prevailing culture. How many kids are interested? We'll make it as interesting as possible, and, of course, you can participate in the design of what you'd like. There are all kinds of interesting projects that could be done! How many adults are interested? Anyone have experience with this kind of thing? Pagan children's books? A Pagan Children's Order?

The new liturgy is much liked. There is more Grove involvement, and the magickal design is better. We still need a dance and choreography and acting workshop, and new songs.

Yes, we're part of the Berkeley Area Interfaith Council, and an interesting experience it is, too. At the group's annual meeting in January, a speaker from the National Council of Churches pointed out that this may be a unique IC, as most are dubbed "Interfaith" because they have a few Jewish or Unitarian members, while Berkeley boasts Bahai, Sufi, Scientology, Zen, Taoist, Vedanta, an Ashram, and various other non-traditional religions, including, of course, the Reformed Druids. Any of you other Groves out there interested in making your local Interfaith Council REALLY Interfaith?

Daniel Ellsberg wandered into one of our Services in December, and seemed intrigued, and he and his wife, Elizabeth, wandered off again with their hands full of literature. One never knows...

ADs Joan Carruth was also invited around Yule to consecrate a tree planting in People's Park in Berkeley, which marked the loss of the famous parking lot, and the turning of the entire tract to growing things. A small ritual was held, and an 8' Douglas Fir consecrated. Various street people struggled wo/manfully through "We Are One Family."

We are planning once again to hold Beltane Services in the Berkeley Rose Garden, and would like to take this opportunity to invite all interested Groves, Covens, and individuals to come and join us. The Rose Garden is a stepped amphitheater with room for the impressive presentation of many Druids. Contact AD Stephen Abbott McCaully for details.

Order of Dian Cecht:

This is the Healing Order within NRDNA, and is open to all NeoPagans with an interest in magickal, psychic, and mundane methods of healing. Now that Beltane is upon us, we would like to encourage new members to join formally. If you do not live near Berkeley (where the Matriarch is), write to me, and an arrangement can be made for you to be ordained through your local Arch Druid Matriarch Joan Carruth can be contacted through the Berkeley Grove.

We are always interested in ways people have learned to heal themselves and others, but our meetings have stopped being wholly dedicated to comparing notes, and have started to be active working sessions. We have worked on a half dozen or so people so far, and results have been good, but still too small a sample for statistical measure, if ever we wanted to go so far. So far, like most Witches, we have been satisfied with results. We usually meet on Sunday nights closest to the waxing quarter moon.

Order of Oberon:

Matriarch and Chief Bard, Linda Von Braskat-Crowe, announces that beginning after Beltane, the Order will be inducting new members. Prospective Bards are encouraged to keep and add to a notebook of songs and poems, (both their own and others') and to have a presentation ready for their induction

ceremony. Contact the Matriarch (preferably in person) for further details.

The order is currently holding monthly Bardic rehearsals at the Matriarch's home. Call her at 839-1628 for specifics. Bardic revels also happen monthly, as desired, at various locations.



Isaac Bonewits and Joan Carruth of Mother Grove conducting Druid Services.

Druid Publicity:

The March 24th issue of New West magazine included an extensive article on the Neopagan Druid movement, focusing on Isaac Bonewits and the activities of the Mother Grove. The article was well written, friendly and (for once!) reasonably accurate. Out thanks go out to the author, Frank O'Donnell who became a first order Druid last summer while researching the story.

One side effect of the article's publication was a sudden influx of interest in Druidism--an influx we aren't really ready for yet. PJ was mentioned, and it looks like we'll get a few extra subscribers out of it--perhaps enough to keep this magazine going on to bigger and better things. PJ was referred to as a Druidic publication, which it really isn't all that much

Protogroves:

Why should the full Groves get all the fun? Are there any functioning Protogroves out there? You may get your own section in the Druid Chronicler! Or you may be listed under the Grove whose aegis you are under. We do have word of a proto-grove in Alberta, Canada. Eugene Plawink is organizing it in connection with the SCA up there. They seem to have several members, and are meeting for New and Full Moons and High Days. Berkeley/Mother Grove seer; to have them under their wing so far, but things are flexible. Any others out there? Write the Druid Chronicler before Midsummer with news, or report through a Grove. Let us know you're out there! In your heart, you know you're Druid!



Archdruid Emeritus??:

Isaac Bonewits has retired as Archdruid of the Mother Grove, so that he and his wife Selene could move down to Santa Cruz. Joan Carruth, Matriarch of the Order of Dian Cecht, is now the Co-AD with Stephan McCaully of the combined Mother Grove and Hazel Nut Grove merging. Isaac has kicked himself upstairs to the previously nonexistent position of Archdruid Emeritus. He swears up and down that he will not start a grove, coven, lodge, temple, or koffeeklatsch in Santa Cruz for at least another year. (No one believes him.) He sends this following letter:

Dear Druidic and other Neopagan siblings: It's true. I am now living near Santa Cruz, California, in something vaguely resembling a state of magical retirement. While Selene goes to the University (to get her B.A. in Modern Ritual!), I'm working in the book composition field (typesetting, layout, camera work, etc). and spending what spare time I have reading studying guitar (so I can actually start playing some of the songs I've been writing) and working on a couple of new books. As Archdruid Emeritus, I get to take a break for a year or so. This means that people interested in knowing what's going on with the current Neopagan Druid movements should write to Joan or Stephen, not me. I'm on "sabbatical."

One of the projects I'm working on this year is a sort of "Druidic Handbook." I'm rewriting a lot of the material I originally wrote for The Druid Chronicles (Evolved) and adding a sizable amount of new stuff. The book will include history, polytheology, philosophy, rituals, liturgical customs, music, poetry, organizational structures, and everything else necessary so that any qualified reader can use the book to start up his or her own Neopagan Druid group--with or without any "apostolic succession" from the Reformed Druids of North America. It will be written and published in such a fashion that it can be taken into any court in the country and presented as "sacred scriptures" for legal purposes. Whether one wants to start up a Druidic group or not, it will still serve as a source of ideas on how to start a new religion.

The reason I'm mentioning all this is not to promote advance sales (it won't be available for at least a year or two anyway,) but to ask for help. I want to include the best and most usable materials from any and all Druidic, semi-Druidic and pseudo-Druidic sources. I'm looking for copies of Masonic (Mesopagan) Druid ceremonies, remnants of old Celtic folksongs and dances, experimental liturgies from current Neopagan groups and individuals, even people's "past life memories" of Druid lore. Mind you, I will footnote everything properly, and I'm not going to present something as historical

fact unless it can be pretty well documented. But there are many kinds of truth, and each can be presented on its own level of reality.

So if you would like to get involved in helping me create a new Neopagan Druid religion, feel free to send me whatever you've got to offer. Items that are copyright, or which you refuse to let me change, should be marked clearly as such. I won't print much of either kind of item, since I plan on altering, merging, and otherwise transmuting 95% of everything I can get my hands on.

As soon as I have working drafts of various sections of the handbook, I'll circulate copies among the dozen or so people who have shown the greatest interest, including members of as many other Druidic movements as I can find. With luck, we can come up with a consensus of what Aquarian Age Druidism might be like.

If you'd like to help, send your stuff to me at Box 9398, Berkeley, CA, 94709. Please mark your envelopes "Druid Handbook," so they won't get mixed up with the regular Pentalpha mail. Oh, and I should point out that I am terrible at answering correspondence, (I'm about nine months behind on my current pile of letters,) so don't think I'm not appreciating your stuff if I don't write you a letter back immediately. I will try and send postcards out to acknowledge receipt of your materials.

From time to time, bits and pieces of this project, as well as questions for people to argue about, will appear in The Druid Chronicler, along with occasional progress reports. But don't expect anything in a hurry, at least not from this Archdruid Emeritus. After all, folks in the magical community should be able to handle a little A.E. wait!



Musings of an Ancient Religion in a Modern World

By Shirine Ann Morton

Today, as a necessity, I woke up, took my Javacruian drug, (i.e. coffees, saluted the Sun (eyes scrinching at the early AM light) through the walled and windowed barrier to the outside world, and proceeded to journey to the marketplace where I could buy a few volumes of printed matter. As I fumbled for my pen to write the check to purchase words on myth and symbolism, the thought occurred to me at how far we are from the reputed ability of our ancestral religion where learning began at birth and the history and knowledge was reputedly all orally learned.

I think about the lack of oral traditions we are faced with in our society. If I want to know something, I have to resort to the printed word. If I were a survivor of a great calamity, there would be no way I could relate the history of my culture from memory to the new generation, yet we see this ability time and again in groups of people who did not rely on writing for scholarship. Who is more scholarly--I who have a large library and can research obscure facts of knowledge or the Navajo

Indian who can walk out into the dry prairie and find means to survive and teach the tradition to the new generation? A sandchanter medicine person has to have the history of the clan in his/her mind along with the myths about the healing, along with complicated mandalas of sandpainting and all the herbal knowledge to compliment the ceremony.

This tradition is completely oral and visual, whereas mine is all written. Admittedly as the young lose interest in the clan, parts of the system may be lost as has happened. It seems to me that many who claim to follow the old ways should begin looking within and studying techniques of visual and oral retention. When I look about me and see people doing rituals they have to read, working up ceremonies from written works, and reading them, I wonder about whether our so-called primitive ancestors were all that primitive.



Stonehenge Midsummer

Many people in America are curious about the sorts of ceremonies performed by Druid groups in England. The British Circle of the Universal Bond is one of the more established Druid movements and is well known for its annual rites at Stonehenge. They are Masonic/Rosicrucian (or "Mesopagan") Druids, and were described in an article by P.E.I. Bonewits in a previous issue of Pentalpha Journal (Number 10).

Although their literary style may seem add (or in some cases offensive) to Americans, it should be remembered that these Mesopagans have a tradition that goes back at least a couple of centuries, far longer than most modern American groups can legitimately claim. The concepts and phrasings used in their annual Summer Solstice ceremonies may well be older than anyone now living. American Druids especially may wish to take inspiration from their elder brothers and sisters in the B.C.U.B., adapting as always for the Aquarian Age.

The Midnight Vigil

An informal procession is formed and proceeds towards an ancient mound to the south of Cathoir Ghall using the old trackway to Salisbury.

This traditional vigil is held around the rim of the earthwork, as preparation for the coming assemblies. It is equivalent to the vigil which a night must have undertaken prior to his receiving the accolade.

Those of the distant and near past, who have handed; on the traditions and concepts of wise counsel to the Druid Order, are remembered. Past and present are united in a silent communion of thought by which inspiration is engendered. The Companions of the Druid Order renew the Covenant, and draw strength to assist them in continuance of their work.

By joining of hands, a great circle is formed, into which visitors are invited.

After a short, informal address, the participants return from the assembly, to rest until the dawn.

THE AWEN CEREMONY

This rite celebrates the advent of the longest day of light in the year. The sun is hailed as a symbol of the return of the Golden Age, when darkness will be banished, even as the sun's

first rays dispel the dark mantle of night. These flashes of the sun's light symbolize the descent of the "Awen," a symbol of the Divine Name of which the three bars of light is the outward expression.

The companions assemble, prepare for the ceremony, and in procession gather up the symbolic elements on their way to the point of the ascent of light.

The symbolic representations are temporarily discarded--their sacrifice--while the Companions affirm their adherence to the Druidic principles. The circle is entered and, after reaffirming their unity of purpose, the Companions greet the rise of the golden sun. They proclaim their beliefs, and the Words of Gold and of the Triads are made known to all. Purification by water and consecration by fire is followed by prayer. The benediction is then bestowed. This ends the ceremony.

Procession of the four elements

The four Symbolic Elements borne by the Element Bearers, (Dionachs) escorted by the Herald, are taken in procession and laid on the East, South, West, and North points where they remain in the care of the "Dionachs of Without," until collected by the main procession.

The Assembly

The Companions gather before sunrise near the Southern Mound to prepare themselves for the ceremony.

OFFICERS:

INNER ORDER (A.D.U.B.)
ARCHDRUID, (1); ARCHBARD (2); ARCHOVIATE (3).
OUTER ORDER (B.C.U.B.)
DRUID (4); BARD (5); OVIATE: Earth bearer, (6).

AWENYDDIEN (COMPANIONS)
TEINE: Fire bearer, (7); USIAGE: Water bearer, (8); AYRE: (AIR): Rose bearer, (9).

THE ASSEMBLY

(4) Let us open with contemplation.

(1) Let us contemplate
the super-essential light of lights
the unconquerable sun of suns;
the unquenched flame within all life.

ALL May we receive enlightenment from that great source.

(4) We are gathered within this place of Light and have left outside all disturbing thoughts. Let us consecrate our every thought within this sacred place to the uplifting of humanity and to the attainment of knowledge.

THE INVOCATION

(1) Universal Majesty, Verity, and Love Infinite; all reverence to the Holy One, the World-Enlightener; all reverence to the holy, the Pure, the Liberating Doctrine; all reverence to the brotherhood of the elect, and to all that is noblest and best in mankind.

(5) and (6) collect the rose from the Eastern Stone

THE PROCESSION

- (2) Know why we are gathered together into this sacred meeting?
- (6) To bear witness to the power of Universal Majesty, Verity, and Love Infinite, according to the commands of the Sacred Five, and of the Servant Messengers to the sons of Men.
- (2) And why do we stand at this ancient mound?
- (6) To do reverence to the Word that was made known to our forebears, and to acknowledge our indebtedness to those who preserved the truth of the Universal Bond, and passed it on to us as a heritage:

(6) and (3) return to procession. The procession led by (5) hearing the Rose, followed by (3) bearing the Fire, moves sunwise First to the western stone, from whence in silence, Bread and Salt is collected by (9), then to the Northern Mound, where (8) collects the Water.

