

TODAY'S

DECEMBER 2025



WITCH

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TODAY'S WITCH

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The information covered in this Magazine is comprised of various sources from the Pagan community. We endeavor to cover topics from all traditions, and to be inclusive. The information provided is to be considered factual based on the research of the various authors represented therein. If there is any contradictory information, please feel free to contact the author of the article. We hope that everyone can enjoy the magazine and also learn from it. If there is a topic you wish to see also contact us and we'll be happy to try to include it in a future issue.

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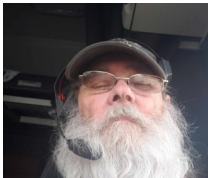
Meet the Staff

Edward Sott (CEO)



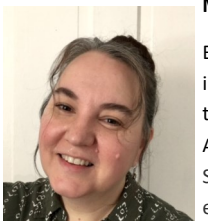
Edward Sott is a Theologian and Historian and run a Non-profit organization. And he's a military Veteran. He was since childhood inspired to write novels and plays. He currently resides in Pennsylvania and has traveled throughout the world. He is the founder and CEO of Covered Bridge Press LLC, and of "Today's Witch " Magazine. His goal is to educate the public and bring traditionalism back to the craft and its practices. He is an Alexandrian Wiccan High Priest and Elder.

David Larsen (Vice President)



David Larsen is an over the Road Commodities Relocation Engineer, (AKA truck driver) He is also a history buff and a word smith. He currently resides in Florida and wherever the road and his dog Joey might take him. He is also world traveled from his military experience and driving. David is Co-Author with Edward Sott of Two Novels A Time for Redemption and A time for Retribution he is also A Vice President of Covered Bridge Press, LLC and a member of the Board of Directors of "Today's Witch" magazine. He is an open-minded Christian and Friend of the Pagan Community. He understands the value of spiritualism.

Melina Valdejo (Staff Writer)



Being interested in many traditions and "finding the gold" in each one, Melina labels herself as an Eclectic and enjoys the concept of the "Spiritual Mosaic" as stated by Thomas Ashely-Farrand. Her strengths lie in personalizing her Spiritual path. As a Priestess of the Well of Avalon, she enjoys finding unique, practical approaches to situations and magickal workings drawing from her direct inspiration and her ever-widening background. "By putting ourselves in alignment with deity we can rise above situations and find our true path, we are all 'in the process'". Melina is the owner of Pathways New Age Books & Gifts, a brick-and-mortar resource center honoring all traditions located in St Louis, Missouri. If you're a traveling author or artist, please contact her at Melina@pathwaysstl.com to get details on how to present at her shop.

Emily Thornton (Managing Editor)



My name is Emily Thornton (Emma Gardner) and I have my Masters in Journalism. I love editing work and working with others. I have written numerous articles along with having my own column with local newspapers for over 10 years. Even though I grew up in a fairly religious household, I have always felt a love of nature and the metaphysical. I have an affinity for green magic and I love reading tarot for people around me. I even opened my own little side business called Celtic Readings, Oils and Sundries. I love stories and providing perspective to people at a crossroads. I work with Brigid mainly, but love the Celtic pantheon of deities.



Christina Aul (Resident Crone/Staff Writer)

Is a silent partner of the PRC/UPCC who has been active in the online Pagan community for over 20 years. She is a writer, educator, and instructional designer who shares her home in Pennsylvania with her spouse and adult child, three dogs, two cats, and several previous residents of the property. She is a solitary Welsh-Celtic pagan with ancestral roots in Scotland, Ireland, and Norway. Raised in the United Methodist Church, Christina began exploring alternative faiths in her teens and thoroughly deconstructed from Christianity in her early 20s. She considers herself a green kitchen witch and enjoys the oddities of life.

"Brigid" (Marketing Director)



Brigid, our newest Magazine member with Celtic and Indigenous heritage, joins Today's Witch Magazine as Marketing Director, writer, and instructor. A certified astrologer since age nine, she studied Celtic Wiccan/Druidic Alchemy and served as her local coven's historian for several years. With over 40 years of experience and more than 800 clients, Brigid has taught advanced students, marketed magazines, and ghostwritten books. She holds a Bachelor of Science, ODS, and Holistic Practitioner Certification. Contact Information: Brigidsees@gmail.com or visit AstrologybyBrigid.com.



December Editorial:

The New Year, Yule, and Winter Solstice all mark a powerful turning point in the seasonal and spiritual cycle of going within, resting, and preparing for rebirth.

Happy New Year! From the Staff of Today's Witch Magazine. My name is Brighid, and as the Marketing Director of this amazing educational magazine, where we honor all paths and provide education. We would like to define some of the holidays that mark the time for self-reflection, that will inspire changes for a better life. Below are a few holidays that mark the turning of the year, on our path around the sun.

Winter Solstice

- Occurs around December 21st in the Northern Hemisphere.
- It's the longest night and shortest day of the year.
- Symbolically, it represents the darkness before dawn, a time to reflect, release, and prepare for the return of light.

Yule

- A pagan celebration that aligns with the Winter Solstice.
- Traditionally celebrated with fires, evergreens, and rituals honoring the rebirth of the sun.
- It's a time of introspection, family, and honoring nature's cycles.

New Year

- Though modern calendars mark January 1st as the New Year, many spiritual traditions see the Winter Solstice as the true beginning.
- It's time to set intentions, plant spiritual seeds, and embrace transformation.

The phrase, *New Year and New You, has been the impetus for change and rediscovery. As we prepare in the Northern Hemisphere to endure colder weather, we often think about our own relationship to our life avatar. We are inspired to make changes in our health, our personal boundaries as well as how we engage with our community. We sometimes mirror our responsibilities instead of our life purpose, making our personal life fitting into our profession. Instead of honoring what true purpose the Great Creator gave us to serve our communities, we tend to make changes to ourselves so we fit societal expectations. We all do this to survive! This time of year allows us to feel the quiet and to hear the whispers of our true nature. To heal, to help and to provide a light for others, even when ours have grown quite dim.*

The phrase, *New Year and New You, often carries both hope and pressure. While it can inspire positive change, it can also subtly reinforce the idea that who we are isn't enough unless we conform to external standards. I have placed a few insights and exercises to help with your cocooning. You are bound to become a beautiful butterfly if you just become aware of the stillness and its healing abilities.*

Here are some thoughts on what is and can be the potential of your time of reflection.

As the Northern Hemisphere moves into winter, nature itself invites us to slow down, go inward, and listen. Trees shed their leaves, animals hibernate, and the Earth rests. This is a sacred time to:

- Reflect on what truly matters.
- Honor our authentic self.
- Reconnect with our spiritual and emotional roots.

Rediscovery vs. Reinvention

Instead of reinventing ourselves to meet societal expectations, what if we embraced rediscovery?

- Health becomes about nourishment and vitality, not just appearance.
- Boundaries become sacred spaces for self-respect, not walls of isolation.
- Community engagement becomes a reflection of shared values, not performative connection.

Honoring the Gift of Self

A beautiful reminder that we are already whole. The journey isn't about fixing ourselves but about remembering who we are. In the spiritual community, stories are told, burdens are made lighter, and hope is rekindled. The presence of others reminds us that while we walk our own paths, we are never truly alone. Even in solitude, we are part of something vast and enduring. Please join us and sign up for our newsletter to receive updates on educational opportunities, events, sponsor highlights, and more. Send your email to editor@todayswitch.net

If you would like the opportunity to share your message with the world...Publish your book, curriculum etc. We can feature you in Today's Witch Magazine in the "Ex Libre section" where we feature new and old publications that are relevant to the "Old Ways." We can bring that idea of yours to print or publish that book for you with our in-house publishing company, Covered Bridge Press. Information about our publishing company can be found on our website at todayswitch.net.

If you have questions about how our magazine can help you communicate your community message, business purpose or your written message. I will personally help you with a marketing plan, free of charge with subscriptions and ad sales per Brighid. AstrologybyBrighid.com

A Dictionary of Angels

Ebed—Elion

EBED אבד One of the many names of the Angel Metatron

EBLIS אבליס (Iblis, Haris - "Despair") In Persian and Arabic Lore, Eblis is the equivalent to the Christian Satan. As an angel in good standing he was once treasurer of the heavenly Paradise.

EBRIEL אבריאל The 9th of the 10 unholy sefiroth.

EBUHUEL אבהואל An angel of omnipotence, one of 8 invoked in cabalistic conjurations.

ECANUS אקנוס (Elkana) One of 5 angels who, on order from God, transcribed the 94 books of Ezra.

EFCHAL (אפציאל) (Efchiel) Another name for the angel Zophiel?

EFNIEL אפניאל An angel belonging to the order of Cherubim.

EGIBIEL אגיבל One of the 28 angels governing the 28 mansions of the moon.

EGION אגיון in hechaloth lore an angelic guard of the 7th heavenly hall.

EGRIMIEL אגרימיאל (Egrumiel) in Pirke Hechaloth, an angelic guard stationed in one of the halls of the 6th heaven.

HERES אהרס in occult lore, an angel invoked in the exorcism of wax.

EIAEL איאל an angel with dominion over occult sciences, longevity, etc. Eiael is also one of the 72 angels bearing the mystical name of God Shemhamphorae. His corresponding angel is Abiou. When conjured up, the invocant must recite the 4th verse of Psalm 36.

EIRNILUS אירנילוס A genius with dominion over fruit. He serves also as one of the genii of the 6th hour.

EISHETH ZENUNIM אשת זנונים (Isheth Zenunim) An angel of whoredom or prostitution, one of the 4 mates of the evil Samael.

EISTIBUS אייטיבוס Genius of divination, one of the genii of the 4th hour.

EI אל (pl. Elohim) A term for God or angel. In Canaanite epic lore, El is the angel who begot Shagar and Shalim by a mortal woman.

ELADEL אלדל One of the 72 angels ruling the zodiac.

EL-ADREL אל-אדרל A genius who is invoked to bring the invocant the music of his choice.

ELAMIZ אלמיז An angel of the 11th hour of the night, serving

under Dardariel.

ELAMOS אלמוס In Solomonic conjuring rites, a spirit invoked in prayer by the Master of the Art.

EL AURIA אל אוריה Angel of Flame, equated with Ouriel or Uriel.

ELEINOS אלינוס In Gnostic lore one of the powers or aeons.

EL EL אל אל One of the angelic guards of the gates of the North Wind.

ELELETH אלילת is an angel in Gnostic cosmology and one of the four Sethian luminaries. Eleleth appears in Hypostasis of the Archons, Apocryphon of John, and The Three Forms of the First Thought found in the Nag Hammadi library in 1945 and is probably mentioned in the Gospel of Judas as El.

In The Hypostasis of the Archons Eleleth comes down from heaven to save Norea after she cried out to the Monad for help against the Archons, who try to seize her. After Eleleth appeared, the Archons withdraw from Norea, and Eleleth informs Norea about her true origin and the origin of the world.

ELEMIAH אלמיה One of the 8 seraphim of the Tree of Life, and an angel (one of 72) bearing the Shemhamphorae. He rules over voyages and maritime expeditions. His corresponding angel is Senacher.

ELIEL אליאל An angel that may be invoked in ritual magic.

ELILAIOS אלילאיוס One of 7 archons, resident of the 6th Heaven.

ELIM " (אלים) "trees" in Hebrew "Mighty Ones") The guardian angel of Libbeus the Apostle. A higher order of angels along with the orders of Erelim and tafsarim.

ELIMELECH אלימלך "(my God is king") An angel of Summer. Associated with the angel He'el "leader of the heads of thousands."

ELIMIEL אלימיאל The angel (spirit intelligence) of the Moon.

ELIPHANIASAI אליפאניאסאי An angel of the 3rd chora or altitude invoked in magical prayer.

ELION or ELYON אליון (Phoenician, "the most high") An aide to Ofaniel in the 1st heaven. Elion is an angel invoked in the conjuration of the reed; also a ministering angel.

Dictionary of Angels

Eloai—Erzla

ELOAI אלואי One of the 7 archons in the Ophitic (gnostic) system.

ELOEUS אלואיוס In Phoenician mythology, on of the 7 elohim (angels) of the presence, builders of the universe. In Ophitic lore, he is one of 7 potentates, rulers of the 7 heavens, who constitute the Hebdomad.

ELOGUIM אלוגיום An angel who rules over the month of Elul (September), in the Hebrew calendar.

ELOHA אלוה (pl. Elohaym or Elohim) An angel of the order of powers. Eloha is summoned up in conjuring rites by cabalists.

ELOHEIJ אלוהיי An angel of the Seal.

ELOHI אלוהי An angel invoked in the exorcism of fire. He is 5th of the angelic hierarchies answering to the 10 divine names. He is invoked in prayer by the Master of the Art.

ELOHEIEN אלוהיין (Eloi) One of the 7 Archons (celestial powers) in gnostic cosmology.

ELOMEEL (אלומל) Ilylumiel One of the leaders of the angels of the seasons.

ELOMNIA אלומניה (Elomina) One of the 5 chief angel princes of the 3rd altitude.

ELORKHAIOS אלורקאיוס A mysterious entity to whom the secrets of creation were divulged, as related in the gnostic Paraphrase of Shem

ELUBATEL אלובטל One of the 8 angels of omnipotence. He is conjured in the citations of Leviathans. In the dismissal, each angel's name "must be called 3 times toward the 4 quarters of the earth, and 3 times must be blown with the horn."

EMEKMIYAHU עמקמיהו One of the many names of the angel Metatron.

EMIAL אמיאל In occultism, an angel invoked in the exorcism of the bat.

EMMANUEL "עמנואל" (God with us") The angel in the fiery furnace who appeared beside Sidras, Misac, and Abednego. In conjuring rites, he is summoned up under the 3rd Seal.

ENEDIEL אנדיאל One of the 28 angels governing the 28 mansions of the moon. Enediel is, specifically, a spirit of the 2nd day of the moon in its waning phase.

ENEJNE אנייה In occult lore, and angel of the Seal invoked in magical rites.

ENGA אנגא One of the ineffable names of God used in Monday conjurations addressed to Lucifer.

ENWO אנוו In Mandalean lore, a spirit of one of the 7 planets, specifically he is the uthra (angel) of science and wisdom, to be compared to Raphael in Judaeo-Christian angelology.

EOLUTH אאולוטי A cherub or seraph used for conjuring by cabalists.

EOMIAHE אאומיה In occult lore, an angel invoked in the exorcism of the Bat.

EPIMA אפימה The corresponding angel for Eiael.

EPINOIA אפינויה In Valentinian gnosticism, the 1st female manifestation of God. The Shekinah, also Holy Ghost (the latter being regarded as the mother of the living, Zoe, hence female).

EPITITIOKAH אפיטיטיוק A virgin aeon, mentioned in gnostic lore.