The procession advances to the Stone Circle but on reaching the northeastern gateway, turns towards the Recumbent Stone, where it divides into two columns. The symbolic elements are placed upon the stone, where they remain in the care of the Dionachs, while the columns move on to the Sun Stone. (1), escorted by (6) and the sword-bearer advances to the Sun Stone and place his right hand upon it.

- (1) I make and renew the very covenant that is made between heaven and earth. This I do in reverence to my father, and make adoration to the spirit of supernal fatherhood.

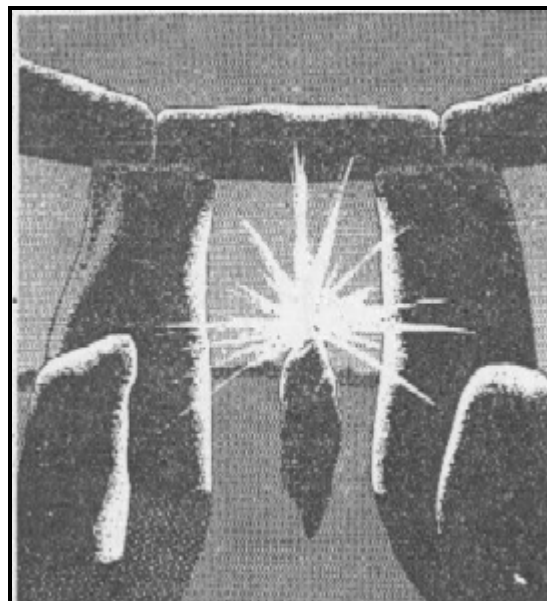
The Companions in processional order each touch the stone in silence. The procession passes once round the Recumbent Stone, the Dionachs retire to the columns, and the symbolic elements are collected. (8) takes the Chalice to (1) who sprinkles himself:

- (1) This I do in reverence to my mother and to the spirit of supernal motherhood. Purify and strengthen all by the vibrations of health!

Element In. Lit Bearers return to the Columns.

- (4) Let us make our way to the dwelling of light.

The procession forming one column enters the circle from the north, east, and the Companions proceed to their appointed positions. The page to (8) places a square of linen in the circle center. The tiles are placed. The Four Elements are placed upon the square of linen.



- (1) Why do you bear the branches of the sacred tree in your hands?
- (4) As an offering to the Ineffable One, We have plucked these branches that we may feed the Sacred Fire with life that comes from the fairest and strongest of the trees. As our forebears have done in their wisdom, so do we in our day of greater growth.
- (1) It is well! Let the sacred circle be remembered as ye lay your offering upon the Sacred Fire!

The oak branches are placed upon the Fire.

- (1) May you all receive throughout the coming year the courage divine that conquers all fear.
- (4) Let the Sacred Word reverberate within the soul!
- (2) From whence has come the mystic Word? -
- (1) From the Most High, in the Golden Age, when the mysteries were revealed to the sons of men.

The circle is formed by joining hands.

- ALL We swear by peace and love to stand heart to heart and hand in hand. Mark, O Spirit, and hear us now confirming this, our sacred vow.
- (4) We who are drawn by affinity to this sacred place, mark the symbolic circle as of yore, and measure, as did our forebears, the lines of the eternal plan. While so doing, leave all earthly desires behind.
- (6) Let all mankind prepare for the restoration of the inheritance that has been withheld from them by the power of darkness. Let the earth be prepared for the coming of the great peace. Look forward to the all-illuminating day, flooded with mercy, wisdom and love, that we may go forth from this sacred place reflecting its light on all we meet.

Fanfare to the four Quarters, all turn to the Northeast

- (6) Now is the dawn!
- (1) Arise, Oh Sun! Let the darkness of night fade before the beams of thy glorious light. Our forefathers discovered the existence of divine purpose within all that is. They found no disorder or wrong within nature which they regarded as the reflected majesty of The Powers, and of the Almighty Power that lies beyond all. They knew that within the divine purpose all is created, preserved and transformed, through mercy and through love. From them came the great concept of the Infinite-universal Majesty, Verity, and Love Infinite, which dwells within the heart and life of all that is controlled by the wisdom and purpose of the Great Designer--the Godhead--The High Trinity, composed of the Builder, the Preserver, and the Transformer, the wise servants of the AD-Wise. They knew of the guidance of the Sacred Five, the Servant Messengers of the Highest, and they taught the purposed evolution of all things towards the better and the best.
- (6) Thus I proclaim the ultimate growth of all things into good; the divine harmony that is all-embracing; the eternal mercy and undying love; the eternal justice pervading the word of the cosmos; and the final purification of all!

All face inwards

- (4) Let the Words of Gold be heard!
- (8) In right submission and in humility there is the seed of Peace.
In peace and simplicity, there is the flower of Love.
In love and contentedness, there is the life of Joy.
In joy and intelligence, there is the light of Hope.
In hope and nobility, there is the heart of God.
And in good and sublimity, there is the smile of God.

- (4) Let the Words of Wisdom from the past be read! What are the three desirable objectives which all Druids strive to uphold?
- (8) The cultivation of expression. The cultivation and presentation of our ancient wisdom. The enlightenment of the people.
- (4) What are the three concepts of Druidical instruction?
- (8) The development of the mind. The cultivation of the intuition. The engendering of true manliness.
- (4) What are the three essentials of good discipleship?
- (8) Keen observation. Veneration of truth. Retentive memory.
- (8) collects the water and (3) deflects the Fire. In unison the circle is purified and consecrated. The Four Quarters are treated and the Elements are returned to their former positions.

THE DRUID PRAYER

- (4) Grant, O God, Thy protection--And in protection?
- ALL Strength.
- (4) And in strength?
- ALL Understanding.
- (4) And in understanding?
- ALL Knowledge.
- (4) And in knowledge?
- ALL The knowledge of justice.
- (4) And in the knowledge of justice?
- ALL: Love.
- (4) And in the love of it?
- ALL The love of all existences.
- (4) And in the love of all existences?
- ALL The love of God, and all goodness.

THE BENEDICTION

- (1) May you all go forth with wisdom and understanding to welcome come the day of deliverance, when brotherhood and love win be established amidst the plenty and gladness of the kingdom that is to be restored.

THE CLOSE

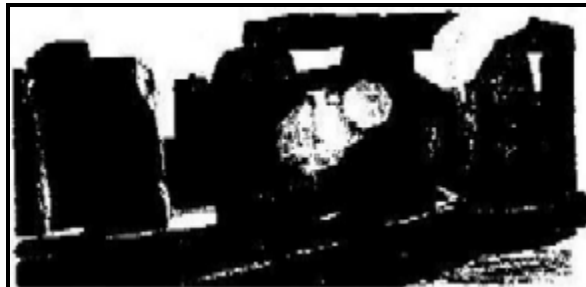
- (6) This ceremony is now ended.

The four Element-Bearers step forward in unison and collect the elements from the center of the circle, and return to their positions.

The page to (8) then removes the square of linen.

- (4) In peace let us depart; and may there be peace amongst us until we meet again!
- (1) Eternal wisdom be with us.
- ALL And with all beings!

The procession leaves the circle by way of the Southern Arch.



HIGH NOON

Many Druidic precepts are embodied in the celebration. The high honor accrued from expressions of talent should engender finer works by the possessor of that talent. Talent should be recognized and acknowledged. Honor bestowed implies bestowal from honorable sources; thus honor is equal, but since no man may reap where another has sown, privilege is not equal.

This teaching is well exemplified in the crowning of one of the assembly, and in his sharing of the honor by passing the crown on to his companions. Further thought could well be given to the allegory of the withdrawal of the sword and the subsequent collection of the rose.

It was ever the Druid custom to offer hospitality, a characteristic that is not confined to material matters; and hospitality received is acknowledged by blessing--that we "send them of their way, rejoicing."

As may be seen from the accompanying diagram, the procession in this ceremony completes the sun circle.

PROCESSION OF THE SWORD and the FOUR ELEMENTS

(1), the Sword Bearer, (6) and the four Element Bearers, in procession, place the Sword in the Sun Stone and lay the four elements on the cardinal point, where they remain in the care of the appointed "Dionachs of Without, " until collected by the main procession.

Officers the same as the Dawn with the addition of:

The Lady (Cerrid wen) Two Maids (Ladies in waiting)

THE HIGH NOON CEREMONY

The Companions gather at the Southern Mound in semi-circular formation.

- (4) Companions--the proceedings throughout the coming ceremony are symbolical and pervaded by a profound reverential spirit. Remember, the Druids of old knew no sharp line of division between the secular and the spiritual.
- (1) It is good that, from time to time we should unite ourselves in spirit and by our efforts draw near to the circles of the blessed immortals; in this manner, we prepare our Sanctuary within. The fire is lighted. The bowl is raised and lowered in witness.
- (4) Let us proceed.

(3) escorted by (6) returns with the Fire-bowl to the procession. The procession moves sun-wise to collect Bread and Salt from the Western Stone and Water from the Northern Mound. These three elements, (Fire, Air, Bread and Salt, and Water) are laid upon the Recumbent Stone, and the Hele Stone. (6) and the Sword-Bearer escort the Presider and the Triad to the Hele Stone, The Presider withdraws the Sword. After a pause, the Presider hearing the Sword leads the procession to the recumbent Stone. The Dionachs retire to their positions in the Columns.

- (4) Let us, in contemplation, enter the world of beauty as was the custom of our ancient companions who, with the whole force of the soul, sought union with the supreme

source of life in profound respect and contemplative silence.

The Sword is sheathed by the Presider and laid to rest upon the Stone.

(5) (7) (3) and (9) take up their positions at the Recumbent Stone.

- (4) Which other 'stands without the Portal, and for what purpose has such a one come?

LADY I am come on this day of longest light to bear the offering and augury of plenty to the Presider and the Chief Elder of the Druid Order.

- (6) It is the Lady of Cathoir Ghall who is come, bearing the augury and offering of plenty, in her symbolic representation of Cerridwen, the Earth Mother.
- (4) Bid her enter and welcome. Now do we invoke the Supernal Word; the manifestation of the one Divine Spirit; the Triune Intelligence of the World.
- (1) Be with us now. The One spake, and the Three came forth; thus will it ever be.
- (4) And the Three became the many, and the many lead us back to the Three, and the One. Thus will it ever be.
- (6) The Word is uttered and ended.
- (1) The Holy Word has descended; behold the fulfillment.
- (4) Let us earnestly unite ourselves in spirit to the Golden Chain of the Druid Succession. May those who keep watch over the Stream of truth and the holy place of the mysteries, watch over us and the teaching of the most ancient Druid wisdom. Let us give thought for any who are sick, or in distress.

Silence is kept for a space.

Let the scroll be read.

(2) reads aloud the names of the departed, whose presence, together with all those unknown, is accepted in reality.

- (1) All reverence to our ancients and to our departed companions.
- Reverence to all in the Unity, past present, and yet to be.
Peace to all beings.
Eternal Wisdom, be with us.

THE SYMBOLIC FEAST

Staffs proceed to the Elements and take them up, the one hearing the Wine, his page the Bread and Salt, while the other two attend him hearing Fire and Water. (1) and the Presider partake first and serve all others, who advance as directed by the Herald (7) moves forward to take the Water Chalice. Fire, Bread and Wine from the three staffs so that they can partake. The Lady, her attendants, and banner bearers partake.

- (6) We proffer hospitality to any who wish to partake. By your leave, Gracious Lady, we will advance.

LADY Go forth--and I will follow.

- (6) followed by Lady. attendants and Sword-Bearer, proceed to (1)

- (6) Behold the bearer of the Horn of Plenty stands before you.

LADY I offer, Oh Druids, the fruits of the earth of this region and their nectar, in homage to your Order and this sacred place.

- (1) Benediction, I take from you the offering of your region.

Partakes, offers to Presider and (4). Then the Presider make the libation to earth, saying:

- (1) Blessed be; the fruits of your earth for ever, and we give thanks for the abundance of the harvest which is seen to be gathered.
- (1) returns the Horn to the Lady, who is then escorted to the West.
- (4) Let the Sword be presented.
- (1) addresses each of the four quarters in turn, partly unsheathing the sword and demanding:
- (1) Is it peace?
- ALL It is peace.

Same statement is made to the four quarters in turn, partly unsheathing the sword and demanding. All Companions and members will respond in like manner. The sword is sheathed at each demand.

- (4) Let us formulate the Triad.

The three with rods stand: White Staff to the West; Blue Staff to the North; and Green Staff to the South Apposite the Presider. (1) takes the crown of leaves from (4) and places it on the head of the Presider.

- (6) Let it be known; there has never ceased to be they who have transmitted the divine wisdom; for indeed will the immortals ever permit the link to be broken;
- (6) Let it be known; there has never ceased to be they who have transmitted the divine wisdom; for indeed will the immortals ever permit the link to be broken.

The feast concludes with (6), who drains and inverts the cup, saying:

- (6) The unity is accomplished.
- (4) May we be thus united in being.

The three staffs return the Elements to the center of the circle, collect rods, and return to their places. The Presider moves to the center of the circle, removes the crown and Rose from the linen square and places them on the Stone of Measurement.

THE DRUID PRAYER

- (4) Grant, O god, thy protection
And in protection -strength
And in strength -understanding
And in understanding -knowledge
And in knowledge -the knowledge of justice
And in And in the knowledge of justice -the love of it
And in the love of it -the love of all existences
And in the love of all existences -the love of God and all goodness.

- (1) May the power of the One Life sustain all true seekers. May the love of the One Light pervade all who seek to serve. May our souls be united thereby.
- (4) In peace these rites began. In peace we bring them to a close.

(3) (8) and (9) step forward in unison, collect the Fire-Bowl, Water Chalice and Bread and Salt, and step hack into the circle. The bearers of the wineglass and wine-jug then step forward, remove them from the center and return to their places. (7) removes the square of linen.

- (1) May all beings receive Eternal Light.

After a pause, the procession, led by the Sword bearer and the Presider, leaves the circle through the Southern Arch. The remains of the bread and salt are scattered to the four winds outside the circle.

HERE ENDS THE SUMMER SOLSTICE CEREMONIES



Now About those Human Sacrifices

by Polifonix Armorica

We Celts have been spread over a wide area, and you can never be sure about some tribes, especially those exposed to the influences of other races. Therefore, when confronted with the accusation of practicing human sacrifice which happens whenever I mention that, as a Bard, I belong to the order of Druids. I have until now countered only with the reply that we haven't been doing it in my village for as long as even the oldest inhabitant can remember and that we don't know of any villages that were doing it, even before Caesar came through. But it grows tiresome to hear such statements as, "I don't go along with burning people up in wicker cages." so I decided to investigate the matter.

To this date, even in the New Middle Ages, virtually the only formal sources available to me are those of the mundane world. In the New Catholic Encyclopedia I find: "Although there are references to human sacrifice in Gaul and Britain, it must have been rare. At any event, there is no evidence that this practice was approved or conducted by the Druids. The Catholics of the mundane world have been showing, signs of ecumenism lately, but if they have any ulterior reason for denying or even toning down evidence about pre-Christian Druids, I fail to comprehend what it could be.

However, one encyclopedia doth not an argument make. Turning to Man, Myth & Magic, an illustrated encyclopedia of the supernatural (because it was handy,) I found the statement: "The Celts practiced human sacrifice. The Romans considered this ritual to be barbarous and caused it to be discontinued. They also struck a lethal blow at the Druids whose power and

political influence was a threat to the success of Roman campaigns in the Celtic areas. Caesar, referring to the practice of human sacrifice, describes the great images of interwoven branches which were filled with men and set alight..." Now, Man, Myth, & Magic is patently aimed at a popular, even sensation seeking market, and if it can find any gruesome lore to repeat, it probably will, and not worry overmuch about strict accuracy. Of the two, I'd be more inclined to accept the New Catholic as an unbiased encyclopedia. Even so, notice who described the sacrifices--Julius, who was out to conquer us. And notice that we Druids had political power which the Romans could not tolerate if they were to rule us. Can you begin to suspect there was a certain amount of propaganda in those tales about wicker baskets? One of the best ways to enlist opinion against your enemy, especially when you're the invader out to get his land, is to spread stories about the really ugly things he does, whether he does or not. And the Romans had some grounds to talk about us, with the way they threw people to the lions?!

Turning to a source which I hoped would be more authoritative than Man, Myth, and Magic, I opened the third edition of Sir James Frazer's venerable *The Golden Bough*. There, human sacrifices were the Beltane fires in the 17th or 18th century in the Scottish Highlands. Unable to understand quite how Frazer arrived at the unequivocal decision that Gauls practiced human sacrifice because Scotsmen lit bonfires eighteen centuries or so afterwards (couldn't we just as easily argue that Weenie roasts are unequivocal proof that the ancestors of the picnickers indulged in cannibalistic feasts of "long pig"?) I read on and found that "The earliest description of these sacrifices has been bequeathed to us by Julius Caesar." Julius again! As conqueror of the hitherto independent (!) Celts of Gaul, Caesar had ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting pot of Roman civilization." "Fresh and crisp" seem odd words to describe a centuries old religion and it is strange that Frazer does not seem to realize that Julius was not exactly the most objective observer. "With his own notes, Caesar appears to have incorporated the observations of a Greek explorer, by name Posidonius, who traveled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel."

The Encyclopedia Americana describes Posidonius as a Stoic philosopher and statesman, ca 135 to 51 BC, who went to Rome as ambassador at the age of 50, initiated Cicero into the Stoic philosophy, wrote many works on history, astronomy, and geography, and in his physical investigations was largely a follower of Aristotle. It does not deny that he might have traveled in Gaul, but neither does it stress travels in Gaul as any important part of his life. Besides, if Julius had such fine opportunity of studying us at first hand, why should he fall back on Posidonius in the first place? Sir James goes on: "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius in the first place; Sir James goes on "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius, but independently of each other, and of Caesar for each of the three derivative accounts contain some details which are not to be found in either of the others. By combining them, therefore, we can restore the original account of Posidonius with some probability, and thus obtain a picture of the sacrifices offered by the Celts of Gaul at the close of the second century before our era." That is, assuming that Posidonius wrote such an account, and that Strabo and Diodorus were not quoting parts of the tales that Julius spread but did not include in his own books. Frazer begins by saying that Caesar

"appears," and Strabo and Diodorus "seem to have used" Posidonius, but, since human sacrifices fit his own theories, he doesn't belabor the uncertainty of this point.

Strabo, according to Americana, lived from 64 BC to 19 AD and traveled from Armenia in the East to Sardinia in the West, and from Pontus Euxinus on the North to the borders of Ethiopia. I'm not exactly sure whether this territory includes Gaulle but if so, Strabo traveled through it after Julius had already subdued most of it and, presumably, crushed out the supposed human sacrifices. As for Diodorus Siculus, the Encyclopedia Britannica, Eleventh Edition, says: "He asserts that he devoted thirty years to the composition of his history, and that he undertook frequent and dangerous journeys in prosecution of his historical researches. These assertions, however, find little credit with recent critics." Collier's Encyclopedia adds: "There are no references to it (Diodorus' history) in pagan literature for it was less a scholarly undertaking than a business enterprise. Diodorus used other but good authorities frequently..." Moreover, those parts of Diodorus which describe Julius' Gallic War and therefore, presumably, our religious activities, have apparently been lost and exist "only in fragments preserved in Photius and the excerpts of Constantine Porphyrogenitus," to quote Britannica again.

But back to Sir James: "Condemned criminals were reserved by the Celts in order to be sacrificed to the gods... If there were not enough criminals, captives taken in war" were added, some being shot with arrows, others impaled, others burned in the famous wicker cages. Even Frazer, who blandly assumes every word Julius and his rough contemporaries wrote about us is true, credits us with sacrificing only criminals and prisoners of war. "Executions" these would be called if Sir James' own culture were doing it, "sacrifices" only because he is writing about somebody else's culture. He next spends eight pages or thereabouts describing examples of wicker cages and bonfires of Christian times, in which animals, usually cats or snakes, might or might not be burned, and argues that because Christians of later centuries burned cats, snakes, and bonfires, therefore, we Celts burned people.



Sir James provides irony as to why we did it. "If we are right in interpreting the modern European fire festivals as attempts to break the power of witchcraft then we must suppose that the men whom the Druids burnt were condemned to death on the ground that they were witches or wizards" and fire was simply the surest way to get rid of them. Animals sacrificed were thought to be witches in disguise. Witches were believed to blight crops and cast unpleasant spells on people, so that exterminating them was protecting the rest of the populace, not persecution. Even Frazer considers this the most likely reason why witches were done to death the most likely reason why witches were done to death. "On this view," he continues, "the Christian Church in its dealing with the black art merely carried out the traditional policy of Druidism, and it might be a nice question to decide which of the two, in pursuance of that policy, exterminated the larger number of innocent men and women." It might also be a nice question to decide how many of those so

executed were innocent in their own opinion. Sir James, taking the stance of the sober and non mystical side of the early 20th century AD considers that anyone accused of witchcraft had to be innocent, because there's no such thing. Self-proclaimed witches seem themselves to protest against that line of reasoning. To say that a culture which did believe in witches should not have taken steps to protect themselves because your culture does not believe in witches is to apply a retroactive scale of justice. More to the point, any Christian who shakes an accusing finger at us Druids on account of Frazer's arguments, had best be prepared to defend the actions of his own church in later centuries.

Yet according to my friend, Lady Frytha of the Marches, Christian witch burnings were almost exclusively a feature of the late medieval and early modern times, not of the early medieval period. ⁴ This would mean that the Druidic tradition was revived again after a millennium or so of attempts at obliteration which were effective enough, at least, to wreak havoc with our literary works. But the whole "witchcraft" theory (of Druid sacrifice) depends on a few assumptions of less than proven reliability: that we couldn't find any other criminals except witches (witchless centuries don't seem to have any noticeable lack of un-supernatural criminals,) and that we did, in fact burn and otherwise sacrifice them.

The Larousse Encyclopedia of Mythology, that majestic tome, states: "Allowing for literary license, there seems to be no doubt that the Celts practiced human sacrifice, perhaps not as a frequent part of their ceremonial, but certainly in times of trouble and possibly, in the earlier period at least, at certain annual ritual gatherings." Larousse seems to base its argument on our own oral tradition, arguing that such and such an ordeal is an allusion to ritual blood letting. At first sight, this looks more damning than the non-Celtic propaganda discussed above. However, most of the traditions known to Larousse appear to be Irish and Welsh; Julius did a fairly thorough job of obliterating Gaulish traditions. What lore has survived in any area was only written down later, a good part of it in Irish monasteries, and subjected to a good bit of re-copying over the centuries, by adherents of another than the original religion. And long re-copying has been known to do strange things even to texts of a single author's literary creation. It can hardly be an easy task to figure out exactly what tales we really told, and when and if that is done, the matter of interpretation still remains. Having watched respected critics almost batter each other over the heads arguing about whether or not Arthur took a swipe at the Green Knight in a comparatively late poem which survives in only one known text, and considering the confusion of symbols which the Mabinogian surely must present to the uninitiated mind, I feel some doubts as to how authoritative a case can really be built against us on such grounds. Still more important, this body of tradition was already ancient when scraps of it were finally put down on parchment; already ancient centuries before Julius came through. Possibly, once, human sacrifices may have inspired some things in the tales; there may turn out to be human sacrifice in almost every people's history, if you go far enough back. (Judeo-Christians are not exempt. In the Judeo-Christian holy writings, there are not simply possible allusions to human sacrifice, there are out and out statements of it.) That hardly means we were still doing it within anybody's living memory by the time of Caesar, nor that anybody by the second or third century BC had any idea that our traditions contained possible allusions to human sacrifice. Long ago and far away I once found a scholarly collection which included an Irish folktale in which a "hung-up, bloody man" came down from a tree to play the role of villain. The notes theorized that this man was the Christus, who had been put into the story as villain by some stout old Pagans resisting conversion, but the Christian

generations had long been retelling the tale in total ignorance of the bloody man's identity. And this happened within a short time, compared with the centuries in which our lore had had time to develop! There remains, also, the question of symbolism. Future centuries may read *The Lord of the Flies* and suchlike, and decide that 20th century rituals included human sacrifice. And *The Lord of the Flies* is certainly no more symbolic than the Mabinogian. It looks to me as if we could just as easily rephrase this sort of "traditional" evidence and say: "Allowing for literary license, there seems to be no doubt that the Jews slaughtered Christian babies."⁵

We've heard there is a novel in which Druids are described as committing a particularly revolting sacrifice, something about stuffing a young girl with oak leaves. This sounds to me like the work of some thrill-seeking novelist out to out-Julius Julius. The worst that Caesar, Frazer, and their more serious followers (excluding novelists) say of us is that we executed criminals and, at need, war prisoners. Almost every culture has done such things, many cultures in more painful methods than the grisliest we have been soberly accused of practicing. The great difference is that, according to Julius and Frazer, we saved up our executees and did it at certain times and in possible connection with religious rites. Since Druids were political as well as religious leaders, even Sir James might have some trouble deciding how much of the execution was religious and how much merely legal. The line between politics and religion was not always so clearly defined as in the last few centuries of mundane history. And yet, the highest religious rites are almost universally secret, open only to chosen believers and therefore, if Posidonius and Julius witnessed anything, it was probably an execution more "legal" than "religious" or else they would have to have been sneaking and spying and in the latter case, if we were the barbarians they have made us out to be, they would have been lucky to escaped with their lives.

Julius liked to think of himself a great tactician, and if he witnessed a criminal execution or two, he would have been only too happy to embellish the details and report it as widespread religious practice. These Romans, our earliest accusers, did a few things that make the worst they said of us look almost gentle. I have not yet uncovered any story to the effect that we used torture as part of our legal processes in gathering evidence and confessions--but since torture was accepted juridical process in the Graeco-Roman world, spreading such a report about us would have had no propaganda value. If according to the picture Julius and Sir James paint, we had been less thrifty about combining ritual with criminal processes, we might have gone down as "civilized."