ERADIN אראדין The name of an angel invoked in special ceremonial rites.

ERASTIEL ארסטיאל An angel serving in the 4th division of the 5th Heaven.

ERATHAOL אראתאול (Erathaoth) One of the 7 archons in gnostic theology. When invoked he manifests in the form of a dog.

EREGBUO ארגבו Corresponding angel for the angel Daniel.

EREL אראל Name of a holy angel or of God by which demons are commanded to appear in Solomonian conjuring rites.

EREMIEL ארמיאל (Jeremiel, Hierimiel, Jerimiel, Remiel, etc.,) An angel who watches over souls in the underworld. Equated with Uriel.

EREGDIAL ארגדיאל One of the 28 angels governing the 28 mansions of the moon.

ERIONAS אריונאס (Erione) In occult lore, an angel invoked in the exorcism of Wax.

ERMOSIEL ארמוסיאל An angel of the 2nd Hour, serving under Anael.

ERO ארו The corresponding angele for Haziel

EROTOSI אריטוזיס Planetary genius of Mars, invoked in talismanic magic. He is the head of the order of powers.

ERTRAEAL ארטראל A fallen angel listed in The Book of Enoch.

ERYGION אריגיון The name of an angel (or of God) the Joshua invoked in order to gain victory over the Moabites.

ERZLA ארזלה A benign angel invoked in conjuring rites

A Dictionary of Angels

Esabel—Ezriel

ESABIEL אסביאל An angel of the order of powers.

ESCAVOR אסכאוור An angel invoked in Solomon's magical rites.

ESCHIEL אשיל (Eshiel) One of 4 angels whose names are inscribed on the 1st pentacle of the planet Mars.

ESCHIROס אשירוס In the cabala, an angel of the 7 planets invoke in conjuring rites.

ESERCHIE/ORISTON אשרזי/אוריסטון The name of an angel (or of God) invoked by Moses when the latter brought forth frogs in Egypt as one of the plagues. He was also invoked by Moses when turning the rivers of Egypt into blood.

ESHINIEL אשיניאל An angel invoked in Syriac spellbinding charms.

ESHMADAI אשמדאי In rabbinic literature, a king of demons; he is compared by some with the Persian Aeshma Deva, by other with the Hebrew Shamad the Destroyer.

ESOR אסור A cherub or seraph used by cabalists in conjuring rites.

ESPHARES אספארס The name of an angel or of God used in conjuring rites.

ESPIACENT אספיאסנט An angel used in the exorcism of Wax for bringing about the successful accomplishment of one's work. Psalms must be cited after the rites of exorcism.

ESTAEL אסטאל In black-magic lore, he is an intelligence of the planet Jupiter. He is usually invoked in the company of 3 other intelligences of the planet.

ESTES אסטס One of the many names of the angel Metatron.

ETH ("אתי") An angelic power, a ministering angel, charged with seeing to it that "all events occur at their appointed time."

ETRAPHILL אטראפיל One of the Arabic angels who will sound the trumpet on the Day of Judgment. Etraphill is very likely a variant form of Israfel.

ETREMPUSUCHOS אטרמפסוכוס (Astrompsuchos) One of the celestial guardians of one of the 7 Heavens.

EUCHEY אוי An angel invoked in the exorcism of evil spirits through the application of incense and fumigation.

EURABATRES יוראבטרס An angel of the planet Venus.

EVED עבד One of the many names of the angel Metatron.

EXAEL אקסאל An angel spoken of as the "10th of the great angels that taught men how to fabricate engines of war, works in silver and gold, the uses of gems and perfumes," etc. He operates supposedly from the nether regions.

EXISTON אקסיסטון An angel invoked in the benediction of the Salt.

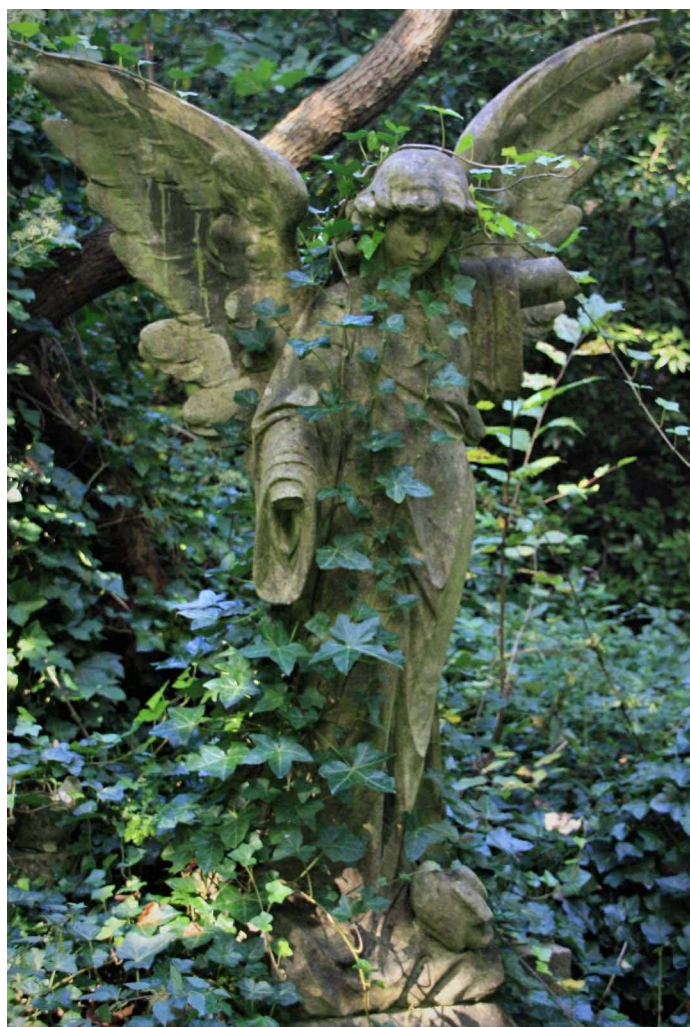
EZEQEEL יחזקאל (Hebrew "Strength of God") A fallen angel who taught augury from the clouds.

EZGADI אזגדי An angel's name used in conjuring rites for insuring the successful completion of journeys.

EZOIL אזואיל A spirit invoked in the exorcism of the Water.

EZRAEL עזראל (Hebrew "Help of God") An angel of wrath whose duty it is to save those of 'middle merit' or 'the unstable' ones from the angels of destruction.

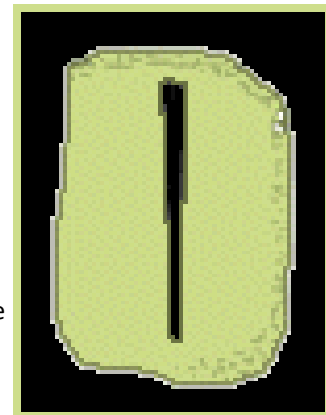
EZRIEL עזריאל An angel's name found inscribed in an Aramaic amulet discovered among the recent Dead Sea Scrolls. He is referred to as an archangel.



The Runes

ISA (ee-saw)

Sound:	“I”	
Depiction:	An icicle or primal ice stream; straight, vertical, and unmoving.	
Runic Position:	2nd <i>aett</i> , 3rd rune	
Original Meaning:	Primal matter and anti-matter moving up and down through the vertical axis, holding everything together in its present structure.	
Keywords:	Stasis, constraint, slow expansion, massive force, gradual integration, delay	
Tree:	Alder	
Herb:	Henbane	
Gemstone:	Milky quartz, clear quartz, opal, moonstone	
Color:	White	
Runic Half-Month:	November 28—December 13	
Hours of the Day:	10:30 p.m.—11:30 p.m.	
Other Names:	<i>Germanic:</i> Icz (Isa) <i>Norse:</i> Iss <i>Anglo-Saxon:</i> Is <i>Icelandic:</i> Iss <i>Norwegian:</i> Is	
God/Goddess:	Rime, Verdandi, Skadi	
Power Animals:	Polar bear, whale, walrus, elephant (mammoth), manatee, bald eagle, sea gull, turtle, anaconda, water buffalo, reindeer, clam, moose, penguin	
Element:	Water	
Numerological Value:	“11”	
Astrology:	Crescent Moon	
Tarot:	The Hermit	
Magickal Qualities:	<p>Works with concentration and intuition.</p> <p>Looks at the form of patterns</p> <p>Slows energy down without stopping it.</p> <p>Balances and integrates ego.</p> <p>Understands the polarity of energies and what they can do.</p> <p>Increases your awareness of synchronicity.</p> <p>Helps you understand potential dangers</p>	<p>Ogham-Bethlusian: Idad (pr. <i>eed'a</i>)</p> <p>Galdr Song:</p> <p>Isa, isa, isa</p> <p>I,I,I,i.i,i,I,I,I,I</p> <p>IIII s s s s s</p> <p>S s s s IIIII</p> <p>IIIIIIIIII i</p>
	Quatrain	<p>Hollow of heart, though wisest of the wise,</p> <p>The hoary ancient gains the poet's prize.</p> <p>Through countless ages thickening in bark,</p> <p>Prizing deep memory from the forgetting dark</p>



Celebrating Yule: Welcoming the Light with Ritual, Nature, and Craft

By Melina Valdejo, owner of Pathways New Age Books

As the Winter Solstice approaches, we stand at the threshold of darkness and light. Yule—the ancient festival marking the rebirth of the Sun—invites us to pause, reflect, and honor the cycles of the Earth. In this season of stillness, we are reminded that even in the darkest night, light is quietly returning, and life endures beneath the surface, waiting to awaken.

Yule is more than a single day; it is a season of sacred rhythms. From rituals that honor the Sun’s return, to evergreen décor charged with symbolism, to handmade crafts carrying intention and magic, each practice invites us to connect with this sabbat, with our homes, and with our inner lives. Embracing these traditions allows the season to transform the ordinary into something luminous and profound.

Welcoming the Sun: Simple Yule Rituals for Home and Hearth

The longest night of the year is a potent time for reflection, intention, and spiritual connection. Even simple acts performed with mindfulness can awaken the ancient magic of Yule.

Candle of Returning Light

On Yule Eve, dim your home and let stillness settle around you. Light a single candle and say:

“From the darkness, light is born again.

I welcome the Sun’s return.”

As you watch the flame flicker, take a moment to reflect on what you wish to grow in the months ahead—whether new beginnings, personal growth, or inner healing. Additional candles can be lit from the first, symbolizing the spreading warmth of returning light throughout your home and spirit.

Blessing the Evergreen

Evergreens—pine, fir, holly, and ivy—are living symbols of endurance and vitality. When placed on altars, mantels, or doorways, they remind us that life persists even through the coldest months.

As you touch their branches, say:

“Ever-living one, keeper of green,

Guard this home through the long winter night.

With your strength, I am renewed.”

Incorporating crystals like sunstone, garnet, or clear quartz into your décor amplifies protection, vitality, and clarity, creating a harmonious environment for reflection and celebration.

The Yule Log Ceremony

The Yule Log, a tradition reaching back to ancient Europe, symbolizes the rebirth of the Sun and the promise of the returning light. Carve symbols or words of intention into a log, and adorn it with natural elements such as cinnamon sticks, pinecones, or dried herbs.

As it burns in your hearth or fire-safe container, speak aloud:

“As this flame burns, so does the Sun.

May warmth, light, and renewal enter my home and heart.”

Keeping a small piece of the log or its ashes to begin next year’s Yule fire continues a chain of intention and blessing from one season to the next, connecting us with the cycle of time and nature.

Evergreens: Sacred Symbols of Yule Décor

Decorating with evergreens is a form of living magic—an act of intention that fills the home with energy, protection, and the promise of renewal. Each plant, branch, or berry carries meaning and history.

The Evergreen

Pine, fir, and cedar remind us of life’s resilience. They endure the winter cold, offering a powerful symbol that even in darkness, vitality persists. Bringing these greens into your home is a centuries-old practice that honors both nature and the sacred rhythms of life.

Holly and Ivy

Holly, with its sharp leaves and red berries, is a guardian plant, believed to protect against negativity and spirits. Ivy, in contrast, is resilient and entwining, representing connection, loyalty, and steadfastness. Together, they symbolize harmony between opposites—masculine and feminine energies, strength and flexibility, stillness and movement.

Mistletoe

Mistletoe, often suspended above doorways or windows, is considered sacred in many traditions. Growing high in the branches of trees, it was once seen as a gift from the gods—an emblem of life born from the sky. Traditionally associated with peace, love, and protection, mistletoe reminds us of the magic that can be found even in unexpected places.

Bringing greenery into your home is more than decoration, it is a ritual act. Touching, arranging, and blessing each piece infuses it with intention, transforming ordinary branches into conduits of protection, hope, and vitality.

Crafting the Light: Handmade Yule Projects and Decorations

Yule invites creation—not only as a form of artistry but as a spiritual practice. Handmade decorations, ornaments, and small rituals crafted with intention carry energy into the home, embodying prayers, hopes, and blessings for the season and year ahead.

Sun Wheel

The Sun Wheel, an ancient symbol of the returning light, can be crafted from grapevine or wire, decorated with ribbon, cinnamon sticks, dried orange slices, and sprigs of evergreen. As you assemble it, speak your intention:

“Light returns, and life begins anew.

I welcome the Sun with joy and gratitude.”

Hang the wheel above a doorway, in a window, or over your altar to remind yourself daily of the turning of the seasons and the promise of renewed energy.

Yule Herbal Sachets

Sew small bundles of herbs such as rosemary, pine, cinnamon, and dried orange peel into cloth squares. Place them around your home or give them as gifts to invite protection, warmth, and joy. The act of crafting these sachets with intention is itself a meditative practice that connects us with the rhythms of the season.

Beeswax Candles

Rolling your own beeswax candles allows you to create a personal conduit of light and intention. Choose scents such as cedar, orange, or clove, and as you roll the wax, focus on an intention—healing, illumination, or renewal. Lighting these candles during Yule amplifies their energy and creates a sacred, warm atmosphere.

Pinecone Fire Starters

Decorate pinecones with wax and dried herbs, then use them to spark fires during Yule. The crackling flames release warmth, light, and blessing, transforming an ordinary hearth into a center of sacred celebration.

Handmade Ornaments of Intention

Create ornaments from air-dry clay, wood, or other materials. Shape them into symbols such as suns, moons, spirals, or stars, and inscribe words like *Peace, Hope, or Growth*. *Each ornament carries intention into your home and becomes a reminder of what you wish to nurture in the coming year.*

Living the Magic of Yule

Yule is a season of reflection, hope, and renewal. Through rituals, sacred greenery, and handmade creations, we attune ourselves to the cycles of nature and the rhythms of the year. It reminds us that even in darkness, life continues beneath the surface, waiting for the light to return.