So far, the burden of evidence that we did even this much rests on Julius, who had good motives (after his own peculiar ways of thinking) to use all the propaganda against us that he credibly could, even if he had to manufacture it; upon Strabo, whose independence from Julius' tales or the effects of them is questionable; upon Diodorus, who seems to have been a popular writer and something of an opportunist, capable of taking the goriest and, therefore, most salvable material and treating it as utter truth; and upon Posidonius, who may or may not have written an account which Julius, Strabo, and Diodorus may or may not have used; and upon a few scraps of mangled Celtic traditions, long transmitted and interpreted by adherents of newer creeds. Until better evidence turns up I am inclined to dismiss the whole case.

Footnotes to

Now About Those Human Sacrifices...

1. No connection to the Reformed Druid movements.
2. It doesn't. Pontus Fluxinus is the Black Sea. Strabo's travels include almost none of what is generally thought of as Western and Northern Europe, and only the eastern half of Southern Europe. The only "Gauls" he could have had any contact with were their distant cousins who settled "Galatia" near the southern shores of the Black Sea.
3. That is to say. "witches-as-evil-doers."
4. The biggest persecution period ran roughly 1450 to 1750 or so.
5. Especially if, for example, some future group of Nazis were to (Gods forbid!) conquer the world, murder every Jew and destroy every book about Judaism except their own. Now--consider what our current sources of information about non-Christian religion in Europe and Russia are.

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The Druidic Cross Tarot

By Stephen Abbot McCauley and Steven Goldstone
-Summer 1980

This Tarot layout is the second of a series planned for publication. It first appeared in *Gnostica News* issue number 45 and was called the Pentacle Layout. The present article should be considered as only a bare outline of the Druidic Cross Layout. It has been developed in conjunction with the: [Celtic Pagan Tarot Deck](#), a set of designs soon, hopefully, to be published. They are beautiful cards, designed by David Weiss, a Los Angeles artist, and myself, using Celtic divinities as archetypes.

The Pentacle Layout was designed to be used for questions dealing with deeply personal and spiritual matters. As most of you are aware, the pentacle symbolizes the microcosm--a mini-universe--a personal frame of reference which extends from within us all as individuals. The Druidic Cross layout is a logical progression from this: it represents five manifested, exteriorized spheres of Being which emanate from the microcosm of the Self.

These five circles correspond to the five traditional elements: fire, air, earth, water, and spirit. And, as in our Druid tradition--they also represent the five directions: north, south, east, west, and the Center. The relationships of Element to Direction are those of the Golden Dawn System familiar to most students of occultism. Fire is South, Air is East, Water is West, Earth is North, and Spirit, or Akasha, is the Center.

In our layout, each circle is given a letter. The center circle is Letter A, and is considered to be the first sphere of influence - the realm of Spirit. Letter B, the second circle, represents Earth; Letter C, the third circle, is Fire. Letters D and E are Air and Water, respectively. This completes the basic circle of the elements. Much can be inferred from this pattern about the nature of energy-flow being shown.

In addition to the Elements, certain ancient Celtic deities hold sway over the Five Circles. These can be invoked as guides by the diviner, or their spheres of influence seen as centers of the body in a psychic sense, or simply studied in terms of how their energies influence a manifestation. The object is to develop a personal relationship with the elemental divinities of the Celtic pantheon, to get close to them, and to listen for their prophetic voices as did the ancient Bards. This guidance from the Gods is the essence of divination.

This list given of Celtic divinities is not intended to be complete, however, it is a suggestion, an outline, of what might be possible. Many other implicit concepts will present themselves to the serious student.

A final set of corresponding images for the outer circles are the Four Magical Treasures of Celtic Tradition, as shown in the diagram.

Some ideas for this layout came from an excellent book by Virginia Moore entitled The Unicorn. In it is given some material from unpublished diaries of W. B. Yeats, written at the time when he was still a member of the Golden Dawn. (After his death, it is believed that most of his diaries work was burnt by his fanatical widow, who considered magic to be of the Devil. A similar fate befell the diaries of Sir Richard Burton, much to our loss.)

Other ideas come from a multitude of books of Celtic Mythology; and still others, from personal experience. Complete bibliography will accompany the Celtic Deck when it is published.

Special thanks are due to David Voight for his fine artwork on the Layout.

This Layout is especially designed for Tarot students who wish to explore the influence of divinities of the ancient Gaels in their lives, and to communicate with them. It can bring more scope and dimension, however, to anyone seriously interested in Paganism and Magic.

Gods	Circle	Elements
Tailtu & Tethra	A	Spirit
Danu & Dagda	B	Earth
Bridgid & Lugh	C	Fire
Cendwen & Mannan MacLir	D	Water
Rhaiannon & Camelos	E	Air

Gods	The Legend	Treasure
Tailtu & Tethra	Center Indigo	Symbol of the Triple Goddess
Danu & Dagda	North Brown	Stone Lia Fail
Bridgid & Lugh	South Red	Spear of Lugh
Cendwen & Mannan MacLir	West Silver	Cauldren of Inspiration
Rhaiannon & Camelos	East Blue	Sword of Nuada, Fragarach

Table 1 summarizes the five circles of being. Only Circle A will be treated in detail here.

At ancient Telltown was held the annual celebration Lughnasadh for here Lang the (God of fire, married the land of Eirin (Ireland). Watching over this sacred spot is Iailtu, or Telta, who had her palace here. Also, a great battle for the control of Ireland was fought here.

In Celtic religion the center of a particular province was considered the most magical and sacred place in that province. All of the most important Druidic and magical rites were performed and celebrated at the sacred center point. It is appropriate for Tailtu, who watched over such a central and important point in Erin, to be honored here.

Beneath the sea the Fomoir, whose king was Tethra, plotted to take Erin by force and bring her under the sea. After years of preparation, a great battle was fought at Telltown in which the Fomoir were defeated. Tethra has also been a major force in Stephan's personal work and is honored in the center here.

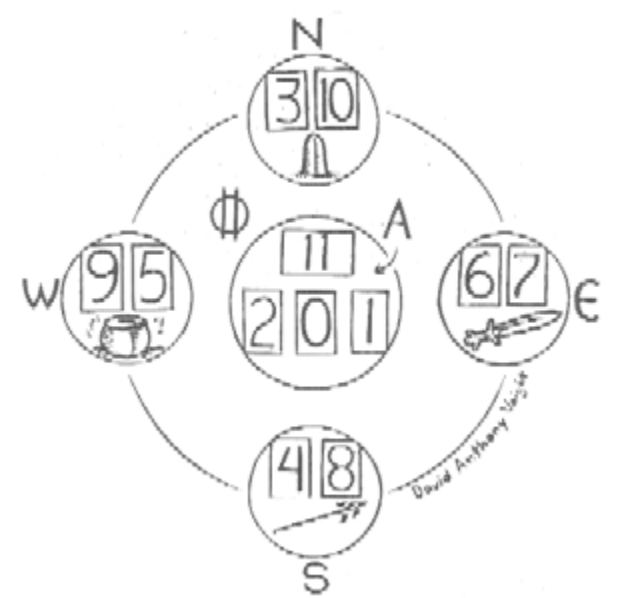
The Gods do not guard their own treasures, but assign the task to their priests. In this case, the priests are called Druids, and their worship is of the deities of nature and the ways of nature. This particular guardian is called the Druid of the Center,

the Druid of the Mystic Center, the Keeper of the Mysteries of the Spirit. The guardian wears a robe the colour of indigo, the elemental colour of Spirit.

If his guardian is to be called upon when you wish to perform a reading which deals with the weighty or deeply spiritual matters. Being a priest, the guardian can contact the deity forms of this (the spirit) plane of awareness if the question is dire enough.

The magical treasure of this centre circle is the symbol of the triple Goddess, the circle of spirit with two lines crossing it. The circle is a symbol for the concept of "peace," for only with peace of mind and the calm feelings which it brings can anything be done successfully of a spiritual nature.

Comments and criticisms of the Druidic Cross Layout are welcomed. Please send all correspondence to the authors at 3215 Brookdale Avenue, Oakland, CA 94602. We do not know when the Celtic Pagan Tarot deck will be completed (hopefully during 1980,) but we will gladly answer correspondence on it when we find out more precisely.



Chakra Number Three... POWER!



This is the fourth in a series of articles on the chakra system. Chakras, in this system, are defined as energy centers in the body that correspond to levels of consciousness, bodily processes, and categories of "external reality." The basic seven chakras, from bottom to top, are as follows: One - earth, centering, survival instincts; Two - water, sex, emotions; Three - fire, power, active energy; Four - air, love, affinity; Five - ether, communication, creativity; Six - time, light, clairvoyance; Seven - cosmic consciousness, Godhead, spiritual information.

These articles represent some original conceptualization on the part of the author from her research and experience of these gained through reading, administering body therapy, doing

psychic readings, and teaching and practicing various forms of yoga. This system is mystical rather than intellectual, and the reader is asked to look beyond logical inadequacies, and instead, turn inward to personal experience for the understanding of these centers. Xeroxes of the previous articles are available from Pentalpha.

Power! The very word has a charge that describes itself. A burst of energy, an explosion; fire, light, heat, wisdom; a feeling of mastery, confidence, control.

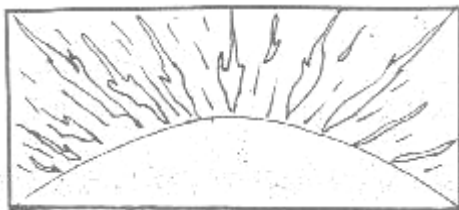
We all want it, we all need it, and there are few who feel they have enough. Those who have it, guard it carefully, and those without try desperately to take power from those who do.

We all know what it's like to feel powerless, to have our energy blocked, manipulated, controlled. What is often the case, however, is that we don't realize the power we do have within ourselves; we don't know how to release it and much of it remains unused, checked, withheld.

This article will focus on power and energy as aspects of the third chakra, and how they relate to us in mind, body, and culture. The basic arguments are built on an assumption of "As within, so without"-- that the condition of our own power chakras are the reflection and cause of the use of power and energy externally, and ultimately collectively and politically. This is a very broad topic there is so much one could say about power, and needs to be said, that my own chakra quivers at the implications. Please bear with the length of this article as well as the brevity of some of the subtopics. Any questions are welcomed and can be directed to me through Pentalpha.

Theory and Metaphysics

We began in the first chakra with the element earth, and defined this chakra as the level of manifestation known as matter. From the second chakra, we looked at that matter in terms of its differentiation or polarities, and finally, movement. Numerically speaking, one and two make three, and it is just so as we approach the third chakra. The "matter" of chakra number one, when put into "motion," (chakra number two) reacts with other particles of matter contacted through this movement. This causes changes in the structure of the molecules as the particles within form bonds, split apart, reform, etc. Energy is then given off, or released, as more efficient bonds are made.



Our sun is the prime manifestation of this: The sun is basically hydrogen atoms, which are the simplest, smallest and most abundant atoms in the universe. The sun produces power, light, and heat by way of nuclear fusion. Nuclear fusion occurs when the nuclei of certain light elements collide, mutually rearranging their constituents so that a more stable less energy-rich combination results. This releases kinetic energy. Since the nuclei have a positive charge, they must possess sufficient kinetic energy to overcome their mutual repulsion, so that they may approach closely enough to undergo a fusion reaction. In the sun, this energy is supplied by extreme heat (100,000,000 degrees C) ² which stimulates enough movement to insure that one atom will hit another, and hit it with enough force to fuse.

Electricity is still another example of an energy/power that is based on movement between polarities. The polarities build up the charge (imbalance of positive and negative particles) which then seeks to regulate itself. From this we derive power.

These are all examples of energy production in the physical world. The third chakra is responsible for the production and regulation of energy in the body, and the conscious channeling of this energy to create power (defined here as directed energy). The various aspects of the chakras combine to bring this miracle about.

Let me express this by comparing the lower chakras to the gasoline combustion engine. An engine is a physical thing, made up of hard, solid metal (matter is the first chakra). But an engine without gas (liquid) will not run. Gas alone will not generate power, and an engine and gas together will not run until it is turned over, providing movement (second chakra) to start the whole process. But once these elements combine, (given a little air, space, and time to exist in) the process of combustion occurs and perpetuates itself. This combustion is the essence of the third chakra on a physical level. Our own energy serves to help the organism obtain what it needs to continue its existence. Energy perpetuates energy, through its manipulation of matter, (which is only dense energy, see Chakra One Issue No. 11).

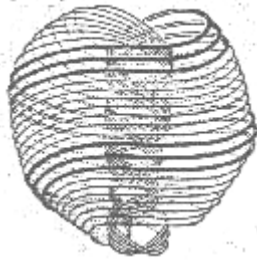
The first three chakras form a basic interwoven trinity upon which we base our existence in physical bodies, and our life on this planet. None of these groups are isolated, and each are interdependent with other chakras. The element of the third chakra is fire, and for fire to burn it needs not only fuel, but air and space, (or volume,) a function of the fourth chakra directly above. To say nothing of an overall consciousness which has the intelligence to create and maintain the energy generating situation.

The engine also needs air to compress. The volume containing the air is of concern here; when the space within the cylinder decreases, the air heats, exploding the fuel, thus creating more volume for itself again. The bigger the volume within the cylinders, the greater the power of the engine. Combustion is often a matter of oxidation.

Our lives are no different. If we have plenty of room to ourselves, time, and freedom (known in California as "space,") then we have a greater potential for power. Like the engine, if our "space" is infringed upon, we are likely to "heat up" at a certain point, get angry and exert some effort to getting it back.

This chakra is called Manipura in the Hindu system, meaning "lustrous gem." It is described as having ten petals, which I correlate to the power that comes from having hands, ten fingers each. (The first chakra is four petals, the second is six, the fourth, twelve, etc.) I feel that crystals and gems play a significant role in the psychic development of power, and though the name probably refers to the star-like quality of chakras when seen clairvoyantly, I cannot help but think its connection to crystals is more than coincidental. This is certainly a topic of its own, and one which is only beginning to be explored, let alone understood. ³ I see crystals as amplifiers of psychic energy, in the same way as a magnifying glass amplifies or focuses light. Often around a crystal, one may see little spots of light, refracted by the crystal. These are similar to the vitality globules described by C.W. Leadbeater in his classic book on chakras.⁴ According to Leadbeater, these vitality globules are a force within the atom that gives it a power of attraction, so that it draws around it other atoms. Leadbeater attributes these globules to the "will-force of the Solar Deity." This vitality is the same force that Hindus speak of when they talk about the life force in breath, called Prana, or the Chi in other systems. To me, it is structure with consciousness in it. By lining up the "charged" points, we can direct our psychic energy.

THE VITALITY GLOBULE



Manipura is also associated with the intellect in most systems, as is its color, yellow. It is what I call the "lower" intellect--that body of knowledge dealing with things of the physical plane, such as science, technology, medicine, and factual information. Wisdom, conceptual, abstract, or intuitive knowledge are generally functions of the upper chakras.

Ever hear the expression, "knowledge is power"? It is here that the intellect, by virtue of what it knows, sees, and understands, combines with the body's energy and desire, giving us will, the conscious force that directs action. This is the most important aspect of the third chakra and a crucial element in magic. It is through the will that this chakra says, "I can."

Will is easiest to understand by examining the flow of energy in and out of the third chakra. Moving from the bottom up, we have matter changing to spirit; we have combustion a rearrangement of matter which 'produces force. This is the kinetic energy utilized by the will.

Manipura, when approached from the top down, however, brings consciousness to this force, giving it form. It is this aspect of will which gives manifestation to that which the mind conceives and the energy generates. The upper chakras bring information, inspiration, conceptualization, visualization, communication, and love down to this center.

The lower chakras produce energy, while it is the upper chakras that channel this energy, and create power. It is a matter of consciousness putting form to force. Combined, they create will.

Within the body, the third chakra is situated in the solar plexus over the adrenal glands. It is responsible for metabolism and energy distribution in the body. The adrenal glands make adrenaline in the form of norepinephrine and epinephrine, chemical transmitters of impulses across the nerve synapses. As related to metabolism, this chakra also correlates to the digestive system. Problems in these areas would indicate third chakra blockage or exhaustion.

Physically, our bodies express power in terms of energy expenditure. Our nerve synapses are firing constantly, our bodies are always metabolizing. This is a characteristic of being alive. How smoothly the energy is metabolized and distributed through the body, however, depends on many things:

1. What we allow ourselves to do with this energy--where we allow it to flow and how. This is the psychological aspect, or the force from within,
2. What others allow us to do with this energy. This represents authority, social structures, and cultural conditioning that dictate our freedom. This is the political element or forces from without.
3. The state of our health is effected by what we put into our bodies and what we put out with our bodies in the form of exercise or activity. Aside from the physical effect on the body, this is also part of the energy we generate in the outside world, and part of the energy that returns to us.

The specifics of physical, psychological, political, magical, and spiritual power are each worthy of an article of their own.

The most important point about them all is that they are interrelated. The food you eat is the matter you combust. It is the fuel for your physical energy. If you want to feel good psychologically, you must take care of yourself physically. But even if you are meticulous about your health, you may still suffer from low energy if you are the victim of oppressive politics, or unresolved psychological conflicts.

Psychologically, the greatest oppression occurs within our own minds. It is not so much what we do that may oppress us, but more often what hits it with enough force to fuse. These are all examples of energy production in the physical world. The third chakra is responsible for the production and regulation of energy in the body, and the conscious channeling of this energy to create power (defined as how you treat others, and if you are in a position of power, your own tension, whether due to poor diet, psychological blocks or some other cause, may result in someone else's oppression. Thus, the cycle continues. "Energy" does not have the boundaries that are definable in terms of matter. One form begets another, and truly, we are all in this together.

Magically, we can perhaps change some of the circumstances in our lives to our own advantage, (and thus increase our power) but the ability to do strong, effective magic, depends on the clarity and focus of our state of mind; as well as our ability to control circumstances to a degree that allows us the time and space to do magic. This powerful art can be hardest to perform when it is needed the most.

So what do we do about this incredible tangle of events we seem so hopelessly caught up in? Where do WE begin to take the power and what do we do with it when we have it? How do we break the cycle of going to our oppressive job everyday, which wastes paper, gas, and electricity, while keeping us too busy to develop something that would be more satisfying, and more energy efficient? What do we do about the people who don't even realize that other possibilities exist? How do we stop the oppressive political thinking, and well formed habits that keep our country, the world, and ourselves in a constant energy crisis?

The only answer I see is that we must work with our own power chakras. The world is far too big for any of us to change it alone especially without any power to begin with. What we can change is ourselves--and perhaps as a result of this, change some of our immediate environment. If enough of us do this, does that change the world?

The rest of this article will focus on some of the ways we can increase our own personal power. There is no easy, instant solution. The third chakra is a very complex one--perhaps the most complex of them all. Power is created a little at a time, as our own energies gradually evolve to higher and higher levels.

GROUNDING

First things first. Before we can do anything, we have to have bodies to do it in, and we have to be able to move those bodies. This requires contact with the earth or something from the earth plane. If you want to get up out of a chair, the first step is to put your feet on the floor, your hands on the chair and then move.

The first chakra article dealt with grounding in depth, so I will only include a quick review:

Where are you right now? Where is your body, what is it doing, and what is it feeling? What does it feel like in the room you are now occupying? Where is your energy? Connect yourself to the here and now: imagine a cord going from your spine to the ground and hook it into the earth like an anchor. Grounding is simply increasing our awareness of our connection to the earth, or physical plane.

Grounding also connects us with our bodies. Our bodies can be seen as homes for our "spirits," just as our houses are homes for our bodies. We come and go but return to the same place each night. The difference is that we cannot change bodies, move away or rent them out when they no longer serve us well. So we have to take care of them.

NUTRITION

The food we eat is the matter we combust. However, the body runs, not on matter, but on energy. To run the body most efficiently, we want to ingest the combinations of food that burn most efficiently.

This is true to a certain extent. As mentioned above, we use our bodies as physical homes for ourselves. Therefore, they must be fed structural material as well as combustible material. And like our homes, they also need to be cleaned once in a while.

Yes, we need energy producing fuels, but if we try to produce more energy than our bodies are capable of handling, we begin to burn our own structural tissue. One wouldn't want to burn the studs in their walls for firewood!

Drugs such as caffeine and refined sugars do just this. They tell the body to produce more and the body has to take the energy from somewhere and produce. Going one step further back in time, the need for these drugs was probably due to the fact that your body got orders from someone (was it you?) to produce and the body had to call for an "energy fix." So we grab for drugs or simple sugars, which give us quick energy, but in the long run, weaken the body further. As we weaken the body, we are more vulnerable to the psychic hurricane forces around us just as one is more subject to colds if they live in a house with holes in the walls. (especially with no firewood!) When this happens, there is either a need for more protection and/or compensation, or a total breakdown of some sort. This then requires more energy from the outside world, and more energy from the spirit/body in order to obtain it. This weakens the third chakra.

All stimulants have this effect on the body to a certain degree--coffee, sugar, nicotine, (which releases sugar from the liver,) alcohol, and even marijuana affect the blood sugar levels. Therefore, if ingested at all, extra attention should be given to see that the body meets its need in the way of vitamins, proteins, and slower metabolizing starches (such as whole wheat bread or rice).

Ideally these drugs should be avoided altogether, but this is much easier said than done, for usually our activities and environment are as dependent on the stimulants as our bodies are. In a deeply competitive society, where financial security and personal appreciation seem to be based on production, it is hard to compete with the heavy coffee drinker who is full of energy all day long. This forces all of us to "step up" our energy day after day, just to keep up with the demands made upon us. Often this is created by taking on too much in the first place, and then having to work twice as hard to pay for it. However, it seems to be a cultural addiction, and the resulting frustrations and dissatisfactions only make us want more.

EXERCISE

In order to have energy or power, we must overcome our own inertia. Most joggers claim, and I agree, that the more they run, the more energy they seem to have. Again, energy perpetuates energy--once the inertia is broken and the momentum begun, the cycles are easier to maintain (provided it doesn't go too fast--then it's time to ground and center again).

Aside from running, any physical exercise helps to stimulate the third chakra by stepping up metabolism and

oxygen intake. Chakras are like muscles; the more you use them, the stronger they become.

PERSONAL POWER-

THE PSYCHOLOGICAL LEVEL

How we feel about ourselves greatly determines how easily our energy flows and how we manifest our personal power. And again, how we feel about ourselves can depend on many different things.

Rather than continue philosophizing, I would like to merely list things that can be done to increase one's power psychologically, the most important place to begin. Some of these things may seem obvious, but I find these are the things most often overlooked by those who complain of powerlessness.

1. Give yourself time alone. Energy blocks can be caused by your own limitations or by limitations put on you by others, consciously or unconsciously. At least when you are alone, you can sort out which is which. Grounding is easier alone anti one has more time to think things through. If you desire to make changes in your life, it is much easier to do it alone. Get rid of people who undermine your energy.

2. Love yourself. If you don't no one else will. You know best what you need and if give it yourself, you don't need as much from others. Need is conversely proportional to power. You can also give more to others this way.

3. Avoid invalidation. Criticism can be helpful but negative energy from others, especially when one is trying something new and uncertain, can be one of the greatest power cripples I know. It works on a subtle psychological level and is easiest to spot when one is very centered within themselves. Remember new ideas meet their greatest opposition from those who misunderstand them.

4. Balance. To get from the second chakra to the third, the dual forces within ourselves must be balanced. Check input and output, male and female energy, intellectual and physical, work and play, and activity-rest cycles for any energy draining imbalances.

5. Wiring and resistors. Make sure your energy travels in complete circuits--that what you put out does eventually come back. Make sure it is not caught up in resistance. Directing the cause of your life is one thing, but resistance to situations probably created by you for your own growth is a waste of energy and exhausting. If your energy is low, ask yourself if you are resisting something and why.

6. Anger. This is best done in conjunction with grounding and balance and is an excellent way of using the energy within you to bring about change. Blocked power is very often blocked anger. In my experience of administering bio-energetic therapy, most of the self hatred, overeating, and drug abuse is due to blocked anger, which has then turned inward. Anger is a potent and cleansing force--a red serpent of returned karmic energy. It is hard earned and should be spent wisely.

7. Sex. Sex can be healing and energizing, giving validation, support, pleasure, and tens on release, giving that second chakra movement to catalyze combustion in the third.

8. Breaking attachments. Energy that is directed towards something that is not manifesting is energy that is hung up, caught, or otherwise useless. If, after reasonable effort something is not working, let it go. The energy you feel when the attachment no longer has control over you will be exhilarating. The more you release, the less friction you have on your energy flow.

9. Attention. Attention is focused energy. Give it to yourself. Give and accept it from others. Pay it when it needs to be paid.

10. Love. Love is that unifying force that ties us all together, inspires us and gives us a strength to keep going. It is exhilarating, cleansing, energizing, healing, and growth producing.

11. Wisdom. Knowledge is power and the more we learn the fewer mistakes we theoretically make. Wisdom and power both develop slowly, and are wonderfully coupled.

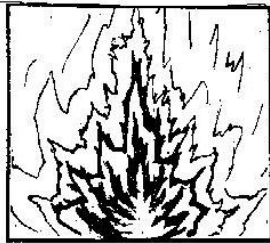
12. Laughter. Taking things too seriously can really make one lose touch with their own power. Whenever things seem at their worst, remember to be amused at the situation.

POLITICAL POWER

Just as our beliefs direct our own energies, so do politics form a kind of megastructure for directing our energies as a group or society. Unfortunately, the politics don't always serve the personal energies of the people involved as well as they might. We have so little direct control over the larger political structures that control us that I choose not to discuss them here. Instead, I wish to illuminate the subtler structures that affect us everyday--structures that we and only we can change.

Politics can be overt or covert. An oppressive situation which is obvious can often be a generator of power for it forces people to join together and realize their strengths against the opposition. However, covert political oppression is quite a different story.

Oppression is the key word here--something that is controlling or subverting your energy. Something that says you can't do that you can't go here; you can't have that. And in this case, the something is more often a nonverbal, commonly held belief rather than a law. Oppression blocks our natural energy flows and if the source of the oppression is mystified, we turn this blocked energy against ourselves. Once we do this, we have blocked our own power and we no longer have enough to stand up against these situations.



Sexism is the clearest example of this. The woman who is superficially granted all the rights and privileges of any man while still facing social rejection for being aggressive, or powerful, faces a greater enemy than mere job discrimination. When she tries to "make it" in a world of men who are conditioned beyond their own awareness to be threatened by her success, the obvious drawbacks due to lack of experience or conditioned passivity become even more insurmountable. Especially when you consider that it is these men who are in the positions of power. Most of "Feminist therapy" is spent re-channeling the woman's self-hatred and depression over her repeated failures at impossible tasks, outlining some of the real problems, and building enough self-esteem through support, for her to have the confidence necessary to overcome them.