By lighting candles, blessing evergreens, and crafting with care, we connect with the sacred and transform our homes into spaces of warmth, protection, and intention. In the quiet of winter, every act—no matter how small—becomes a spell, a blessing, and a celebration of life’s enduring spirit.

May this Yule season fill your home with light, your heart with hope, and your spirit with the quiet joy of the turning Wheel of the Year.

Some recommended reading:

Matthews, John and Caitlin. **“The Winter Solstice, the Sacred Traditions of Christmas”**. Quest Books, 1998.

Hughes, Kristoffer. **“Yuletide Tarot”**. Llewellyn Worldwide, 2023.

Daniel, Marilyn F. **“Kitchen Witchery, a compendium of oils, unguents, incense, tinctures & comestibles”**. Samuel Weiser, 2002.

Monaghan, Patricia. **“Seasons of the Witch, Poetry and songs to the Goddess.”** Llewellyn Worldwide, 2002.

Recipes to celebrate Yule!

By Melina Valdejo, owner of Pathways New Age Books

Spiced Sun Bread

Ingredients, Measurements & Correspondences:

- ~ 2 cups flour (white or whole wheat) — for nourishment, grounding, and manifestation of new beginnings
- ~ 2 tsp baking powder — for transformation, growth, and rising potential
- ~ ½ tsp salt — for balance, protection, and purification
- ~ 1 tbsp honey or maple syrup — for sweetness, joy, and abundance
- ~ ¾ cup milk (dairy or plant-based) — for nurturing, intuition, and emotional clarity
- ~ 2 tbsp butter or coconut oil — for energy flow, sustenance, and comfort
- ~ 1 tsp cinnamon — for warmth, protection, and sacred fire
- ~ ½ tsp nutmeg — for insight, wisdom, and spiritual awakening
- ~ Zest of 1 orange — for vitality, optimism, and connection to the Sun

Directions:

1. Preheat the oven to 375°F (190°C).
2. In a bowl, combine flour, baking powder, salt, cinnamon, nutmeg, and orange zest, focusing on your intention for renewal and light.
3. Mix in milk, honey, and butter until a soft dough forms, stirring clockwise to draw in abundance.
4. Shape the dough into a round “sun,” scoring rays into the top to honor the Sun’s energy.
5. Bake for 20–25 minutes, until golden and fragrant.
6. Serve warm, offering thanks to the Sun and the returning light.

Ritual Blessing:

Golden rays and rising flame,
 Light and joy return again.
 Each bite sustains, each crumb inspires,
 The Sun reborn fulfills our desires.
 Blessed Be!

Wassail: The Apple’s Blessing

Ingredients, Measurements & Correspondences:

- ~ 1 quart apple cider — for abundance, health, and prosperity
- ~ 2 cinnamon sticks — for warmth, protection, and sacred fire
- ~ 3–4 cloves — for purification, insight, and connection to ancestors
- ~ 1-inch piece fresh ginger, sliced — for courage, energy, and transformation
- ~ 1 orange, sliced — for vitality, optimism, and the returning Sun
- ~ Optional splash of pomegranate juice or brandy — for passion, spiritual strength, and celebration

Directions:

1. In a pot, combine all ingredients and simmer gently for 20–30 minutes, infusing the cider with your intentions for light, abundance, and joy.
2. Strain if desired, and pour into mugs or small bowls.
3. Sip slowly, visualizing warmth spreading through your home and your heart.

Ritual Blessing:

Cider sweet and spices strong,
 May health and joy flow all night long.
 Bless the trees, the fruits, the land,
 Abundance rests in every hand.
 Blessed Be!

Roasted Winter Vegetables

Ingredients, Measurements & Correspondences:

- ~ 2–3 carrots, cut into chunks — for vitality, perseverance, and gratitude
- ~ 2–3 parsnips or potatoes, cubed — for grounding, stability, and endurance
- ~ 2–3 tablespoons olive oil — for blessing, purification, and smooth energy flow
- ~ 1–2 tsp fresh rosemary — for protection, memory, and spiritual clarity
- ~ 1 tsp fresh thyme — for courage, renewal, and honoring cycles
- ~ Salt & black pepper, to taste — for balance, purification, and harmony

Directions:

1. Preheat the oven to 400°F (200°C).
2. Toss vegetables with olive oil, rosemary, thyme, salt, and pepper, stirring clockwise to infuse energy.
3. Spread evenly on a parchment-lined baking sheet.
4. Roast for 30–40 minutes until tender and golden.
5. Serve warm, offering thanks to the Earth for its sustenance.

Ritual Blessing:

Roots of Earth, deep and strong,
Nourish us all winter long.
Each bite a blessing, each taste a prayer,
Gratitude rises into the air.
Blessed Be!

Yule Log Cake

Ingredients, Measurements & Correspondences:

- ~ 4 eggs — for new beginnings, creativity, and vitality
- ~ ¾ cup sugar — for sweetness, joy, and harmony
- ~ ½ cup flour — for grounding, nourishment, and stability
- ~ 2 tbsp cocoa powder — for transformation, sacred fire, and inner strength
- ~ ½ tsp baking powder — for growth, expansion, and manifestation
- ~ Filling: whipped cream or chocolate ganache — for comfort, indulgence, and abundance
- ~ Frosting: chocolate buttercream or ganache — for protection, warmth, and celebration
- ~ Optional: cranberries — for joy, prosperity, and renewal
- ~ Optional: rosemary sprigs — for clarity, purification, and ancestral connection
- ~ Optional: powdered sugar “snow” — for clarity, purity, and spiritual illumination

Directions:

1. Preheat the oven to 350°F (175°C) and line a baking sheet with parchment.
2. Whisk eggs and sugar until fluffy, focusing on intentions of renewal and joy.
3. Fold in flour, cocoa, and baking powder, stirring clockwise to draw in abundance.
4. Spread batter evenly on the baking sheet and bake for 12–15 minutes.
5. While warm, roll cake in a tea towel to form a log shape; allow to cool.
6. Unroll, fill with cream or ganache, and roll again. Frost and decorate with cranberries, rosemary, or powdered sugar “snow.”
7. Serve with a candle nearby to honor the Sun’s return.

Ritual Blessing:

Log of sweet, rolled tight and true,
May light and joy return to you.
Cycles end, and cycles start,



What is Divination?

By Michael Waterman

Can we look into the future? Below are some of the forms of divination out there as well as some that I have personally worked with. The Rosette spread is read from the outside circle and is based on answers to current questions. I use two different tarot card decks to accomplish this. The inner circle speaks of personal questions and can directly give names, dates, places. In the middle is a clear quartz crystal ball which I use as a focusing stone. The ball assists me in communication with the energies I need to help one target in order to best help the person I am reading for.

Mediumship, Past Life Readings and Past Life Regressions

I have been working for about 52 years as an accurate clairvoyant and medium. I am known to be able to communicate with those crossed over and also working with different spiritual energies. I'm able to work with past life readings. Many people wonder what is the difference between a past life reading and past life regression?

When I work with past life reading, I focus on the client I am working with and I can tell them what I see. I've been to many different lectures and done films showing my ability to look into a person's past and tell them what I have seen. I am a strong believer in reincarnation and to me our lives are like layers on our soul and I'm able to pick up on these. I am happy to show people how I can do that and have given lectures as well as one on one sessions with people.

What is the difference between a past life reading and the past life regression? In a past life regression, the client is put into a relaxed state so they are able to accept my suggestion, which is a form of hypnosis. In the process the client takes a hypnotic journey. She or he goes back beyond their birth. I do not take the journey with my client. I ask questions to help them tell me what they are seeing, where they are in time, and if they can tell me who they are and what they look like? I have had many fascinating results. People have been able to speak languages they do not in their current life, or describe places and events that they could never have experienced in this time we are in now. I have also had some clients who have had many past life voyages. It is a very fascinating practice. I am also often called on for many paranormal events. Such as connecting with spiritual beings, such as ghosts and other darker entities.

I am a Kemetic High Priest. What does that mean? I am a follower of the Ntjeru which is a part of the Pantheon of the Ancient Egyptians. We celebrate ritual customs and the worship of the deities of the Ancient Egyptians. As the High Priest, I oversee the training of those who seek to join our temple, the Per Ntjeru temple. Per Ntjeru means House of the Ntjeru. I have been the High Priest since 1977. In ancient Egyptian my title is Hem Ntjer Tepi.

In the picture below this is what the Hieroglyph looks like. It means Chief servant of the Temple. I serve the deities and those who worship them as well. We have a five degree system. The outer temple seekers, a Neophyte, a Journeyman which includes artists, musicians, amulets, ritual tool makers, herbalists and singers. Not to mention, scribes, priests and priestesses, high priests and high priestesses. We are a temple and a community. All who are interested are welcome to contact us.



Gretchen's Six Week Forecast in Tarot, December 2025

Spirit Animal: Snowy Owl

Crystal Allies: Pink Optical Calcite, Green Calcite, Citrine, White Selenite, Amethyst, Azeztulite, Lapis Lazuli, Smokey Quartz, Aragonite, Magnetite, Blue Opalite

Goddess: Nethellania

God: Ptah

Star Family Helpers: Andromedans, Azez, Sirians

Tarot Deck: Waterbears Tarot of the Tardigrades by Gretchen S. Swanson

This Six Week Forecast In Tarot divined on Full Moon November 4, 2025.

As I was shuffling the cards in preparation to cut the deck, six cards jumped to the floor. Yes, exactly six. Happens to me all the time. Three landed faceup and three landed facedown. I'm interpreting this as pointing to a rebalancing of shadow with lightwork, rest with activity, temperance with polarity, reception with projection, goddess with god, feminine with masculine, mystical with practical. The faceup cards might refer to aspects of your life that are more in the public eye or obvious to the people you interact with; and the facedown cards might refer to issues you are keeping private, don't want to talk about, or haven't yet decided how to handle and share. Let's see what we have from my magical mosspiglets.

Week 1. Judgment XX. (faceup) Week of Monday, December 1, 2025.

Decisions have been made. Faith has been rewarded and persistence has paid off. Higher forces, major investors, legal authorities, social influencers, teachers, bosses, and elders are smiling upon you. Your protective deities, magical allies, guardian angels, and spirit family are happy to see you blessed with opportunities, assistance, and making progress. Self-care and good health are top priorities. It's time to make any choices or selections you might have been putting off. Let your observations of fact be your guide in choosing correct pathways for yourself. Be proud of yourself for any wise judgment calls you have recently made and keep that pattern going. Look around and see that you know, or need to know, more kind, generous people who are also creative problem solvers, quick thinkers, tie breakers, and lead by correct example. Pick allies who are good judges of character.

Week 2. Seven of Pentacles. (faceup) Week of Monday, December 8, 2025.

You're doing great at feeding your dreams! You're gaining respect on the job or at home. You have been applying intuition, instinct and extrasensory perception to the work that you do for a living. It's paying off and your prosperity is beginning to show! This card is the Waterbearer of Waterbears. This means you are not only watering the seeds of your own success, you are serving as a practical example for others who are just beginning on a similar path. Pentacles assure you are being pragmatic in how you spend your money and ensuring physical security for yourself. Be sure you are keeping hydrated and eating a proper diet. Think about acquiring some green plants to keep indoors this Winter, to keep you connected with nature and enhance the oxygen levels in your living space.

Week 3. Two of Cups. (facedown) Week of December 15, 2025.

No one knows how you're feeling right now and you're not sure who to tell? Perhaps this holiday season you are really missing a loved one who has crossed the veil. Maybe you just miss having a special someone. There is an unfulfilled need for added love in your life. For some of you, this is a new best friend, or a new lover. For others, it's a new favorite pastime. In a few cases, some of you miss your old job or your old place of residence, and need to refill your emotional cup with new love in your new situation. Please don't struggle too much alone, open your heart to someone kind and respectful, so you can let out what's troubling you and feel better through human camaraderie. Some of you just need to get back to a special creative passion, a hobby or artistic endeavor, that you had paused or stopped for awhile, to refill your state of love. This is the week you get back to it and make yourself smile.

Week 4. Five of Cups. (facedown) Week of December 22, 2025.

Wistfulness, longing, yearning, missing the ways things used to be. No one really knows how deep it goes with you. Sometimes sadness is the key to forgiveness, healing, and happiness, so don't dwell too long at the doorway. Dive right into fresh feelings. Let the past flow away as you surf new freedoms and ride the wave of optimism. All is not lost. Focus on the future. All the great things are still going your way. Be concentrating on how amazing the future is going to be for you. If the past was that good, what's coming next can only be better! You're an extremely sensitive, intuitive soul, with valid human emotions. Sentiments are strong right now because you are diving more deeply into your own power. Keep swimming.

Week 5. Seven of Cups, reversed. (facedown) Week of December 29, 2025.

No one knew how hard it would be for you and you're not sure if anyone sees it yet. Having to put that dream on pause is eating away at you. Your throat chakra is cleared and your voice is aligned with your best possible futures. You're going to have another opportunity to win your own kind of success in a realm you maybe had to give up on for a while. Often this card relates to art, music, hobby, magic, creative self-expression, good health practices, or some idea that was delusion at a previous point in time. Now is the time to start singing again, start painting again, start drawing, cooking, playing, constructing, designing, distilling, fermenting, canning, bottling, jarring, sewing, doing readings, holding seances, forming a coven or a cooking group .. whatever .. be social again.

Week 6. The High Priestess (faceup). Week of Monday, January 5, 2026.

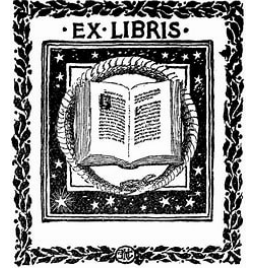
Education, skills and higher learning are proven and recognized. High magick, mystical rendezvous are opportunities to advance one's knowledge. Attend workshops and observe senior professionals. View women in power earning and gaining deeper respect and higher superiority. Balance esoteric wisdom with practical realities. Work on spellcrafting, moon rituals, clean ceremonial attire and accoutrements, organize, beautify materials that have been received, given, acquired. Glean facts and information about astronomy, astrology, physics, chaos magick, extra-dimensionals, interdimensionals and quantum reality. Explore archaeology, geology and environmental history for deeper meanings. Learn about initiations, self initiations, upgrade portals, divination modalities, self empowerment and elemental synergies. Understand matrilineal, matriarchal and gender equitable indigenous spiritual traditions. You are on the right path. Allow mysteries to unfold in divine timing. Trust yourself.

This divination began indoors at 8:12 PM EST completed 9:32 p.m. facing East under the Full Beaver Moon supermoon, on Tuesday, November 4, 2025, by Gretchen S. Swanson *The Gretch Witch* aka *Gretchen's Tarot Card Readings* online.

I am here for your Readings online and over the phone by appointment. Text my cellphone 203-690-7684 or email me gretchwitch@gmail.com. Thank you and blessed be.