I am reminded here of the Radical Therapy maxim, "Awareness plus contact equals liberation," or from another source, "True revolution is revelation." But in this case, the revelation must be grounded--must be applied to the real world so that a change takes place or the awareness is worth little. However, the first battle is the realization of the oppression, and then to find others who can lend strength and support in a common struggle. We create power by supporting each other.

In fact, we create more of our own political and cultural environment than we realize. We have already shown that what we eat, think and do affects how our energy flows. How we use this energy then effects everyone around us. If we stay up late at night, making noise our I neighbor will not sleep either. We all set living examples for each other, whether this is conscious or not. Multiplied out, this becomes how we use our energy as a culture. Are we addicted to madly running errands in our cars and dashing about at a moment's notice, or are we a culture that meditates and does things slowly? What is the result of our increased technological power and the increasing rapidity with which everything occurs? What kind of power do we want to depend on and what kind of power do we want to generate?

Energy travels in cycles, rhythms, and movements; each one begetting the one which is to follow. Just as you cannot drive a locomotive with the steam from a teapot, you cannot do very much with your power if it is constantly squandered on little things that break down your concentration and natural rhythms.

Most of us in this urbanized culture cannot get away from this. The mass of our population gets up every morning, works, comes home, watches television and becomes further programmed without ever having the time to really learn who they are, or what the earth is like outside of "carsville." They become astoundingly ignorant that other possibilities exist--so much so that they are vehemently opposed to any ideas that suggest it. It is important to understand why this occurs.

We are culturally bred into powerlessness, through obedience to authority and through positive reinforcement for conformity. This makes the system "work." Just as the combustion within the engine cylinders perpetuates the cycle of the engine, the processes of our political machinery perpetuate the state of our present society. To fight this, it is important to constantly ask ourselves if we are really following our heart, or are we following programming that was put there when we were too naive to recognize it? How much of our actions are geared by the tendency to conform, and how afraid are we to break that conformity? What are the ramifications?

The most serious problem is that we are so caught within "the system" that supports us that we are too dependent to change it. I have "ecologically-minded" friends who commute many miles each day to work and back, disliking it intensely. They feel trapped into a behavior they do not support, and powerless to find a better way to pay their rent and food bills. It's the old "if you can't beat 'em, join 'em" syndrome. How many of us buy clothing, drive extra miles, ingest "energy raising" drugs, and do many other things we don't really believe in, just to fit the expectations we must meet in order to make a living? How much do these expectations really fit our own values?

Unfortunately, there are no simple answers to this problem. None of us are going to change the system alone or overnight. The only thing we can do to help is to be aware of all this--of the ramifications of our own actions; and to raise our consciousness to a point where the "goodies" of the "system" no longer appeal to us, and to put our energy and support elsewhere. Only we can prevent forest fires! Only we can prevent the destruction of the earth through the misuse of power.

Power is the ability to create change at will. It is the ability to overcome inertia, to combine matter with intellect, to manifest ideas or to change reality to fit those ideas. Magic is defined as the ability to create change in consciousness and/or reality at will (depending on which definition you use).

The key word here, however, is WILL. After all is said and done, it is our will that combines the matter with the

intellect, that creates the change, and that dispels or ignores counter-productive forces.

Will involves intellectual understanding; will involves force and form. By putting ourselves at the crossroads for these energies, and applying a sensitive enough consciousness, we effect change in our surroundings.

Power is everywhere, because everything is in a constant state of change. That which is still has stored power; that which is moving has kinetic power. The trick is to align ourselves with power as it exists, and to use this power to bend and to shape, according to our will, our desires, feelings and knowledge. This can be a dangerous thing, and I see it as involving a great deal of responsibility, hopefully accompanied by equal amounts of wisdom and clear consciousness.

This "willed change" is the essence of both magic and the third chakra. It is a transformation of energy and Manipura is a transformation center. Magic is basically a third chakra activity, (although it clearly involves all the chakras) and as such requires a synthesis of many elements and planes.

Power and magic must be utilized in order to be evident:

"Who has seen the wind?

Neither you nor I,

But when the trees bow down their heads,

The wind is passing by!"

The wind is a power that can be harnessed by being in alignment with it. Through manipulation of matter, according to a specific knowledge this power can be harnessed (in the shape of a windmill) to do work or to create more power. It is a matter of placing the correct things in the correct way at the correct time anti place or a matter of consciousness putting from to force. This is exactly how magic is done, and magic, like power, operates under certain observable laws. These laws are too numerous to list here, but suffice it to say that they fall under the heading of knowledge, and any knowledge, perceptively assimilated, can increase one's power as a magician. (or anything else for that matter). Knowledge, placement, movement, and win equal power

The key to magical power is in the synthesis of the different planes. This is where the chakra system--(among others) comes into use. Each of the chakras are associated with different planes, elements, numbers, colors, sounds, thoughts, Gods, body functions, and levels of consciousness. Magic is essentially a willed synthesis of these planes, achieved through an understanding of their common links.

We, as persons, also utilize power by being in alignment with it. One place of power we all occupy constantly is in our bodies--in our spinal column, our muscles, our perception, and consciousness. By paying attention to this body and developing its sensitivity and the healthy now of our own energy, we develop our power. As we come closer to knowing who we are, we become more centered, and therefore, more powerful, as masters of our own energy.

If we are going to practice magic if we are going to unleash our will upon the world around us, we need to be pretty sure we know what we are doing, if indeed, such a thing is possible. Just as we are subject to the energy levels around us, so is what we do subject to our own levels of consciousness. We are manifesting our own energies, and if these energies are not clear, then our products will not be clear either. This is the reason for the "moral" tone of this whole article. When a great deal of power is exerted, all the aspects of the magician (or politician, etc). are multiplied, both the good and the bad. In this case, mistakes can be a very serious thing.

Therefore, after all the previous considerations have been met, we break through to the "top" of the third chakra, and come at last to what I consider the most important and the most

rewarding side of power--that of "spiritual power"-the power of higher consciousness; of spirits, Gods, and cosmic entities.

As I said earlier, we cannot do much with our power if it is squandered on little things. Exerting power can be such an intoxicating and exhilarating experience that few of us pass up the chance when it comes by. But equally gratifying, can be the experience of remaining calm and grounded, doing nothing until the energy builds naturally. The next time the chance comes, we may be able to do more with less effort. This is analogous to not spending your money as soon as it comes in, but saving it for something really worthwhile that may cost a little more, or saving so that you are not flat broke after the purchase has been made. We have all experienced this depletion after an especially trying magical working.

Effort is a key here--if something takes a great deal of effort, it may not be in line with the greater, flow of things. It will also drain your own energy.

Meditation is, among other things, an energy consolidator. Calming yourself and calming your mind will conserve your energy and increase its potency when being spent. Often, if something can be completely planned out in the mind ahead of time, a great deal of energy can be saved when it comes time for manifestation. Often, if one thinks about it a little it may not need to be done at all, or perhaps a better idea will come along.

Kundalini is a spiritual power released by opening the chakras. It rises from the base of the spine and move upward (sometimes). It connects and transforms the various planes of energy as it moves through the body, and is often experienced as a burning sensation. (Kunda means seat, and lini means fire.) This burning is really a purification process, preparing the body for receiving the intense experience of higher consciousness.

Kundalini comes from an unbroken connection between all the chakras. This connection, is, I feel, the essence of power itself--the bridge between matter and consciousness.

The chakras are basically consciousness centers, each reflecting consciousness of a particular sort. Therefore, the greatest tool for increasing power is to bring about an increase in consciousness, in awareness, an increase in knowledge, strength, grounding ability, and efficiency in our actions. And likewise, a decrease of unnecessary defenses and resistance.

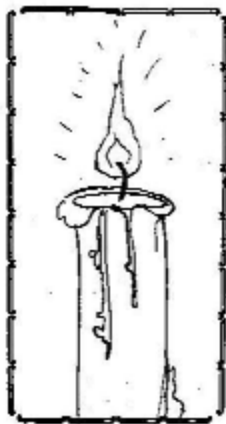
If we postulate that we, as human beings carry a positive ionic charge, (and it is said that we do,) then we, too, must be light enough to overcome our own inertia and mutually repelling forces. Only in this way can we undergo a fusion reaction--whether it be with a group, an experience, a job, our environment, or simply the moment at hand. If we carry too much of our own energy with us, we lessen our chances to fuse, to synergies, and to really receive from a situation. If we bring too little, we may not have enough force to fuse. A balance is indeed, necessary.

This fusion experience, and the "power" it produces is the basic essence of love, and brings us to the fourth chakra. I believe that as we learn to drop defenses (or drop our egos,) we open and fuse with greater and greater structures. We approach a more cosmically oriented reality, gaining greater and greater understanding and grandeur. This lack of defenses may not create that awesome and fear inspiring type of power exhibited by those who remain cold, detached, and manipulative, but is instead a greater, more stable and more spiritual power, having beneficial effects on ourselves and our culture as a whole.

FOOTNOTES:

1. Encyclopedia Americana, Vol 20, p. 511w; 1976, Grolier Limited.

2. Reality Revealed, Douglas Vogt & Gary Sultan; Vector Associates, San Jose, Cal. 1977. (This book is not particularly recommended, however.)
3. For more insight into this phenomena, read novels from the Darkover series, by Marion Zimmer Bradley; DAW publishing.
4. The Chakras, by C. W. Leadbeater. The Theosophical Publishing House, Wheaton, Illinois 1927.
5. The Mystical Qabalah, Dion Fortune, Alta Gala Books New York, 1935, reprint, 1979.
6. Solving Women's Problems Hogie Wyckoff, Grove Press, 1977.
7. Christina G. Rossetti, "Who Has Seen the Wind? Very Young Verses, Barbara Peck Geismer, Antoinette Brown Suter, Houghton Mifflin Co. Boston, 1945.



Children's Page

Dear Friends

This is a plea to other Pagan parents in the area. I desperately need some input on religious instruction for children. My nine year old daughter is showing a great curiosity about religion and I am stumped. There are no clear, easily read books or stories dealing with Pagan beliefs, and as yet we don't have the equivalent of a Pagan "Sunday school" where their questions can be dealt with, and basic instruction given. I feel sure that other parents in the various craft groups have faced this situation, and I would love to know what people have come up with in response. My daughter is already encountering harassment from the other children at her school about her non-Christianity, and I have tried to give her reassurance and direction on how to handle taunts and such. Any input from anyone on this subject would be gratefully received and acknowledged. If I could put something together all by myself, I would, but I do not have the energy or expertise to do it all myself.

BLESSED BE!

Linda Von Braskat-Crowe P.O. Box 4326 Berkeley, CA 94704

This letter isn't the first communication Pentalpha has received about the lack of organized activities for children of Pagan families. It's very distressing to contemplate the fact that

our children, growing up with access to Pagan ways, (which our generation had to find for itself) haven't been given enough opportunity to learn the Old Religion's teachings. We think that a children's page in the magazine is necessary and we hope that some of our readers (young and old) can send in ideas to help us.

This time we have an interview with Cari Von Braskat, daughter of the woman in the letter above. She is nine years old and a very forceful Aries woman. I wanted to get an idea of how she actually feels about being in a Pagan family. I was amazed to learn about the criticism she gets at school, and also that she hasn't had much of a sense of belonging to something special. I'd like to connect her with other young Pagans and talk about what we could all do together. Maybe this interview will inspire some of this discussion:

Cari's name is Cerridwen--her mother named her after the Goddess.

CARI: She is a Viking Goddess of the Bonn. I believe in Her.

SALLY: Well, what do you believe about Her? Do you talk to Her?

CARI: Yeah, on special holidays, and sometimes during my ordinary life, when I need to talk to somebody.

SALLY: Do you ever have dreams about her?

CARI: Yes, She's the same as I described before. She just sort of appears from a mist. A white mist, like the rays of the moon.

SALLY: Do you feel like she's your Mother?

CARI: Yes, sometimes. I think I dream about Her about once a week. If I have a problem, I dream about Her and She helps me think of a solution to the problem.

SALLY: How do you feel about growing up in a Pagan family?

CARI: I think it's a dream sometimes. Sometimes things are very strange, because the other kids ask me if I believe in Jesus, and God, and I say I don't and they tease me. They tell me I'm going to Hell. They say bad luck's going to come to me, like someday I'm gonna get killed.

SALLY: So what do you say?

CARI: I tell them it's my problem. I tell them if I die I'll be able to see what I believe before they do. I don't believe in Hell, people made that up so that people who don't believe in God will get scared and believe in God. People can do what they want, as far as I'm concerned, but they should let me alone to believe what I want to believe and not hassle me about it.

SALLY: What kinds of Pagan things does your family do that you like to do?

CARI: I like going to Bardic Revels and singing with people. And to Druid services with my Mom in the liars and I enjoy it, and sometimes I give flowers and leaves to the Goddess.

SALLY: Would you like to get together with a group of kids and do your own services?

CARI: Yeah. I would like to do different kinds of services. Or just have a party and celebrate and sing and dance. I could learn how to do spells, maybe, if someone would teach me.

SALLY: Do you think you will be a Pagan when you grow up?

CARI: I don't know. I might change my religion. I can't tell yet, because I'm not there yet. It's fun being a Pagan sometimes, but I get a hassle from people about it.

Parents could really help by writing down a list of things their children can learn. If you have a particular deity you're close with, present it to your child as a friend, an ally, a helper.

Maybe the old church notion of patron saints is one that could be adapted—saints have always been disguises for the real Gods anyway. Make the deity personal—let your child have a real relationship with Her.

Help your child set up a simple altar. Choose a cloth, some candles, maybe a statue or picture (he or she could draw one, too) and put flowers or a cup of water on it. Teach the child to interact with his/her personal divinity, and to notice ways in which this divinity manifests (dreams, flashes of inspiration, help in trouble, etc). I personally am not against letting children experiment with simple spells; healing, protection, and defense. A child NEEDS a sense of personal power just as much as she needs to learn to respect other people and their feelings. Letting Saint George slay all your dragons for you is a great imposition on him—better his devotee should learn to wield her own flaming sword. My advice to Cari in the case of her schoolmates' prejudice would be to let them know that the Goddess has ways of teaching folks to respect the religious freedom we have in this country. I also said it might be good for her to spend more time with other children who share her beliefs and are interested in the Old Ways.

Children are natural Magicians, living in a world full of magic, extending all the way from fairies, to imaginary playmates, to the Bogie Man. It is only as we "grow up" that we are told that magic doesn't exist, and to put away our fantasies and devote ourselves to the "real world." If a parent does nothing but preserve and encourage their child's natural sense of awe and wonder about the universe, then they have done that child a great favor by nurturing the most important tool a magician can have.



O Danny Boy

O Danny Boy if words could o'er recall you
To walk again 'neath Pagan Irish skies
Then would I sing, 'til voice be taken from me
And light and life be faded from my eyes.

Too long, too long, your blood's been wasted flowing
To water seeds of wars that have no name
Where brothers die for quarrels past recalling
Nor caring aught for Ireland's agony and shame.

So turn again, the silver Stag is running
With blooded eye in groves beneath the moon
The songs of old still whisper through the oak trees
Where ancient breezes pipe our long-forgotten tunes.

O. Danny Boy, if words could o'er recall you
to walk again 'neath Pagan Irish skies
Then would I sing, 'til voice be taken from me
And light, and life itself be faded form my eyes.

—David Geller

The Lair of Great Cthulhu

(Tune: Chattanooga Choo-Choo)

Pardon me'boy-- Is this the lair of Great Cthulhu? In the city of
slime, Where it is night all the time.

Bob Hope never went Along the road to Great Cthulhu, And
Tripple-A has no maps And all the Cho-Chos lay traps.

You'll see an ancient sunken city where the angles are wrong.
You'll see the fourth dimension if you're there very long

Come to the conventicle.
Bring along your pentacle;
Otherwise you'll be dragged off by a tentacle.

A mountain's in the middle, with a house on the peak:
'A gnashin' and a thrashin ' and a clackin ' of beak.

Your soul you will be lackin '
When you see that mighty kraken.

Oo-oo! Great Cthulhu's starting to speak.
So come on aboard,
Along the road to Great Cthulhu.

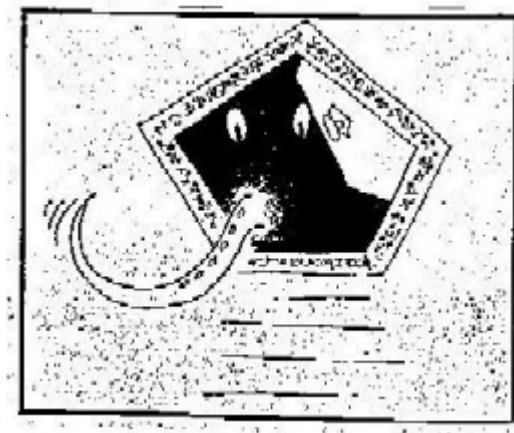
Wen-di'-gos and Dhols
will make Big Macs of our souls.

Under the sea, ~
Down in the ancient city of Rilyeh,
In the lair of Great Cthulhu,
They'll suck your soul away!

(Great Cthulhu, Great Cthulu, Suck your soul! Great Cthulhu,
Great Cthulhu) In the lair of Great Cthulhu, They'll suck your
soul away.

(Here, there is an obligatory saxophone solo, a la Tex Beneke)

-Larry Press, et al.



HUNTRESS

A huntress is She.

In virginal white She fares the pale of night

With carnivore intent: All innocent
Of praise or blame or any virtue bearing mortal name or
measurable dimension....

A moonlit mist-wrapp't rose is She, or so appears to be, Who

Flowering, reveals some wild and iridescent thing
that waits in coiled repose and quite conceals:
Intention.

—She'd seem to yield—a White Queen's gambit leading
surely to checkmate.

—And lo! springs forth some fool or hero glad to seize upon
such bait

He's lost! His heart

'twill cost him, for:

She feasts upon such things

And mayhap, "Pass the Salt" She sweetly sings to one of Her
exalted company the whiles She dabs Her dainty lips with
samite spun of spider-silk

She's of that ilk at very least that things the world a toy or shake
they sky

But it's Her special Joy, to

Take whatever beast may catch Her Eye:

Her taut bow bent like crescent moon,

Swift arrows, then the boon, She grants, with glee A huntress is
She.

-by Paladin

Winter

By Deborah Frankel Bender

Then you come before the old woman. Who is the true head of
your coven. Blindfold, hands bound, naked, (It is lawful
for me to tell you this, since You know it already) And she
says to you "Please me."

Women have a better chance of getting through it.

We've had more practice

Coping with unreasonable demands,

Our resources always inadequate.

Men get bad habits

Dealing from strength:

They tend to stick at the first step

("Define the problem")

Few come out of that room with their own bodies on them.

You come before the old woman Who is the true head of your
coven. Blindfold, hands bound, naked. She is waiting for
you. Small talk, charm, and habits will not help you with
her. She has seen it all. She knows more than you do. She
is easily bored.

You must come before the old woman

Stripped naked,

And she says to you,

"You're back. What did you bring me?"

What will you offer her? Clean hands? A pure heart? Hers are
not. She is not. She is an old woman. She has seen
everything done everything, endured everything. She is
responsible for everything.

Then your least fear Is knowledge Of the whip by her hand.

Witch, what was your training? Embrace everything. Use
everything. Cherish everything. Fear nothing.

So you come before the old woman and dance before her
Made to improvise. Hobbled by the rope. Tough to keep your
balance. Naturally she laughs. At you wobbling and whistling.
She laughs, reminded of the juggler she loved once. She sends
you out again.

WINTER

Deborah Frankel Bender

Then you come before the old woman

Who is the true head of your coven,

Blindfold, hands bound, naked,

(It is lawful for me to tell you this,

Since you know it already)

And she says to you,

"Please me."

Women have a better chance of getting through it .
 We've had more practice
 Coping with unreasonable demands,
 Our resources always inadequate.
 Men get bad habits
 Dealing from strength:
 They tend to stick at the first step
 ("Define the problem")
 Few come out of that room with their own bodies on them.

You come before the old woman
 Who is the true head of your coven.
 Blindfold, hands bound, naked.
 She is waiting for you.
 Small talk, charm, and habits will not help you with her.
 She has seen it all.
 She knows more than you do.
 She is easily bored.

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 And she says to you,
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 What did you bring me?"

What will you offer her?
 Clean hands? A pure heart?
 Hers are not. She is not.
 She is an old woman.
 She has seen everything.
 done everything
 endured everything
 She is responsible
 For everything.

Then your least fear
 Is knowledge
 Of the whip by her hand.

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 Embrace everything.
 Use everything.
 Cherish everything.
 Fear nothing.

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 And dance before her
 Made to improvise
 Hobbled by the rope
 Tough to keep your balance

Naturally she laughs
 At you wobbling and whistling
 She laughs, reminded
 Of the juggler she loved once.

She sends you out again.



Goddess Gift

The bodies entwined appear as one,
 For this, indeed they are,
 The song of love escapes their lips,
 Is carried near and far

On the wings of ecstasy,
 They rise and they do soar,
 This feeling it wit never end
 For love will e'er endure.

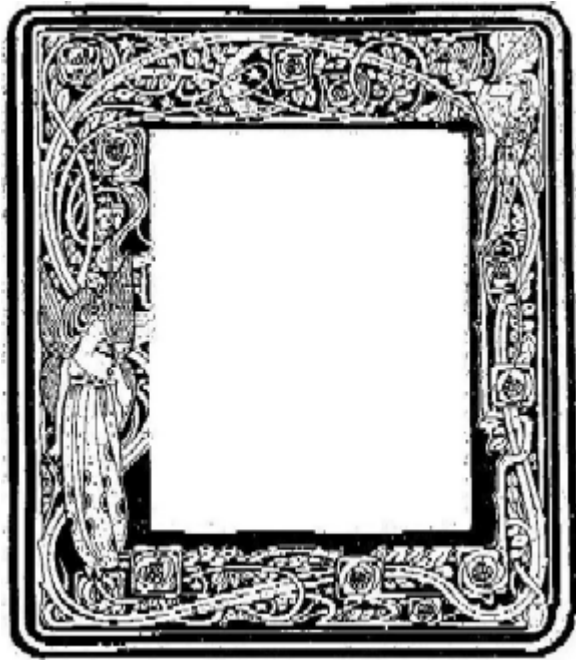
Two bodies—God and Goddess are United perfectly.
 Their joy exposed, so openly,
 For all the world to see.

Their feelings are eternal

The same they'll always be,
 From dawn of time to man's demise
 United—Perfectly.

The fire of Life flows through their veins
 Their voices rise and fall,
 Their ecstasy—adrift of Love
 From she who created all.

—Joyce L. Baker



Winter's Ending

-Jeffrey Andrew Young

Come the goat-man, man of Springtime,
Savior of the Winter's ending.
Come from mountains, come and enter
This, the sad, stiff human figure,
For his mind is numbed with Winter,
Lain neglected since rememb'ring,
And his hands are stiffened branches,
Frozen bones that have no feeling.
Strike the fire deep within him,
Fire to melt this icy thinking.
Passion sings within him somewhere,
Laughter lies awake, awaiting
Some necessity inside him:
To awaken him from slumber.
Now the dead man's mind grows restless,
Fingers yearn for warmer flesh,
Rememb'ring souls that once had touched him,
Breathing bodies he was near to.
Goat-man draw him ever onward
Through the slush of dying Winter
Where his memories await him
In Spring's gentle restlessness.

Lament of the Witch

-Morning Glory- Ohoyo Cjsh Chishba

I may not go to the festival...
All this month I have sewn costumes.
Gathered nuts and baked cakes.
I have strung beads and berries for
the children to wear.
All this my people have taken from me
And they have said: "It is good."
I have borne children, I have woven mats
'I have carved masks, I have washed clothing,

All this my tribe has taken from me and they have said: "It is good."

But when the sea change comes, my body
begins to flow. My woman spirit to
gather power and force.
Large drops of blood
drip
slowly and then gush forth.

My magick is strongest, my feelings
are deepest; my knowledge is surest..
Now, more than ever I am
A woman of power.
All this my tribe has refused--and they have said: "It is bad."
And when I touched my genitals to
give myself pleasure..
When I made images to call the spirits..
When I refused the husband chosen for me..
And every, every moon when my body know its
bloody power..
All this my tribe has refused me -

My shadow pollutes, the rainbow serpent is angered,
my lover shuns me,
I am cursed, diseased, reviled. Men retch at my scent;
avoidably footprints.

Banished from my home, forbidden the festivities..
I remember the medicine
The man's words to me at my puberty ritual: "You
must be as Mother Earth..
Humble and fruitful.
You must not touch any holy thing or a man's
possessions.
You are dangerous to yourself and to the tribe;.. to
bleed is to be sick..
you must be set apart for your moon and give thanks
to God that He has spared you life when you cease to
bleed."
Hog.
So spoke the wise man.

Old fool! I AM like Mother Earth, she who bleeds and
does not die.
Only for men in blood linked with sickness and death.
I am a woman...
my blood

The sacred tools...our foremothers made them.
Once the houses were ours...we built them.
Once the rituals were ours...we wrote them.
Once the moon hut was for our own seclusion...we sought it for
privacy.
Now, the tools are forbidden
the houses belong to our fathers
the rituals are led by men
the moon hut is our prison
and our bodies are the source of our shame.
What has happened? Why did things change? How has this
come to be?
-Long ago-
The old men say: Women were punished for their pollution...for
their bleeding. They angered the Gods."
-Long ago- The old women say: "Men became jealous of our
power, and they stole everything."

We shared our bread, our fires, our homes, our tools, our magick,
 our knowledge, our bodies... We shared.--
 They had only one thing we did not give them; one skill we did
 not teach them. They had the use of weapons... and they did no
 share that. They turned it against us.
 The old women say: "Let us kneel down in the mud, crawling
 along!
 We leave it for them, for our Brothers,
 We leave the world for them
 for they want it that way."
 I will not sing this song, looking out through the window of the
 moon hut and hearing the songs and laughter of my people.
 I will not sing this song.
 I mark my cheeks with my
 Dark Blood.
 I will sing a song to the Goddess... who is stronger than the
 weapons of Men.
 I will sing a song to my sisters who are wiser than the lies of
 Men.
 I will sing a song to my daughter who will bear the future of
 Men.
 My song is a song about power, about loving, about sharing,
 about changing
 I will sing about the future I will weave a web of fate
 I will sow a seed of doubt I will tell a tale of tomorrow.

I mark my forehead with my
 Dark Blood...

...and I wait.



Lament of the Witch graphic.