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The Pagan Library
Rahjeena Drabarni



Bio:

Rahjeena Drabarni, The EQ Polymath Alchemist™, is a lifelong Occultist, a prolific writer and Llewellyn Worldwide author, and professional Arli Romani hereditary Witch offering transformative spiritual services, classes, and workshops since the 1980s.

With decades of study, practice, and client work, she blends profound intuition, psychic skills, emotional intelligence, and an acute understanding of human psychology to deliver cutting-edge alternative healing modalities, trauma-informed coaching, and counseling—specializing in addictions and narcissistic abuse recovery.

Her polymathic skills encompass various alternative healing modalities, psychology, energy work, music, the arts, and more, crafting holistic pathways to mind-body-spirit wellness. A non-denominational minister, member, and advocate for LGBTQ+ rights and disability awareness, Rahjeena embodies empowerment and authenticity in every aspect of her work.

Are you ready to step into transformation and alchemize? Connect with Rahjeena and explore her offerings at: <https://rahjeena.wixsite.com/mysite>.



Rahjeena Drabarni Interview

How did you get started on your path?

When I was three years old, I had a psychic vision that defied conventional explanation. It was incredibly vivid. When it occurred, I was in the view of my adoptive mother, and as the vision unfolded, I described it to her in real time. Later that evening, every detail I'd shared was confirmed to be true. Afterwards, my experience was shared with many in the big Sicilian family I was adopted into. This event was the moment that something palpable changed in me: an innate knowing that began a thirst for knowledge of the unknown and the beginning of a life-long initiation into the occult arts.

From that point forward, teachers and mentors from various paradigms appeared in my life, like some kind of fated synchronicities, offering to teach me the arts. I was a grateful apprentice in all cases. I had been having vivid dreams since I was 3 years old, and was called by spirits in dreams, through symbols, synchronicities, and even in magical works, which were too intense and unexplainable to ignore. So yes, the path chose me as much as I chose it. And I've been walking it ever since, with reverence, and a fire that's never gone out.

Do you have a specific focus? (Or why have you chosen this path)

Well, first and foremost, my focus now, after over 40 years as a practicing Occultist, is to continue being a published author. My focus has always been and will always be in assisting others with the skills I've learned and learning more skills to add to it. However, if by "focus" you mean a single paradigm, then no, I do not have a specific focus. I've had many. That's also why I identify as a Polymath. My work has always been rooted in intersectionality, and my expertise spans multiple divination systems, diverse paradigms of spellcasting, alternative healing modalities, trauma-informed life coaching, and addiction counseling. I've studied and continue to study psychology and music, and have been a vocal coach for almost twenty-five years. I'm an initiated Shaman in the Munay-Ki tradition and a non-denominational minister. In my practices, these aren't separate interests, but interconnected tools for transformation.

I also enjoy speaking and hosting workshops and classes that center on healing, emotional intelligence, ancestral reclamation, and shadow work. My specialty lies in navigating manipulative, toxic, and narcissistic dynamics, particularly within spiritual communities and personal relationships. I approach these complexities with both strategic clarity and emotional intelligence, helping others reclaim sovereignty, discernment, and personal power in spaces where those qualities are often eroded.

My focus isn't narrow. It's expansive. And every modality I've studied informs the way I teach, guide, and hold space.

Why did you choose this focus (or why have you chosen this path)?

Because I needed it first. Every modality I offer, I've applied to myself, first and repeatedly, in the process of healing my own grief, betrayals, and traumas. What followed were awakenings, reclamations, solid knowledge, and a deeper embodiment of the work itself. My practice wasn't born solely from theory. It was deeply forged through my own lived experience.

And I know I'm not alone. I'm aware that many people are suffering. Perhaps more now than at any point in our modern history. Emotional pain is the common denominator, regardless of the surface issue. And too often, we are experiencing spiritual spaces that replicate the very harm they claim to heal.

It is common everywhere: self-proclaimed "healers" and "teachers" who are spiritually bypassing, covertly narcissistic, and drawn to New Age, occult, and mystical spaces not for truth, but for control, power, and ego. This isn't new to religious groups either. What my work is and what I do is a direct response to that.

I offer much-needed validation for experiences that are often gaslit or dismissed. I teach you how to form boundaries, stand in your truth, and reject toxicity without losing yourself in the process. I chose this focus to model what ethical visibility looks like, especially for those who've been silenced, gaslit, scapegoated, or made to feel unsafe in relationships of all kinds, and in spaces that promised healing.

This has been my life, my calling. And now I'm living in my Gemini North node, where teaching through speaking and published writing is aligned with it.

Have you noticed any changes in your life since starting your path?

Absolutely. My path began in childhood, and from the start, I was often misunderstood and ostracized by other children. I was always an outsider. Especially in the family I was adopted into. But that taught me something invaluable: how to rely on my own strength and develop resilience. Yet even then, I never felt truly alone. I knew, unequivocally, that Spirit was with me. That knowing has only deepened as I've aged.

Now, my spirit team feels more like an army. My experiences with the dead have grown exponentially, my psychic skills have sharpened, and my sense of purpose has crystallized. Although it's really only at the beginning, there has been increased visibility. And with visibility, both reverence and resistance. There are those who love me and those who hate me. That's the nature of standing in truth and revealing it.

Truth and visibility invite projection from the unhealed and toxic. I've learned to meet it with strategy, discernment, and strength of knowing who I am. Sometimes, that means simply ignoring and cutting off those who have nothing better to do than attack the mirror that reflects their true face beneath the mask. Sometimes it means more.

Has your family or significant other been supportive?

My adoptive family never discouraged me from pursuing my spiritual paths, even if they discouraged me from other things that could have led to success. In fact, my first Tarot deck, occult books, and even an Ouija board were given to me as a seven-year-old child. That early exposure planted seeds, but it was complicated. I was also the family scapegoat, chosen because I saw too clearly the toxicity and dysfunction of the family and wouldn't allow myself to be conditioned by it. The consequence was emotional neglect and abuse in ways that shaped my life profoundly. Still, I immersed myself in my spiritual path and also in music, as lifelines. They helped me survive, and eventually, they helped me thrive.

My husband is incredibly supportive. He's deeply into Nordic Magick and works with runes for divination and has joined me in spell-casting. He's currently studying Tarot, and our practices often intertwine in ways that feel both sacred and collaborative.

I also have a son. He's about to turn 33. When he was a young boy, I invited him into many of my circles. He often stood in the South quarter, calling the Salamanders with reverence and focus. As he grew into a teenager, his curiosity continued to expand. Many of his friends came from different religious backgrounds, and when he was invited, I encouraged him to attend services at churches, synagogues, and mosques. He was even initiated into the Order of DeMolay, a Masonic-affiliated organization for boys aged 12 to 21.

I always encouraged him to explore, think critically, research, and ask questions. I never tried to make him a mini-me. I wanted him to choose what felt true for his own spirit. And ultimately, he found his way back to the occult. He reads cards, and began reading for classmates when he was a freshman in high school. He's also a writer of extraordinary horror fiction. His writings are dark, intelligent, and hauntingly evocative. He has a distinct gift for animating his characters with chilling precision. I'm incredibly proud of him.

What has been rewarding about being on your path?

First and foremost has been an alchemy and personal transformation. It is the ongoing process of growing, evolving, and manifesting with precision. But perhaps most fulfilling is the ability to offer my lived experience and cultivated skills to other seekers. To witness their breakthroughs, their healing and growth, and to hold space for their own transformation, that's the kind of reward that transcends titles or outcomes. It's soul work, and it's enduringly fulfilling.

Have you had any challenges?

Many. Especially throughout my life, where I found myself in relationships with toxic and narcissistic individuals. When you're raised in a toxic, dysfunctional environment as a child, you learn to dissociate, to recover quickly from abusive episodes, because it's necessary for survival. There's nowhere to go. You can't just leave. You have to become resilient and adapt. Boundaries are blurred, if they exist at all.

As an unhealed young adult, those patterns get repeated. Toxic and narcissistic partners, narcissistic manipulative friends, and even toxic coworkers use to gravitate toward me. Because that was all I knew, it was all I believed I deserved. Until one fateful day, I didn't believe it anymore. That belief dissolved, and I began seeking healing. I immersed myself in healing modalities that helped me reclaim what had been buried, especially my personal power.

In terms of occult paradigms, ceremonial magick has been the most challenging. I was first exposed to it at 17, after choosing homelessness over enduring abuse in my parents' home. I was invited to live with my teacher for almost a year. I fasted, and when I wasn't fasting, I ate a vegan diet. I smoked opium, studied ancient grimoires, and devoured the works of Aleister Crowley and Franz Bardon. I wasn't ready. The structure was suffocating to the wild child I was back then. I was intuitive, untamed, and resistant to discipline and structure.

I dabbled in ceremonial paths for a while, but it wasn't until I returned with maturity and life experience that everything shifted. It was as if the sky opened. The discipline no longer irritated me; it nourished me. Writings I couldn't comprehend became clear. It gave my practice depth and a substantial power which made transformation palpable. And while ceremonial magick is not the only paradigm I embody, it's the one that has challenged me most, and taught me the most in return. Other than those things, learning to make spellcasting stick on addicted and personality-disordered people was challenging. It took a lot of trial and error, along with meticulous notes, before I found success there.

What types of books or avenues do you tend to lean toward when studying?

I still value having teachers and mentors. No one is ever too experienced or too old to learn more from someone who may have different knowledge, whether it comes from a different path or the same one. Growing and gaining experience are lifelong pursuits, and I remain open to learning whatever and wherever wisdom reveals itself.

My library is a blend of vintage and antique tomes—many of which I still revisit with reverence. For the past decade, I've been especially drawn to ancient grimoires. Their complexity and historical depth continue to fascinate me. But I also make space for newer works on Witchcraft and occult subjects, particularly those written by authors I know personally or through social media. Supporting their work matters to me, especially when they share their methods alongside prolific, lived experience. I deeply value UPG—Unverified Personal Gnosis—when it's presented with clarity, integrity, and spiritual rigor.

I also explore other paths—not always to adopt them, but sometimes to confirm that they don't resonate. That discernment is part of my process, I want to understand what aligns and what doesn't, and why.

Beyond the occult, I gravitate toward texts on alternative healing, psychology (Carl Jung is a favorite), and criminal psychology. I'm equally drawn to astrology, planetary magick, numerology, and all forms of divination. Herbalism is another passion—both Western and Eastern medicinal traditions hold my interest, especially where they intersect with ritual and energetic healing.

My studies are eclectic by design. Each thread informs the others, and together they form a tapestry of insight, knowledge, transformation, and ethical practice.

Do you follow any pantheons of gods or goddesses?

I do, but my spiritual and magickal practice has always been more rooted in relationships with spirits than in deity worship. When I do engage with gods and goddesses, I primarily work with Egyptian deities. They've called me since childhood. I don't necessarily experience them as literal beings, but rather as energies: psychological archetypes, and energetically created egregores. Different energies are valuable for evoking and invoking.

I also honor ancestral deities, arising from the Hindu pantheon. I'm half Arli Romani, and the Romani people migrated from Northern India in multiple waves between the 9th and 14th centuries. Because of this lineage, I don't view it as cultural appropriation when I incorporate aspects of Hindu spirituality and magick in my healing and magical practices. These include working with Prana, chakras, reincarnation through past-life hypnotherapy, Sanskrit in ritual magick, and meditation practices designed to safely raise kundalini.

There are several forms of magick within Hinduism, including Tantra, the ancient Atharvaveda, and Jadu-tonha. Through these paths, one may cultivate Siddhis, or supernatural magickal abilities.

I also revere Saint Sara la Kali, the Romani saint. The Romani also have a rich folk magickal system, and each family or tribe that has retained these teachings has its own variants. But my practice isn't centered on worship. It's about relational reverence: listening deeply, honoring what arises, and discerning what is mine to carry. In my experience, adhering to spiritual and Magickal systems that align with bloodlines and cultural lineage has a profound power that accelerates manifestations with striking ease.

Why did you choose to follow (or not follow) certain pantheons?

For me, lineage matters. Spiritual and magickal integrity isn't just a value; it's a compass. That means honoring the traditions that are ancestrally mine and being discerning about those that aren't. I've studied with teachers and mentors across diverse paths, including systems that weren't mine to carry. I learned them strategically, not to adopt them wholesale, but to understand their frameworks and offer informed magickal support when needed, for myself or for clients.

When those traditions are warranted, I engage with them respectfully and intentionally. But I don't practice them regularly, nor do I claim them as my own. My approach is relational, not extractive; it always comes from a place of reverence, discernment, and a commitment to ethical practice.

Is there a difference between who you are today and who you were before you started on the path? Do others see this difference in you?

Honestly, I really don't know. The path has been with me for so long, woven into my earliest memories, that it's hard to imagine who I'd be without it. The more fitting question might be: What would be different if I hadn't walked this path at all? And even then, I don't know that I'd have a succinct answer.

What I can say is this: the path has stripped away illusion and revealed truth. It's been less about becoming someone new and more about remembering who I've always been. Beneath conditioning, projection, and familial distortion.

Do others see a difference in me? I couldn't say with certainty. But I suspect some do. More importantly, I have noticed a difference in myself. I've witnessed my own evolution, spiritually, emotionally, and magickly. That inner witnessing matters more to me than external recognition.

What do you recommend for people starting their own journeys?

Start with research and never stop. One must follow what genuinely resonates with you, not what's trending or aesthetically appealing. Make it a lifelong goal to heal, grow, and "Know Thyself." It means committing to emotional healing, seeking therapy when needed, and complementing it with shadow work. Cultivate self-awareness and aim for self-actualization. Study emotional intelligence, study stoicism, and if critical thinking isn't second nature to you yet, make it a priority to develop this skill. It will serve you in every realm.

Use your discernment. There is no such thing as black or white magick, only the choices practitioners make in response to circumstances and situations. Learn protection and banishing thoroughly before moving into spellcasting. These are foundational, not optional. Above all, resist the impulse to weaponize spellcasting, a trend increasingly amplified on social media by those projecting unresolved wounds and emotional immaturity. These behaviors have catalyzed a new wave of moral panic within religious organizations, eerily reminiscent of the "Satanic Panic" of the 1980s and 1990s, but now arrive in digital virility, far more insidious and dangerous in reach and impact.

That being said, if you're fortunate enough to find a teacher or mentor, vet them carefully. Please make sure they're trustworthy, knowledgeable, and wise; not just charismatic. If they suggest therapy or shadow work before or alongside your magickal training, honor that. It's not a detour; it's a necessary part of the path.

Not everything that glitters is gold, especially in spiritual and magickal spaces. Be wary of aesthetic over substance. Learn your lineage and connect with your ancestral and familiar spirits. Build relationships with the spirits of the land you live on. Offer, Listen, and Discern what is there.

And above all, question your teachers. Question your mentors. Prioritize authenticity and integrity over performance or polish. Your path is sacred, treat it as such.

What is your everyday life like as a practitioner?

My day begins with gratitude. Often, before I even open my eyes, I speak aloud my thankfulness to the head of my spirit team, to my spiritual army, and to Thoth. Thoth is a profoundly significant deity in my practice, especially in matters of knowledge and my writing. His presence has guided me through countless epiphanies of intellect and insight.

Because I live with Hypermobility Ehlers-Danlos Syndrome, I approach movement with care. When I stand up, I begin with gentle yoga. Typically, Sun Salutations, also known as Surya Namaskar in Sanskrit, are performed mindfully, avoiding overstretching or hyperextension. My body is a sacred vessel, and I honor its limits. After that, I move on to personal hygiene, makeup, and dressing, concluding with adornment. For me, colors and jewelry aren't just aesthetic; they're energetic. When I need an extra magickal boost, I dress or accessorize in alignment with planetary and spirit colors corresponding to the day of the week.

My daily protection routine is deeply ingrained. While my spirit team holds me in protection 24/7, I maintain my own energetic hygiene as a form of spiritual discipline out of devotion, especially in moments when my vibration dips.

I visit my altars and shrines, refresh offerings, and tend to the energy. If spell work needs reinforcement, mine or a client's, I add energy accordingly. I send clients long distance Reiki when needed, light vigil candles for loved ones in need, and hold space for healing. Meditation is a daily staple, and affirmations come in when I feel called.

My life is rhythmic—a seamless weaving of ritual into the mundane. A simple cup of tea becomes a spell. Silence becomes a sanctuary. I document patterns, refine language, and support clients through strategic coaching. When it comes to healing, I don't position myself as the healer. I'm the conduit, the guide, the one that offers tools. My role is to help clients reclaim the tools that enable them to become their own healers.

The rest of my day is devoted to client work, writing, and studying. And of course, I carve out time for my beloved fur babies and my dear husband. It's a life of sacred rhythm and balance, relational reverence, and deep fulfillment.

When someone says witchcraft or the metaphysical world is demonic or wrong... what would be your response?

I'd begin by asking them to define their terms. Often, what people fear isn't evil; it's power they can't control. Fear, especially when unexamined, leads the unhealed and uninformed to judge from a place of ignorance.

The word Occult simply means "hidden" or "unknown." Many fear the unknown. Others are intrigued and called to explore it. Witchcraft, at its core, is about the relationship between self, spirit, and land. It's not about domination or spectacle, it's about reverence, reciprocity, and remembering.

The demonization of magickal and metaphysical practices is a tool of colonization. It was used as a way to sever people from ancestral wisdom and spiritual autonomy. I don't subscribe to that narrative. I choose to walk my path with integrity, regardless of how others project their fear.

Do you feel there are some unwritten "rules" in practicing that people should follow?

Many dislike rules, though I would say there are considerations, and they matter. First and foremost: respect lineage, not just your own, but others' as well. Never assume your path is the most powerful or the only correct one, it isn't. Experience will teach you that it's not the path, it's the practitioner. Humility is a form of protection. Don't bypass accountability, emotionally or spiritually. Don't commodify what you haven't earned. Some traditions have written rules, and if you're not walking that path, you're not bound to them. But even if you are, unless you've taken oaths, it's still your choice, because sovereignty is sacred.

Above all, know the difference between intuition and impulse: one is sacred and the other can be reckless. Learning to discern between the two will save you from unnecessary harm and possible disaster, deepening your practice in ways no book or teacher ever could. Truth matters and so does the pursuit of it, in every circumstance.

Do you feel there are some stereotypes about practice that should be avoided?

Absolutely. If you're referring to spiritual practice, new age platitudes should be avoided. The "love and light" trope, the aesthetic witch, and the idea that spiritual power is synonymous with passivity.

If you're referring to magickal or occultism stereotypes, there's the "Evil Witch" trope. Rooted in medieval propaganda and colonial fear tactics, painting witches as malevolent, devil-worshipping figures. It ignores the historical reality: many accused "witches" were healers, herbalists, midwives, or simply women who defied social norms. The truth is that historically, many were demonized and falsely accused, as a means for the courts and church to work in tandem to justify confiscating their property.

Another dangerous stereotype: All Occultists Are Anti-Religious or Satanic. Again, the word occult simply means "hidden" or "unknown." It's not inherently dark or anti-religious. Many occult practitioners blend spiritual traditions, including Christian mysticism, Kabbalah, and ancestral reverence.

Another fallacy is that magick is just spells and potions. Pop culture reduces magick to flashy rituals, rhyming words, correspondences, and random materia. However, real practice often involves daily deep research and study, meditation, breathwork, journaling, and recording all steps in your magick and spellcasting, energy work, elemental work, planetary work, ancestral healing, spirit contact, conjure, relationship work, and deep psychological integration.

Another make-believe trope is you must be born into it (the magical practices). While ancestral lineage can deepen a folk practice, many powerful practitioners are called later in life or come from diverse backgrounds. Study, research, training with a teacher or mentor, sovereignty, and actual practice matter more than bloodline alone.

Muggles that proclaim that practitioners are weird, unstable, woo woo, or escaping reality are using this stereotype to dismiss people who live outside dominant paradigms. In truth, many practitioners are deeply grounded, educated, emotionally intelligent, and committed to healing and service.

What movie/book has been inspirational for you on your path?

I wouldn't call these films inspirational, but they left a lasting impression. When "The Exorcist" was released in 1973, I was still a child, and I saw it at a drive-in. By then, I had received my first Tarot deck and an Ouija board, both of which I was actively working with. That timing felt eerie. I had some truly unexplainable and somewhat terrifying experiences around that board, and the film amplified the sense that I was touching something real and potentially volatile. After some trouble, I was able to come through this with the help of my teacher. Later, "Lady In White" resonated deeply with me due to its themes of childhood sensitivity to the dead, something I experienced firsthand. In the 1990s, "The Craft" and "Practical Magic" became cult favorites in my replay list. They didn't shape my path, but they offered a kind of resonance and familiarity. The "Good Witch" series also held a special place for me, being gentle and intuitive, and woven with everyday magick. As for books, there are far too many to name. I've always been a bibliophile, and the written word has been my most faithful companion on this journey called life.

What Is Your Response to Someone Who Believes in the Threefold Rule?

It's not my place to judge or challenge anyone's beliefs. People have the right to believe and follow whatever framework resonates with them. That being said, I can share my own perspective. I don't subscribe to the Threefold Rule as a universal law. Ethics are contextual. I believe in energetic reciprocity, but I also believe in strategic protection and the wisdom of response over reaction. There are situations where justified spellcasting is warranted. If you choose to act, be absolutely sure your response is proportionate, and you wait until you're emotionally regulated and rooted in clarity. Not anger or impulse.

Discernment is key. Wait at least one full day and night before acting, longer if your practice involves planetary correspondence planning. Don't rush and consult your spirit team. If uncertainty remains, use one or more forms of divination to gain insight. Not all harm is karmic, some harm is systemic. Not all restraint is virtuous: sometimes, silence and passivity perpetuate harm. Yet, working in silence is also key. Ultimately, your path is yours to walk, just make sure you're walking it in truth, not projection.

Do you feel that practices from other metaphysical realms should be kept closed...or should they be shared?

That's a loaded question! Before I speak to my personal convictions regarding closed practices, I want to acknowledge a broader pattern: It isn't anything new. Cultural appropriation has permeated nearly every ethnic and spiritual tradition. We have witnessed Eastern concepts such as meditation, chakras, karma, and reincarnation recontextualized, often reductively, within Western occult frameworks and New Age ideologies. Hoodoo, itself a syncretic tradition, has absorbed elements from Indigenous American and European folk magick. Even the popularized imagery of voodoo dolls and doll babies has historical antecedents in the European poppet, illustrate that appropriation is not a new phenomenon; traditions evolve, sometimes through amalgamation, sometimes through extraction.

Is this evolution inherently wrong? That is not for me to determine in relation to others' paths. Nor do I claim authority over whether someone should practice a tradition that diverges from their ancestral lineage. What I can say from my own experiences and other practitioners that I have knowledge of, is that working outside of your own lineage does not seem to produce the same results or even consistent results as working within your own lineage does. There seems to be more resistance when manifesting. I believe that magick is, at its core, is spirit work. If the spirits within one's team do not resonate with the path being pursued, the efficacy of that practice may be compromised. Alignment matters, not only in terms of bloodline, but in energetic and spiritual coherence. That being said, marginalized people have had enough taken from them and colonized. The only thing that is correct is to respect that. However, people are often accused of gatekeeping and in the end, people will do what they want, and if there are consequences, they will feel it spiritually.

I also hold that reincarnation is real, based on personal experiences that have shaped my understanding. This belief complicates the notion of ancestral alignment, as soul memory may extend beyond the current lineage. That being said, I have observed individuals who invoke reincarnation as a justification for engaging in traditions that do not appear to serve them, often in ways that elevate ego rather than deepen spiritual integrity. People are free to choose their paths, but when those choices fail to yield healing, growth, or results, the dissonance becomes evident.

As an Arli Romani woman engaged in a closed spiritual path, I assert that closed practices must remain protected unless explicitly opened by recognized lineage holders. The public dissemination and subsequent monetization of certain formerly closed traditions, often without the consent of their originating communities, reflects a troubling pattern of cultural extraction. Others remain uncommodified, yet still vulnerable to appropriation. The unauthorized sharing of sacred knowledge constitutes a breach of relational ethics. It is imperative that we respect the boundaries of traditions that do not belong to us, and refrain from claiming access to lineages we have not been invited into.

Tell us a story of your journey that has impacted you significantly?

I've had numerous experiences on my journey that have had a profound impact on me. As I approached my 60th birthday at the end of September, I found myself reflecting on the sheer volume of stories I could tell, enough to fill a book easily. To keep it short and meaningful, I'll say this: the most significant experiences fall into two powerful categories.

First, there are the emotional initiations. The moments that challenged, humbled, and ultimately made me grow, were the times throughout my life when I thought I wouldn't make it through yet somehow did. Not only did I survive, but I also emerged with more resilience, gratitude, adaptability, strength, and balance than I ever imagined possible. These experiences taught me that transformation often hides inside the very moments we fear won't change.

Then there's the magickal side of my journey. Experiences that defy logic and stretch the boundaries of what most consider possible. I've seen, heard, felt, and experienced things that cannot be explained by conventional means. I've experienced Spirit conjurations that were breathtaking and miracles that manifested instantly, often with nothing more than a clear ask. Many times, I wasn't alone, others witnessed these moments too. Many had never encountered anything like it before: some were shaken, even afraid. Their beliefs and their lives were never the same again.

A few were skeptics beforehand, and I always told them, "It's good that you don't believe. I hope you never do. Because if you ever experience something that makes you believe, you'll never be the same again." My husband was one of those skeptics when we first married. He's now someone who will never be the same again. That kind of shift rewires you. It's not just a change in perspective, it's a permanent rupture in the veil.

These moments weren't merely affirming; they were extraordinary. They remind me that magick is authentic, that spirit work is alive, and that when we're in alignment, the unseen world responds with precision and power.

If you have any other thoughts, feelings, or intuitions that you would like to share, we welcome them.

Sure, I have some thoughts to leave you with: Discernment is a sacred practice. In a digital age saturated with noise, it's essential to think critically and question what you see and hear, especially on platforms like social media, YouTube, and TikTok. Not every voice is a wise one. Choose your teachers and mentors with care. Read deeply. Study widely. Let your path be shaped by inquiry, not by algorithms.

No one has the authority to tell you that you must follow a single path or that their way is the only way. Spirituality is not a performance, it is a relationship. If you are carrying unresolved trauma or emotional instability, I urge you to prioritize healing before immersing yourself in any magickal practice. You can study and heal simultaneously, but the foundation must be strong, and don't rush spellcasting until then. Emotional sovereignty is not optional; it's essential.

Begin with spiritual hygiene: learn protection, learn banishing. These are not advanced techniques, they are baseline ethics. Again and above all, do not weaponize spellcasting. I've seen far too many emotionally unstable individuals use magick as a tool of retaliation, threatening to put others in freezers or jars simply for disagreeing online. This is not power, it's projection. It's a toxic ego and thin skin. Spell work demands maturity, emotional stability, and responsibility. Always keep meticulous notes. Track your results. Know your intentions. Know yourself. To become proficient, start with integrity. Magick is not a shortcut to control. It is a mirror. And when approached with reverence, it becomes a path not just of manifestation, but of transformation. May your practice be rooted in clarity. May your healing be deep and ongoing. And may your legacy be one of wisdom, not reaction. So Mote it Be!



If you would like your pagan book featured here in our Ex-Libris section, contact us at editor@todayswitch.net subject line: Ex—Libris

FOR LIBRA, SCORPIO AND SAGITARIUS

Libra 2026 ASTROPLANNER, including planetary placements, quarterly summaries, and month-by-month predictions. For the Most Accurate forecast, a chart composed of day, time and place of birth is best! Here is to a beautiful new year Libra ! For questions and a personal forecast go to astrologybyBrighid.com

Libra 2026 Astrological Placements Key Planetary Transits Affecting Libra:

- **Jupiter:** In Cancer until July, then enters Leo — shifting focus from emotional security to bold self-expression and leadership.
- **Saturn:** Moves from Pisces to Aries in February — grounding dreams into action and testing emotional resilience.
- **Neptune:** Enters Aries in late January — spiritual awakening through assertiveness and identity.
- **Uranus:** Re-enters Gemini — stimulating intellectual curiosity and **ASTROPLANNERS** unexpected changes in communication.
- **Pluto:** Continues its transformative journey, influencing deep psychological shifts.

These 2026 placements emphasize your growth through creative, and emotional clarity with spiritual discipline through your ideals.

Quarterly Summary for Libra 2026

January – March

- Theme: Emotional clarity and gentle progress.
- Focus: Reflection, budgeting, and relationship honesty.
- Advice: Avoid rushing into new ventures; Saturn favors slow planning. Health improves with simple routines like better sleep and hydration.

April – June

- Theme: Confidence and financial opportunities.
- Focus: Career boosts, social connections, and romantic joy.
- Advice: Double-check contracts and avoid impulsive spending. Great time for teamwork and creative pursuits.

July – September

- Theme: Discipline and emotional strength.
- Focus: Saving, revisiting relationship issues, and building foundations.
- Advice: Avoid risky investments. Patience is key in studies and work.

October – December

- Theme: Rewards and long-term planning.
- Focus: Career breakthroughs, relationship stability, and health recovery.
- Advice: Organize finances and set goals for 2027. Venus transit in November brings peace in love life.