MONEY MAGIC

By Poisson Volant

"Why is it," a friend asked during a conversation the other day, "that so many Neopagans are lousy at money magic? We find things work with all sorts of other kinds of magical intentions, but the material resources seem to be the one area where efforts fizzle the most."

It's puzzling to me, because by some fluke money magic is the one area in which I've had my most reliable results. I could make a long list of many other sorts of Magic I've tried that have bombed miserably! I don't do money magic often, and "haven't grown rich on it by any stretch of the imagination; but when I've set about invoking forces to aid my material circumstances in times of needs, help has come in the most curious ways.

My purpose here, then will be to share some of my techniques in the hopes they can be useful to Neopagans interested in improving skills in areas such as this. Most (if not all) of these ideas could also be applied to other sorts of magical workings. Many of the ideas are not particularly new, while others are updated versions of older concepts. Nevertheless, perhaps they can be grist for your mill.

Basic Mind-Set

It's always been my experience that if a magician holds unconscious attitudes opposed to a ritual's intention, conducting the ritual may not only fail but could also aggravate the underlying attitude-complex. It's like the story of a person who feels desperate need for having a romantic relationship. The person is unlikely to find happiness in this respect until he or she has gone through a long series of disappointments, ego losses and painful self-insights. What's often found to be the underlying problem is a terrific need for self-esteem.

Money, too, evokes emotional responses in our unconscious. For many people in culture at large, money and spending serve as a kind of self-esteem barometer (witness the ostentatious consumerism of young professionals who flaunt expensive cars and other objects as badges of self-worth). Then there is the opposing mindset of the counterculture, which rebels against the abuses of money by declaring (or silently feeling) that money itself is wrong in some way.

How many times have progressives and revolutionaries damned money for its seemingly intrinsic tendency to corrupt human values? How many have considered it a noble martyrdom to suffer pains of a financially austere lifestyle while holding to a greater moral principle?

To me personally, at any rate, money's natural function is simply to serve as a medium of exchange for goods and services. Either to worship or to curse it--or to admire or resent those who are skilled at getting it--seems to point to an underlying, unresolved issue of self-esteem that will probably interfere with efforts to function easily in an economic environment.

Philosophizing about the concept of money could go on and on. I'll cut it short and get to some of the more practical ways of dealing with unconscious attitudes we hold.

Dig a Little Deeper

The first and foremost step in putting together a successful ritual for obtaining money is to look into your unconsciously values. Of course, readers of pop paperbacks on "Secret Keys to Money, Wealth, and Power" and the like may find they achieve success without any self-probing at all. They happen to click into a belief-system of success and are able to deal with their

I'll tell my feelings very simply. The ideas which will I follow here, however, are intended for those whose feelings are maybe somewhat more complex, more ambivalent; who need to do a little belief-system housecleaning in order to achieve the intentions they choose.

What kind of values have you held about money? How affluent was your home life as a child? What kind of attitudes did your parents hold? Did you rebel against your parent's attitudes when you came of age? What kind of financial state have you lived in during your adult life? How do you feel about yourself when you don't have money to achieve some goal you have? How do you feel about others when you're in a situation like that? In general, how do you feel about those who are more affluent than you are? How do you feel about people who are poorer? When you think about money in broad terms, does it seem to be in large part a tool of exploitation between social classes? What are the feelings of your peers, the people you're close to and care about the most, and how have their attitudes affected you?

All of these questions represent fertile ground for self-probing. For what, money magic is successful when the magician has achieved a state of mind in which money is pretty much a neutral concept--something that is wanted/needed, but something that doesn't evoke strong feelings in and of itself.

Many magical theorists have said that it doesn't matter what you feel or are during your regular life, as long as you can create the necessary emotional mood during a magical operation. I've found, though, that emotions on subjects like money, self-esteem, and relationships can be very powerful even if they are hidden at a level of the unconscious with which you're normally not much in touch. If these issues aren't dealt with in the context of your whole life, you may find that trying to conjure up cash is an unsuccessful effort to deny the stronger voice of your unconscious feeling.

Invoke Everything

Another maxim of magic is that good old expression, "Invoke often." The idea is more or less identical to the method used in New Thought churches and self-help primers: Whatever belief you summon often enough will become true for you. And you're supposed to clear your mind of feelings that conflict with the intended goal.

But what if your unconscious feelings in opposition to the intention are so strong that they won't go away? When it has happened to me I've found a "war of sentiments" set up with a voice repeating "is" and some inner voice "not!" within me--my external says such-and-such, meanwhile is saying "No, you're not."

Whenever we encounter that kind of inner voice, we have to judge whether it's a valuable warning of one's true will or whether it's the voice of self doubt. If it's the latter, it deserves to be cleared away.

The self-probing mentioned above is a worthwhile way of doing that. I'd like to suggest another practical technique sort of an addendum to the magical maxim: namely, Invoke everything.

Or, to put it another way: Don't clear your mind of feelings that conflict with your magical intention. Rather, invoke them fully, get them out in full view, then let the energy leave your consciousness (preferably by grounding them in some fashion so they don't interfere with the things you really want to do).

Here's a sample exercise which you might find useful. Each evening for several days, set aside some time (maybe a half-hour or so) to invoke each of the following sets of imagery. Allot one setting per evening so that your unconscious doesn't get confused by changing gears too fast. Use all of your imaginative powers to make the setting as real as possible: flesh each out with concrete details you feel would be appropriate. When you've created the setting in your mind powerfully, examine all of the feelings about the setting that flow out into recognizable form: Happiness? Sadness? Anger? Guilt?

The Settings:

1. You are an inheritor of old money. You have always been in an environment of comfort and ease. When you came of age the duty you assumed was to carry on your family's great tradition. Your chief challenges are in trying to respond to society's changing demands on your social class while trying to maintain the lifestyle you grew up in.

2. You are the ultimate minority. You grow up in squalor and never had any chance to better yourself. Your life amounts to being dumped on left and right. Pure survival is the main challenge in your life.

3. You came from a wealthy background and became used to a life of ease, but then you suddenly went broke. Now your main challenge is to readjust to a new lifestyle that seems to be only a very dim counterpart of the way you once lived.

4. You came from a modest background, worked your way up until you now head a prosperous firm in private industry. "Making it" financially has been your great ambition, and now you cannot understand the voices in the society that want to take it all away from you.

5. You came from a background of _____ (insert your own roots here) and now you are in a situation of _____ (describe your current life). The kind of role money has played in your life is _____ (describe,) and your feelings toward money are _____ (describe).

As should be obvious, all these settings are intended to expose you to the varying ways that people experience and react

to money in their lives. You can gain important clues about your feelings by noting how easy it is to visualize each setting; if you can't seem to make one setting fully real and absolutely authentic, it probably represents feelings about money that you cannot at the moment acknowledge. If any of the settings provoke powerful emotions, you probably have feelings about money that need to be resolved.

The exercises themselves, in fact, are a useful way to resolve feelings. Whenever you encounter something notable while visualizing the settings, resolve to keep working with that setting over a period of time until its emotional energy-hold on you is diffused.

Each visualization session should be closed with whatever method you prefer to ground evoked energies. For example, you might try a statement something like, "I do this exercise for the purpose of exploring myself and expanding my capabilities to experience life richly. I now direct these energies to the earth, where they may permutate and serve the Gods and Goddesses and their holy children."

TNT Blasting

Sometimes overriding emotional contents of the unconscious will have such a strong hold on you that visualization methods don't seem to help you make much progress. For example, I'm a fairly impressionable person; quite often I find that I have such a strong attachment that I can't seem to clear my mind to do any worthwhile visualization work.

Various people deal with this in different ways. Many Neopagans find that some time outdoors, perhaps with exercises exchanging energy with the earth, is invigorating mentally, emotionally, and physically.

I have a different kind of technique I've been experimenting with. Many people use tape recordings to create sound imagery directed toward their magical intentions, and they listen to the tapes while in a reverie state. What I've been doing, however, is to make tapes specifically intended to be disorienting--multiple tracks of all kinds of sounds, conflicting static at events, sometimes jarring noises. The idea here is to use a "power-blast" approach to clearing away mental/emotional rubble; it doesn't particularly work on deep-seated issues, but it can be useful when I get temporarily pent-up.

I would not recommend this approach if you are feeling fragile or unstable, and probably a great many Neopagans will simply choose not to use it as a matter of personal taste. (The method, incidentally, is a take-off on the kind of conditioning used by the character Hagbard Celine in the *Illuminatus!* trilogy by Robert J. Shea and Robert Anton Wilson, when Celine was endeavoring to turn a mortal woman into the Goddess Eris.)

And On to the Ritual!

Used in one combination or another, these techniques should help you get in touch with all of your feelings about money and prepare the way for your ritual operation.

As a matter of fact, I don't particularly have any one custom-tailored ritual to offer here. Each of us responds to certain kinds of settings and imagery, and each of us uses certain kinds of rituals for varying intentions. In accordance with money's relationships to things of the material world, I would suggest you try ritual types you would use in operations related to the earth, growing plants, and so on.

Actually, what I use for obtaining new rituals is *Burning* by Raymond Buckland. It was one of the first books I picked up several years ago when I first got into magic; I tried the money ritual, and it worked. I use the "Pagan" rather than "Christian" wordings--Buckland provides both--and I make two additions: (1) I affirm that the money will not come through any other

person's hardship or loss: (2) I visualize the receipt of the money in concrete images as it would naturally appear to me--in my case, an inked-in entry in my account register.)

A Few Afterthoughts

How does magical money come to us? I suppose any way it chooses to. In my case, when I did that first ritual several years ago, I unexpectedly got a check in the mail paying off a childhood life-insurance account that I never knew had been taken out on me. Other times, long-lost friends have suddenly paid off debts from the distant past that I'd forgotten about. Sometimes, the money takes the form of people asking for services for which they pay me.

But at least in my experience, the money doesn't come out of nowhere. Perhaps indeed you will win a sweepstakes, or befriend a bum who turns out to be a generous millionaire, or find a thousand-dollar bill on the street. As money magic has worked for me, though, it never brings material goods which are utterly unearned. I wouldn't think it realistic to expect money magic to guarantee you ongoing prosperity for no effort, or to support you simply because you are a wonderful person or are doing worthwhile deeds.

In the final analysis, money magic seems to work two ways: Emergency rituals can help you out of a bind, and longer range prosperity workings can get you into a new space in order to realize more financial return on your efforts. But you will still have to make efforts; money is merely the symbol of give-and-take, and you would not remain balanced for long with a deficit energy expended by you.

And that means--perish the thought...

Work!

About Beltane and Lughnasadh

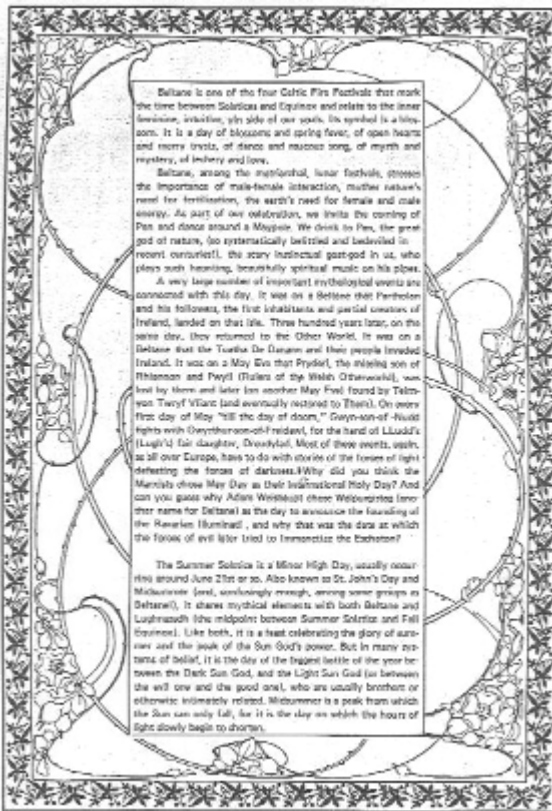
Beltane is one of the four Celtic Fire Festivals that mark the time between Solstices and Equinox and relate to the inner feminine, intuitive, yin side of our souls. Its symbol is a blossom. It is a day of blossoms and spring fever, of open hearts and merry trysts, of dance and raucous song, of mirth and mystery, of lechery and love.

Beltane, among the matriarchal, lunar festivals, stresses the importance of male-female interaction, mother nature's need for fertilization, the earth's need for female and male energy. As part of our celebration, we invite the coming of Pan and dance around a Maypole. We drink to Pan, the great god of nature, (so systematically belittled and bedeviled in recent centuries,) the scary instinctual goat-god in us, who plays such haunting, beautifully spiritual music on his pipes.

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 Teimyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn Ap Nudd fights with Gwyrthur Ap Freidawl, for the hand of Lludd's (Lugh's) fair daughter, Dreudylad. Most of these events, again, as all over Europe, 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

Weishaupt chose Walpurgstag (another name for Beltane) 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?

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, among some groups as Beltane!), it shares mythical elements with both Beltane and Lughnasadh (the midpoint between Summer Solstice and Fall Equinox). Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God, and the Light Sun God (or between the evil one and the good one,) who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.



About Beltane & Lughnasadh graphic.

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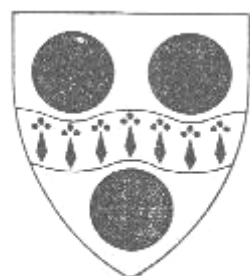
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