Month-by-Month Predictions for Libra in 2026

January

- Calm starts with introspection. Full Moon in Cancer brings emotional depth.
- Saturn and Neptune begin to influence your spiritual and practical goals.

February

- Saturn conjunct Neptune: A test of dreams vs. reality.
- Solar Eclipse in Aquarius: New beginnings in friendships or community roles.

March

- Lunar Eclipse in Virgo: Health and routine come into focus.
- Saturn sextile Pluto: Power to overcome challenges.

April

- Venus and Mars boost confidence. Great time for romance and creative projects.

May

- Financial opportunities arise. Stay grounded and avoid impulsive decisions.

June

- Jupiter enters Leo: Time to shine in leadership and self-expression.
- Relationship goals solidify.

July

- Saturn slows things down. Focus on discipline and emotional maturity.

August

- Solar and Lunar Eclipses: Major shifts in personal and spiritual life.
- Revisit long-term goals.

September

- Emotional honesty deepens relationships. Avoid financial risks.

October

- Jupiter supports wealth and career growth. Time to invest wisely.

November

- Venus in Libra: Harmony in love. Ideal for romantic commitments.

December

- Reflect and plan for 2027. Strong finish with clarity and organization.



Scorpio 2026 ASTROPLANNER, including planetary placements, quarterly summaries, and month-by-month predictions: For the Most Accurate forecast, a chart composed of day, time and place of birth is best! Here is to wish you a beautiful new year. For the most precise and personal forecast your date of birth, place and time are needed. Go to astrologybybrighid.com for questions.

Scorpio 2026 Astrological Placements

Key Planetary Influences:

- **Saturn:** Begins in Pisces, moves into Aries in February — pushing you toward emotional discipline and wellness routines.
- **Neptune:** Enters Aries in late January — spiritual awakening through bold self-expression.
- **Jupiter:** In Cancer until July, then enters Leo — shifting focus from emotional depth to career visibility and leadership.
- **Pluto:** In Aquarius all year — deep inner transformation, especially around home and family
- **Mars:** Activates your sixth house in April–May — boosting productivity and self-empowerment.

Quarterly Summary for Scorpio in 2026

January – March

- Theme: Emotional clarity and inner restructuring.
- Focus: Home life, communication, and spiritual grounding.
- Advice: Use Saturn’s influence to build healthy routines. Eclipses in February and March bring shifts in family and friendships.

April – June

- Theme: Productivity and personal empowerment.
- Focus: Career growth, romantic renewal, and creative expression.
- Advice: Mars boosts energy; Jupiter supports emotional healing. Avoid impulsive decisions.

July – September

- Theme: Leadership and transformation.
- Focus: Career visibility, relationship depth, and financial planning.
- Advice: Jupiter in Leo enhances ambition. Pluto encourages inner revolutions.

October – December

- Theme: Closure and new beginnings.
- Focus: Emotional liberation, spiritual clarity, and family harmony.
- Advice: Venus in Scorpio in December brings passion and intimacy. Reflect and reset.

Month-by-Month Predictions for Scorpio in 2026

January

- Sun in your 4th house: Focus on home, roots, and emotional safety.
- Neptune enters Aries: Begin a new spiritual cycle

February

- Saturn enters Aries: Time to build discipline in health and routines.
- Solar Eclipse in Aquarius: Major shifts in family or living situations.

March

- Lunar Eclipse in Virgo: Changes in friendships or long-term goals.
- New Moon in Pisces: Fresh start in romance or creativity.

April

- Mars energizes your sixth house: Productivity peaks.
- Ideal time for tackling goals and improving wellness.

May

- Mercury in Taurus boosts motivation and planning.
- Relationship clarity emerges through deep conversations].

June

- Jupiter finishes its Cancer transit: Emotional healing completes.
- Prepare for bold career moves as Jupiter enters Leo.

July

- Jupiter in Leo: Career spotlight and leadership opportunities.
- Uranus trine Pluto: Evolutionary change and charisma boost

August

- Solar Eclipse in Leo: Career reset or public recognition.
- Lunar Eclipse in Pisces: Emotional clarity in love and creativity

September

- Mercury enters Scorpio: Confidence and strategic thinking.
- Time to assert your goals and refine your path.

October

- Pluto is direct in Aquarius: Deep transformation in home and family.
- Reflect on emotional patterns and release outdated beliefs.

November

- Relationship harmony improves.
- Focus on spiritual growth and emotional healing.

December

- Venus in Scorpio: Passion, intimacy, and magnetic energy.
- Ideal for deepening bonds or attracting meaningful connections.



Sagittarius 2026 ASSTROPLANNER, including planetary placements, quarterly summaries, and month-by-month predictions: For the Most Accurate forecast, a chart composed of day, time and place of birth is best! Here is to a beautiful new year. For questions and a personal forecast go astrologybyBrighid.com.

Sagittarius 2026 Planetary Placements

Major Transits Influencing Sagittarius:

- **Jupiter:** In Cancer until July, then enters Leo — shifting focus from emotional depth to bold self-expression and leadership
- **Saturn:** Moves into Aries in February — bringing structure to creativity and discipline in personal expression
- **Neptune:** Enters Aries in late January — spiritual awakening through action and identity.
- **Uranus:** Re-enters Gemini — stimulating intellectual curiosity and unexpected changes in relationships.
- **Pluto:** In Aquarius — transformation in social circles and long-term goals.

These placements emphasize growth through creativity, emotional clarity, and visionary leadership.

Quarterly Summary for Sagittarius in 2026

January – March

- **Theme:** Emotional clarity and inner restructuring.
- **Focus:** Home, finances, and spiritual grounding.
- **Advice:** Saturn and Neptune push for realistic dreams. Avoid impulsive decisions and focus on long-term goals.

April – June

- **Theme:** Productivity and personal empowerment.
- **Focus:** Career growth, romantic renewal, and creative expression.
- **Advice:** Jupiter supports emotional healing. Saturn demands responsibility in relationships and work.

July – September

- **Theme:** Leadership and transformation.
- **Focus:** Career visibility, relationship depth, and financial planning.
- **Advice:** Jupiter in Leo enhances ambition. Pluto encourages inner revolutions.

October – December

- **Theme:** Closure and new beginnings.
- **Focus:** Emotional liberation, spiritual clarity, and family harmony.
- **Advice:** Venus brings passion and intimacy. Reflect and reset for 2027

Month-by-Month Predictions for Sagittarius in 2026

January

- High energy from Mercury and Mars boosts motivation.
- Focus on finances, career, and inner healing.

February

- Jupiter and Mercury bring financial growth.
- Relationships deepen through sincere conversations.
- Saturn enters Aries: time to build discipline and structure.

March

- Emotional openness and rebuilding trust.
- Career and education benefit from strategic planning.

April

- Saturn calls for responsibility.
- Venus promotes social connection and romantic renewal.

May

- Career momentum grows.
- Health improves with outdoor activities and stress reduction.

June

- Bold actions and emotional intensity.
- Jupiter enters Leo: time to shine in leadership and creativity.

July

- Strategic growth in career and finances.
- Emotional honesty strengthens relationships.

August

- Relationship harmony improves.
- Focus on spiritual growth and emotional healing.

September

- Mercury in Sagittarius boosts confidence and strategic thinking.
- Time to assert goals and refine your path.

October

- Pluto is direct in Aquarius: deep transformation in social circles.
- Reflect on emotional patterns and release outdated beliefs.

November

- Venus supports love and harmony.
- Ideal for romantic commitments and emotional clarity.

December

- Closure and balance in all areas.
- Reflect and plan for 2027 with clarity and purpose.



Adam and Eve Root

This spring blooming plant has purple flowers mixed with brown and white grows from two bulbs from which a centralized spike like stem grows from it will have several flowers to one stem anywhere from 3 to 13. It's a very rare plant and should not be gathered regularly. In some states this is a protected member of the Orchid Family.

Commonly known as puttyroot, or *ta li, tsi ge yu i* in Cherokee, Adam and Eve root was used in ceremonial Medicine for joining a man and woman. This element of the wedding ceremony is still used today. The dried root would be placed in the right hand of the Medicine man or beloved elder. The Medicine man would shake that hand. As the tradition is described, the couple will stay together if the root pieces come together in the Medicine man's hand. If the root pieces did not come together, one of the seven chosen counselors would work with the couple, or the man and woman "would be separated until they found their love".

If the root pieces joined in the Medicine man's hand, the larger corm would be given to the woman to keep in her Medicine bag, and the smaller corm was given to the man in the joining ceremony. The corms would be placed in a wedding bowl, a potter

vessel with two openings, with prayers for the coming together and staying together. The ceremony was intended to be a reminder that it takes both corms, or two people, "to make up Adam and Eve", just as the Eagle feather has two energies for balance", as one elder put it. Adam and Eve root is a member of the Orchid family. As a South Medicine, the bulb and root were used to treat boils and "stubborn sores".

It is used as North Medicine for addressing bronchial and pulmonary problems. This bulb is found in moist woods; the flowers are in a purplish spike. The name "Adam and Eve root" is reflective of the two bulbs — one small and one larger — connected at the single leaf and stem. The flowers which bloom in the spring, are purplish mixed with yellow, brown, and white.



Common Name:	Adam and Eve Root
Botanical Name:	Aplectrum hyemale
Other Names:	Putty Root, ta li, tsi ge yu (Cherokee)
Habitat:	This rare plant can be found in wooded areas.
Medicinal Uses:	The root of this plant can be used in a poultice that can be applied to boils. A tea made from 2tbsp of the ground dried root to 1 cup boiling water can be used to ease the symptoms of bronchitis.
Magical Representation:	Fidelity, fertility, love, handfasting, Beltane ceremonies.
Cherokee Direction:	East, South, North
Preparation and Dosage:	Crush and grind the root into a powder form and apply directly to boils as a poultice. 2 tsp of dried root finely ground to 1 cup boiling water to ease symptoms of bronchitis. Discontinue once symptoms have let up.
Parts Used:	Root only
Location:	North America
Classification:	Herb
Bibliography:	The Cherokee Herbal ~ J.T. Garrett © 2003 J.T.Garret pp 55, 112, 205 Earth Notes Herb Library © 2000 by Ernestina Parziale, CH

Do not use any herbs without first consulting with your physician as some of the properties may interfere with modern treatments and medications. Herbal remedies should be used supplementary to modern medicine and not as a replacement for it.

Black Agate

Black Agate, like all black stones, is a grounding and protective crystal.

It gives a calming peace that helps those during a period of bereavement.

Black Agate gives inner strength to move on and is also very helpful in keeping the peace in a stressful household. This calming stone will keep one steady when faced with practical decision making or when doling out 'tough love'. Physically, Black Agate alleviates problems of the bones and joints, mobility issues and pain of the shoulder or neck. It keeps the body in balance, especially as one ages.

Historically, Agate has been discovered with the artifacts of Neolithic people, and was used as healing amulets and ornamentation dating back to Babylon. Its medicinal uses continued through the ancient Greek and Egyptian civilizations, and spread throughout Africa and the Middle East into Russia. Agate sparked a world renowned stonecutting and polishing industry in Germany that flourished from the 15th to the 19th Century, and exists today.

Physical Properties:

Category :	Chalcedony Variety
Color:	Black
Crystal System:	Trigonal
Chemical Composition:	SiO ₂
Geological Category:	Metamorphic
Specific Gravity:	2.58-2.64
Crystal Habit:	Cryptocrystalline Silica
Hardness/Moh's Scale:	7.0
Cleavage:	None
Fracture:	Conchoidal with very sharp edges
Luster:	Waxy
Streak:	White
Diaphaneity:	Translucent
Occurrence:	Africa, Brazil



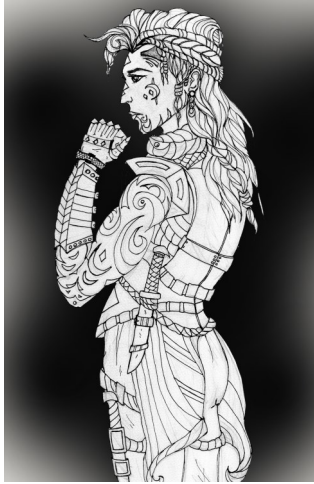
Physiological/Holistic Properties:

Preparation:	Elixir
Treatments:	Bone disorders and health, joint pain and health, pain relief

Metaphysical Properties:

Astrology:	Capricorn ♄
Numerology:	9
Elemental Correspondence:	Earth
Chakra:	Root (1st Chakra)
Keywords:	Calming, grounding, peace, tranquility
Tarot:	The Hermit, The Moon, 9 of Pentacles
Tone:	G
God:	Agni, Hephaestus, Horus, Loki, Prometheus, Vulcan
Goddess:	Brigit, Gaia, Hela, Hestia, Holde, Pele, Ran, Skadi, Vesta
Emotional Healing:	Has a calming effect on the nerves easing anxiety and opens the mind to a sense of clarity regarding situations which are seemingly out of control. It allows one to relax and take a breath. And it gives a sense of grounding. It also helps one cope with grief.
Spiritual Healing:	Angel communication and connection, allows one to communicate and connect with other-worldly beings, spirit guides, etc.. It also provides psychic protection against people who are energy vampires.
Affirmation;	I release emotional issues and they are gently healed.

Enchanted Exhibitions



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Interview With The Morrigan, Part III,

by Gretchen S. Swanson.

For the third in my triad of Morrigan articles, we have wisdom from Stephanie Woodfield, Priestess of the Morrigan, and Pagan Author.

Today's Witch: Please give us a brief summary or overview of the story of the Morrigan in Irish legend, and how you first came to be acquainted with her.

Stephanie Woodfield: The Morrigan is an Irish triple goddess associated with war, prophecy, shapeshifting and magic. Her name means 'great queen' and is a title rather than a regular name. She is composed of three goddesses; Anu, Badb and Macha -although you will often see Nemain, and Fea also mentioned as part of the trio at times. She is one of the Tuatha De Dannan, one of several races of divine beings who came in successive waves to claim Ireland. She is most well known for her interactions with the Irish hero Cú Chulainn.

TW: Are there significant ways the Morrigan is similar to modern women today?

SW: For myself, the Morrigan is very concerned with sovereignty, and that means something different to us today than it would have to ancient people. Modern sovereignty is about owning ourselves: our bodies, our deeds and our actions. I think we all can relate to that, especially at a time in the world where so many people are trying to take sovereignty away from women.

TW: In what ways does the Morrigan of legend display personality traits true to the archetype of the times, but considered today to be archaic, obsolete, or in need of healing upgrades?

SW: I think our understanding of the gods may have been archaic, and we are the ones catching up to them. In my view the gods are way bigger than human concerns, and we may take millennia to appreciate the depth of what they represent. Our understanding of the vast things they hold sway over changes over time. Where the Morrigan is concerned our modern understanding of sovereignty is on the personal level, while in the past it was the sovereignty of the land and tribe. Both are valid.

TW: What are the best sources for accurate information and writings about the Morrigan?

SW: I find looking at the original myths the most helpful. Many of these stories also have various translations, so you might end up reading more than one version of them. Myths, like any story, can be understood on many different levels. What one story might mean to you at one point in your life will be different several years later. Reading what others have gotten out of these stories is helpful too, but I think the greatest value is to see what speaks to you personally in the original source material. Most of these stories can be found online for free. Here is one of many sites that has translations of several Irish texts: www.maryjones.us/ctexts/index_irish.html

TW: In which kinds of magical workings might one choose to call on the Morrigan?

SW: While the Morrigan is more than just a goddess of war, magic that involves overcoming battles of any kind would be an appropriate time to call upon her. Times when we need to reclaim our lives and sovereignty over ourselves would also be appropriate.

TW: What pagan holidays are associated with the Morrigan?

SW: There is no historic evidence of a feast day for the Morrigan, but many connect her to Samhain based on her mythology. This connection

comes from the *Cath Maige Tuired* where the Tuatha De Dannan battled their enemies, the Fir Bolg. The armies battle on Samhain, after which the Morrigan delivers two famous prophecies. Prior to the battle, the Morrigan also meets the Dagda in a kind of yearly prearranged iron age "date night" where they lay together.

TW: What colors, animal totems, regalia, sigils, plants, substances, foods, weapons or tools correspond with her energy?

SW: We can get a few hints from the mythology, but a lot of associations you find today are modern ones. She turns into a raven, cow, wolf, and eel in her stories. When she perched on the hero Cú Chulainn's shoulder at his death, she appeared as a raven as well, and this is her most associated animal shape. Black is often associated with her because she turns into a raven, although the color most associated with her in mythology is red. While I enjoy using a sword in my magical work with her, the weapon she uses in mythology is her magic.

(...Continued on next page)

Illustration by Rayann Gordon



TW: *What are the best ways to connect with and meet this Goddess?*

SW: I am very big on building your own personal relationship with deity. Something as simple as setting aside a small place for her and lighting a candle and just talking to her can be a very effective way to introduce yourself. I usually chat with her while I'm drinking my morning coffee. Another way to connect, especially if you have trouble receiving messages in meditation, is to ask her to come to you in your dreams.

TW: *What are some key ways to work with and respect the Morrigan?*

SW: I think the best advice is to approach her with an open mind and respect. Even if it's small, always make sure to offer gratitude or leave some kind of offerings for her in your magical workings. I think that really goes for any deity.

Many people have very strong opinions about the Morrigan. Ultimately, you have to have your own relationship with her. The tasks she may have for you, and the lessons she wishes to impart, are not going to be a cookie cutter version of what someone else has experienced. You are the only person walking your individual path. Walk it with her, and see what wisdom she wishes to impart on you.

TW: *Can a practitioner actually meet the Morrigan, in her spirit form, through astral travel or during magical workings?*

SW: Absolutely! She has shown up many times in my dreams, in very vivid ways. At other times she has appeared in other people's dreams with messages that get relayed to me. Astral journeys and speaking with someone trained in channeling are all valid ways to connect to her. Compared to other deities, I have found her to be more straightforward than mysterious and in general very willing to communicate with those willing to listen.

TW: *What are some of the more important aspects of the Morrigan's personality to remember when working with her magically?*

SW: She is no nonsense, which I find to be a good thing. She doesn't let you ignore things and doesn't really care if you don't want to deal with something right now, she'll put a spotlight on the issue until you have no choice but to deal with it. The other thing I think people overlook is that she is kind. She wants what is best for us. She wants us to find victory and overcome our battles. She can seem harsh at times, but it comes from a place of love. She may push us, but she is also the force that is cheering us on too.

TW: *What are some facts about the Morrigan that a lot of people probably don't remember?*

SW: That she isn't just a triple goddess. Most people have heard of the Morrigan being composed of Anu, Macha and Badb. But she is also associated with Fea and Nemain, who are often less explored in a modern context. Even with her more well-known faces like Macha, there are actually five different incarnations of Macha in mythology. I think looking at all these aspects and connections gives us a greater understanding of who the Morrigan is.

****she is on a deeper level, a quintuple goddess, five, like pentacles, pentagrams.****

TW: *Are there earlier Goddesses in Irish myth and legend who equate to earlier representations of the Morrigan archetype?*

SW: Not that I am aware of. Although it is possible that the Morrigan as a triple goddess is something that she evolved into. Badb and Macha, who are separate goddesses in their own right, likely evolved on their own in their respective regions of Ireland and then later became absorbed into the triple Morrigan because of their similar qualities.

TW: *What gods or goddesses in other ancient cultures resonate with her or are most like The Morrigan?*

SW: Her energy feels very much like that of Hekate, Hades, Durga, Kali, and Sekhmet to me. All of these deities are connected to similar functions, war, the underworld and magic. They are not exactly the same as her, but their energy is very close.

TW: *What do a lot of people or storytellers get wrong about her?*

SW: That she is only a war goddess. She is very connected to magic, shapeshifting and sovereignty. In pop culture and modern perspective, she is just this dark war goddess, but there is a lot more to her.

TW: *Is it dangerous to have a close personal spiritual relationship with The Morrigan?*

SW: Ten years ago many people thought this way about both the Morrigan and many "dark goddesses" ...I think these kinds of deities that deal with the darker aspects of life deserve respect and to not be taken lightly. That doesn't mean they are dangerous. The things these gods rule over aren't light and fluffy and so we can't approach them with that attitude if we want things to go well.

TW: *What offerings, or specific acts or spiritual practices, do you find make this deity most happy or are best for accessing and attuning with her energy?*

SW: Offerings can be a very personal thing. We don't have any historical references to what was offered to the Morrigan. Many modern practitioners like to offer whiskey, which I find she likes very much. A more personal and meaningful offering I like to offer is acts of service. These acts of service might be something the Morrigan specifically asks you for, or it might be a courageous thing you decide to do in her honor.

TW: *Can you share weblinks or titles of books and articles or classes you have authored on or mentioning the subject of The Morrigan? Or more about events and retreats you facilitate for holding sacred space with The Morrigan.*

SW: I have written three books about the Morrigan and an Oracle deck. *Celtic Lore and Spellcraft of the Dark Goddess is an introduction to the Morrigan and has many spells and rituals. Priestess of the Morrigan is a more in-depth look at the Morrigan with rituals, information about oracular work and stories about my experiences with her. Prayers to the Morrigan is an illustrated book with prayers for different occasions and for each of her aspects. The Call of the Morrigan Oracle deck is both an oracle deck that focuses on the Morrigan and her many aspects as well as a spellbook. Each card in the deck has its own spell and there are rituals you can do with the cards. You can find these on Llewellyn's website and the book of prayers on Amazon. I teach yearly at the Morrigan's Call Retreat, an annual event that I founded in CT that focuses on the Morrigan.*

TW: Thank you so much Stephanie. It is an honor connecting with you. Morrigan blessings.

Black Moon Lilith December 2025

By Lisa Hoffman

December begins with Black Moon Lilith sitting at 27 degrees Scorpio, stirring the final depths of transformation before she crosses the threshold into Sagittarius at the 30/0 degree point, which is a potent edge between endings and new beginnings.

I do not know about you, but I am deeply grateful to be moving out of Scorpio's intensity. The depth work of these past nine months has been powerful, but it has also been a lot. Still, with that challenge comes the blessing. We have faced what needed to be seen, done the inner work, and now something new begins to emerge. I cannot even see what my new magic is yet, can you?

I guess we will find out, because as we move our shadow work into Sagittarius, the energy expands. We will not be back in this particular Scorpio shadow cycle for another nine years, so take a moment to reflect on the full spiral of your own shadow work over the last nine years. What have you shed? What truths have you unearthed? What freedom have you reclaimed from the depths.

Dates: December 1st - 2th, 2025

BLACK MOON LILITH in SCORPIO 27°

Sabian Symbol: "A military band marches noisily through the city streets."

We have already been journeying through this degree for a few days now, and its energy is becoming clear. Cultural values are structures created by the mind over time that are not inherently wrong, but often too rigid. What we are witnessing is an overplay of the trying-to-control mechanism of societies and structural authorities patting themselves on the back for continuing the same old stuff again.

So what does this mean for us? Just the act of witnessing this and seeing it in life helps the cycle end. We do not have to do anything, the pressure inherent in these patterns is enough to force change. In terms of our own power to help positive change occur through shadow work, we can face our deep attachments to this old programming. Because even if we don't like it, we are still attached to it. We feel safe when we know what is expected, and this causes a barrier to change within us. Our only job is to let go of the pattern for good energetically, to allow our ties to the structure we no longer want to be a part of fall away.

When we do this, we remember we are a part of a greater whole. Doing the inner work, particularly over these two days, will reveal what is true for you and your place in the greater whole.

Meditation Prompt: What old society pattern do you no longer want to agree to? Follow those feelings inwards, see what shadows are attached to them, and what truth this is revealing to you?

Dates: December 3rd - 11th, 2025

BLACK MOON LILITH in SCORPIO 28°

Sabian Symbol: "The queen of the fairies approaching her domain"

Now we enter the degree that reminds us that beyond the physical world and the ego, a spiritual realm exists, one where intuitive consciousness naturally turns in reverence. Here, all forms are recognised as expressions of a single central collective consciousness. The question really is, have you been here, and do you know how to get to this spaciousness within?

On both the personal and collective level, the human experience is evolving. And in this evolution, a deep remembering of the unifying principle and the spiritual self starts to transcend outer achievements, hierarchies, and performances. You have already felt it. The work of shadow work is to dissolve outdated old egoic structures that were once important but no longer such as success and power. And these then have the potential to move into higher expressions such as the radiance of inner sovereignty.

How do we do this, that is the ultimate question. But the funny thing about questions is they often try to understand illusions. Because the answer is we don't do anything at all. But in this not doing we increase our awareness of the greater self. So the real question is, are you making space for this no-doing in your life?

Through shadow working we release and allow grace to settle back into our lives. So this is a 9 day cycle calling for a release of external control, approval, and validation so we can remember that we already belong to something vast and sacred. The Queen of the Fairies within us reclaims her throne — not by force, but by remembrance.

Meditation Prompt: How spiritually connected are you in this very moment? Follow those feelings inwards, see what shadows are attached to them, and what truth this is revealing to you?

Dates: December 12th - 20th, 2025

BLACK MOON LILITH in SCORPIO 29°

Sabian Symbol: "A Native Indigenous woman pleads to the chief for the lives of her children."

This degree steps us into nine days of a heartfelt intercession, where love becomes the bridge between what has been wounded and what still holds potential to heal. And considering the last two phases were about looking at the real collective shit inside of the structure that we live in, then we can see how this is just part of the unconscious soul that we cannot help but love, even when it has fallen into error. It is the feminine principle of compassion rising from within, seeking to soften the harshness of structure and consequence of that structure creating those god damn peacocks mentioned in the last few cycles, helping us use our wisdom of understanding over our desire to point and say idiot!

So this means the shadow is ripe to show where our energies have grown unruly, the inner "children" of our actions, thoughts, or desires that have wandered away from truth. And yes, those people probably won't look in the mirror and say gosh, I'm so full of myself I can't see past my own amazingness to do nothing good at all, but we can. The soul within us, like the mother, senses this imbalance and longs to restore harmony. So we can turn into our hearts and meet our power to walk through shadow and forgive what needs forgiving to become the key to transformation.

If we choose to shadow work at this time, then the law of balance can help you tune you into your karma is not punishment, but a way to see the patterns you don't like or want and correct them through awareness. Our task is not to fight or control, but to bring love into the space where division once lived. Because control is the externalised form of fear which very often leads to distorted viewpoints and behaviour. When we respond to shadow with tenderness, we participate in the act of intercession, easing the weight of karmic cycles through conscious compassion in a collective way, just like magic!

Meditation Prompt: What is one judgement you have about 'someone else'? What parts of you does this come from? Follow those feelings inwards, see what shadows are attached to them, and what truth this is revealing to you?

Dates: December 21st - 29th, 2025

BLACK MOON LILITH in SAGITTARIUS 0°

Sabian Symbol: "Children in Halloween costumes indulge in various pranks."

Now we enter the degree that opens a brand-new cycle. The heavy intensity of Scorpio begins to lift, and Sagittarius arrives with playful, unpredictable energy, the kind that shakes the dust off after nine months of deep shadow work. This degree invites us to explore freedom through expression, curiosity, and imagination. And we have nine months of this, waa hoo! The image of life itself being a fun game of disguise and discovery can help us on this quest.

On a collective level, this energy stirs the part of us that wants to laugh again, to experiment, to test boundaries safely. We are called to rebellion, and when channelled consciously, this can be healing. There are rules to the game of life, yes, but they are meant to help us find our own unique rhythm, not confinement. So the overarching shadow for this next nine months is in the reclamation of our play through embracing the rebel, and we may need to discern the difference between play and recklessness, or when we use chaos to avoid truth.

So take these next nine days as an offering of relief from the tension, a moment to breathe, to release the weight of self-serious transformation, and to remember that laughter is sacred medicine. Perhaps new shadow working ways that are silly but still powerful will manifest, who knows! We do not have to prove our wisdom or purity after shadow work, but it sure is a great time to integrate it lightly, through creativity, humour, and community.

Doing the inner work for these nine days and potentially nine months looks different: it is about trust, openness, and choosing adventure over control. Let life show you where you have outgrown your own rules.

Meditation Prompt: What do you do to play, and how much play do you allow each day? Follow those feelings inwards, see what shadows are attached to them, and what truth this is revealing to you?

Dates: December 30th - 31th, 2025

BLACK MOON LILITH in SAGITTARIUS 1°

Sabian Symbol: "Retired army veterans gather to reawaken old memories."

Now we enter the degree that calls us to remember the deeper purpose behind our struggles, so I hope you had a good play over the last nine days because Sagittarius 1° carries the fire of remembrance. We are called to go inwards to bring up the sacred recollection of what once drove us to fight, to build, to protect. And in turn, this may trigger all sorts of shadows, such as the endured countless battles in the name of truth we have fought. When this happens, it is a portal to deep reflection and karmic healing so that we do not take the same old stuff forward again.

Shadow work offers us an integrated approach to something that was once divided, and on a collective level, this energy invites a pause in forward motion to honour the past. We remember but do not dwell on the foundations of our strength so we can see what remains valuable as we step into the future. Strong shadow work will be around what you cling to from old wars, but the gift is going deep in that to see why you do that. Refusing to let the past rest is a refusal of change and better futures.

Sagittarius fire is about aspiration for a better path forward, the kind that builds rather than destroys. The pride of the old warrior is useless unless it is refreshed with new life force and meaning which comes from letting old parts go. We are not asked to abandon passion, but to align it consciously with the vision of the soul. The comradeship we seek now is not built on shared wounds, but on shared awakening.

Meditation Prompt: Where can your warrior energy shift from defence into creation? Follow those feelings inwards, see what shadows are attached to them, and what truth this is revealing to you?

Thank you for entering the work of the shadow within with Black Moon Lilith. This is a powerful practice and process to align yourself to continual self-healing and to deepen your connection to your higher self.

I have a new book out for all of those who are called to it, called *Priestess of Lilith: An Advanced Study of Lilith for Emerging Priestesses*, which you can get here: <https://www.amazon.com/dp/B0FXB65PH4>

Meanings of Certain Birds and Interpretations in Augury

Blackbird:	Enchantment, between the worlds work, omens and mysticism, fear, promise
Blue Jay:	Aggression, unnecessary fighting, beware of unexpected attack
Bluebird:	Contentment, follow your dreams
Canary:	Power of song and voice, healing power of sound, heightened sensitivity
Cardinal:	Hardiness, adaptability, work rewarded
Catbird:	Language, communication, new lessons, opportunities
Chickadee:	Cheerful and truthful expression, seeker of truth and knowledge
Chicken:	Fertility and sacrifice
Cock:	Sexuality, watchfulness, resurrection
Condor:	Entering the silence, ancient teaching and wisdom
Cowbird:	Parent and child relationships
Crane In flight:	Transportation to the otherworld
Crane roosting:	Imminent change, stormy times ahead
Crow:	Sacred to the Crone Goddess, magick of night, getting what you want, ill omen in Southern Appalachia
Cuckoo:	Heralding of new fate
Curlew:	Danger on the horizon, caution to take cover and make sure you cannot be found at fault
Dove in flight:	Peace, solace, prayers taken to their source, creation, purity
Doves in flight:	More of good dove omens
Dove roosting:	Stagnation, challenges unmet
Doves Roosting:	More of ill dove omens
Duck in flight:	Change, moving as environment changes, need to get on with work toward goal
Duck Swimming:	Caution to beware of enemies, preparing for the next onslaught
Ducks Swimming:	Safety in numbers.
Eagle in flight:	Travel into higher consciousness, movement between worlds
Eagle roosting:	Waiting to see which way the deities want you to go; longevity, protection
Falcon:	Sacred to Odin in Norse mythology, used to travel to the otherworld; caution to look at the larger picture
Finch:	Abundance, cordiality, regeneration
Flicker:	New rhythm of growth and healing love
Geese in flight:	Sacred to the Sun God, travel between worlds, harbingers of sacred change
Geese on ground:	Loss of connection to divine, change, stagnating, possible loss
Goldfinch:	Awakening to the nature spirits
Goose Alone:	Caution to wake up and realize what's taking place around you; sacred to the War Goddess, Athena

Grackle:	Overcoming excess and emotional life congestion
Grosbeak:	Heals old wounds, family values, past-life significance, healing of the family heart
Grouse:	Sacred dancing and drumming
Gulls:	Responsible behavior and communication
Hawk:	Many subspecies; generally a sign of change; observe behavior and surroundings to divine precise meaning
Heron:	Sacred to the Moon; caution to find that which is hidden, night magick
Hen:	Fertility, protection
Hummingbird:	Abundance, prosperity, contentment, bigger is not always better; Basques believe if you see a hummingbird while someone is speaking you can be sure he is telling the truth.
Kestrel:	Mental speed, agility and grace
Kingfisher:	Success in endeavors, good weather ahead
Lark:	Seen in the morning is a positive omen, seen at night is a negative omen
Loon:	Partnership, asking for assistance, going after the love you seek
Magpie:	An Old English Mother Goose verse tells us the magpie means sorrow, two are for happiness, three partnerships and weddings, four foretells a birth, five or six herald wealth to come, and seven is for that which is hidden, or the thing "we cannot be told" (movement into higher consciousness)
Martin:	Community, partnership, teamwork, allowances for those who are not "up to speed"
Meadowlark:	Cheerfulness, sublimation, inner journey, linked to the moon
Mockingbird:	Finding your sacred song (Soul Purpose) and recognition of your innate abilities
Mourning Dove:	Need for others, warning of change, consolation
Nuthatch:	Applying wisdom to natural world, grounding, ethereal
Oriole:	Chinese symbol of joy, harmony, balance, polarity, sexuality
Ostrich:	Caution not to hide or ignore what you do not wish to see or know
Owl:	Many subspecies; generally associated with the night, moon, Goddess, wisdom, successful hunting, good divination skills
Parrot:	Lack of creativity; caution of going for appearance over substance, longevity
Peacock:	Sun magick, pride, going for what you want, showing off, leonine energy
Peahen:	Camouflage, shyness, demurring or hiding one's talents, lunar energy waning
Pelican:	Shapeshifting, hidden hostilities, making do with what you have
Penguin:	Survivors, slow but steady, finding joy in what you are lacking, a turn away from materialism
Pheasant:	Chinese omen of ill; generally a harbinger of bad news or poor weather
Pigeon:	Love and security of home, fertility, archetypal energies
Quail:	Good luck, renewal, sacred to Greek major deities

Raven:	Sacred to Celtic battle deities, ill omen in Appalachia, change, death, shifting worlds coming together, the thinning of the veil
Rooster:	Sacred to solar deities, harbinger of change, virility, aggression
Roadrunner:	Mental speed and agility
Robin:	Harbinger of change, abundance, rebirth
Sandpiper:	Tenacity, water magick, look to other realms for assistance but be willing to do the work for yourself
Sparrow:	Romance goes sour, look to higher consciousness for happiness
Starling:	Weather omens associated with this bird, if low flying it will rain, generally an omen of contentment
Stork:	Fertility, youth, childbirth
Swallow:	Harbinger of change, general happiness
Swan:	Otherworld in disguise, ability to move between worlds, the faerie kingdom, faerie royalty
Swift:	Feminine and psychic energies, speed and agility
Swisher:	Awakening to the faerie realm—accomplishment for the sake of accomplishment
Turkey:	Spiritual connection to the Earth Mother, shared blessings, harvest, material abundance
Vulture:	Caution to be aware of predators, or caution to know what is going on around you
Waxwing:	Gentleness, courtesy
Woodpecker:	Harbinger of good news and positive change, note tree in which bird is seen to get some idea of type of news on the horizon
Wren:	Knowledge ready to turn to wisdom, an omen of good things to come because they've been earned



Mesoamerican Astrology

2.—Ehecatl (Wind)



Sign:	Wind	Dates:	January 9, 29
Nahuatl Name:	Ehecatl (Wind)		February 18
Mayan Name:	Ik (Wind)		March 10, 30
Day:	2		April 19
Direction:	North		May 9, 29
Element:	Earth		June 18
Planet:	Venus		July 8, 28
Duration:	20 years		August 17
Core Significance:	Justice		September 6, 26
Strengths:	Energetic, Intellectual, Multi-Talented		October 16
Weaknesses:	Indecisive, Insecure, Over-thinker		November 5, 25
Color:	White		December 15
Gem:	Sodalite		
Compliment:	House		
Challenge:	Grass		
Occupation:	Artist, Entrepreneur, Politician, Spiritualist		
Gods:	Ehecatl, Ehecatl-Quetzalcoatl		

This is a sign of the intellect and communication. People born under this sign are usually multifaceted and versatile, yet also idealistic and romantic. They frequently struggle with commitment issues.

Ehecatl is governed by Quetzalcoatl as its provider of life energy. This is a bad day for working with others. Its influences are constant and vain. It is however a good day to root out bad habits and to focus on the shadow self.

People born under this sign should take the time and opportunity to work on themselves. They should focus on clearing away any debris that they may have accumulated due to past behaviors and things they learned and try to adopt a new manner of thinking.

They should avoid conflicting decisions and utilize their skills and intellect to better themselves.

Egyptian Astrology

2. Amun—Ra



Sign:	Amun— Ra
Date:	January 8-21, February 1-11
Western Equivalent:	Taurus
Planetary Ruler:	Sun, Saturn
Compatibility:	Hapi, Horus
Colors:	Yellow, Orange
Symbol:	Sun Disc w/Dot

This is one of the most powerful of Egyptian astrological symbols.

People born under this sign are confident, polite, and optimistic. They are excellent leaders and due to their ability to make intelligent and decisive choices they excel at maintaining discipline and control. They are generous, successful, and helpful.

Amun-Ra is the god of protection and is considered to be the king of the gods. He was one of the gods of the Hermopolitan Ogdoad. Being a deity surrounded in mystery, and also of hidden places, he became the patron deity of Thebes. He was one of the most important gods in ancient Egypt at the time when Thebes was the political center of the kingdom. He was later fused with the sun god Ra, to become a self-generated, super-powerful creator deity. He was considered an object of personal piety and the champion of the underdog.

The Amun-Ra Man

Men who fall under this sign are natural born leaders who are willing to take on whole responsibilities upon themselves. They strive to perfection in all things and do not tire of attempting to prove their skill. Men born under this sign have a need of recognition in order for them to continue to pursue a goal. They are known to be very charismatic, and will often garner the attention of others. With the ability to engage in skillful conversation, they are able to convince others of their accuracy and they are quick to be attentive to the reactions of others to their actions. The Amun-Ra man desires popularity, and will put his career above his intimate relationships with others. As a man born under this sign it is pertinent to find time to devote to close friends or associates, otherwise you will remain in a status of solitude due to your pride.

The Amun-Ra Woman

Women who fall under this sign are able to manipulate others. She will go to any lengths to achieve a goal. She can be cunning and secretive. She will not let extra people into her life as she behaves in a very independent and concentrated manner and will not share her plans. The keys to her success is her ability to concentrate her efforts in a confident manner. She demonstrates to others an air of tranquility and inner contentment, but one should not mistake her passive mannerisms to be a weakness.

Eastern Astrology—Chinese

2. Ox



The Sign:	Ox
Animal:	Niu 牛
Earthly Branch:	Chou 丑
Name of Period:	Chǒushí 丑時
Yin/Yang:	Yin
Trine:	2nd
Element:	Earth
Compatibility:	
Good:	Rooster, Snake, Rat
Friendly:	Mokey Dog, Rabbit, Tiger, Dragon, Pig, Ox
Conflict:	Goat
Avoid:	Horse
Time:	01:00 –02:59
Years:	1961, 1973, 1985, 1997, 2009, 2021, 2033,...
Cardinal Point:	North-Northeast
Lunar Month:	12th
Season:	Winter
Western Equivalent:	Taurus
Flower:	Evergreen, Peach Blossom, Rose, Tulip
Numbers:	
Lucky:	3, 8
Avoid:	6, 9
Colors:	
Lucky:	Green, Purple, Red
Avoid:	Blue, White
Personality Traits:	Dependable, Determined, Diligent, Strong

People born under the sign of the Ox are extremely patient and have a strong commitment to progress. They are known for their extraordinary efforts and consistency. They are not influenced by others or their environments, but persist in doing things according to their capabilities and their ideas. They are meticulous planners, and enjoy immense successes. They are devoted to their families and their work and place great importance on both.

Why Do We Cast A Circle?

Many people are confused as to why we cast a circle, or even what a circle is. A circle is a sacred space where ritual workings are performed, that is cast in a particular fashion. There are many types of circles and different ways to cast them. The Sacred Circle is a place that "feels" right for each and every person. It is always best to cleanse the area before performing any magick in this area. I recommend using sage to smudge the area while asking your chosen deity to enter the area and keep it free from any evil or negative energy.

The most typical way to set up the circle is to place your altar on the east side of the circle. If you aren't sure which way is east, you can use a common compass to find it. Note: It is best to know what you are going to do before you cast a circle. This will make things go a lot smoother when you get the circle cast.

Types of Circles

Here is a sample list of things you can use, and how to use them, to make the circle with.

Stone Circle - One of my personal favorites, you can use any number of stones you wish, but I have found 13 to work quite well for me. You line them up in a circle around you. As you place each one, bless it by asking it to help keep you and any others in your circle safe from evil, negative energy, and harm. This is a fairly simple circle to place and the stones can be left in place for future workings.

Candle Circle - This is one that you can use when you are running short on time, or you can't get outside to do a circle that way. All you have to do is use your quarter candles, which I will explain later in detail, set up at the four cardinal points (directions).

This can be done anywhere there is not a lot of wind to blow out the candles. Again, you will be asking the directions and their corresponding elements to watch over your workings.

Salt or Flour Circle - Most people prefer to use salt (specifically Sea Salt) but in a pinch, flour will work. To cast this circle, you cleanse the area and then you take salt and pour it in a circle around the area you are going to use for your work. You can, as you do this ask the elements to guide you and watch over your workings. When I use this one, I prefer to physically "open" the circle by using my foot to push the salt in one area out of the circle pattern.

Ring of Trees - Ok, so this one may not be easy to attain, but it is a really easy and powerful one. All you have to do is a simple cleansing, to reinforce the positive energy. Then you walk in, ask the elements to guide you and move on with your work.

Calling The Quarters

Now we will learn how to call the quarters.

First, we will start in the East, though I am different and start in the North. You will find what is right for you. I will tell you the traditional method, then you can take that and do what feels and works best for you. You can use your hands or you can also use your athame to call the quarters. A sample invoking of the Quarters will be at the end of this section. You can use what ever you are comfortable with. Remember, nothing is set in stone and it is always what feels right for you, not what is right for someone else.

East - This direction corresponds with the element of air. Your color candle is traditionally yellow for this quarter.

South - This direction corresponds with the element of fire. This make the candle color traditionally red.

West - This direction corresponds with the element of water. This makes your candle for this direction blue.

North - This direction corresponds with the element of earth. The color of your candle for this direction will be green.

Sample invoking of the Quarters:

Spirit of the East, Ancient One of the Air, I ask you to join with us (me). Be with us (me) and guard us (me) in our (my) circle. Blessed Be, Spirit.

Move Clockwise to the remaining directions of the compass and at each, recite the same invocation, changing the direction .

Tools of the Circle

An altar is simply something that you chose to use like a table for the things you will need to work your spell or ritual. You should always have something to represent each of the four elements.

Altar Candles - These are generally three candles placed on the altar: a white Goddess candle, a red God candle and an altar candle representative of the ritual or rite being performed.

Altar Cloth - The altar cloth is usually draped over the top and front of the altar. The altar cloth is not to be used for any other purpose, it should be folded and put away when not in use.

Athame - The athame is generally a double - edged, dark - handled knife with a blade of about five to six inches in length. This is a tool used in many rites and rituals, and is not usually considered to be a weapon. It can be used to carve words and symbols into candles for use in candle magick. It can represent two things, air and the God.

Besom - The Besom is a sacred broom used to sweep away any lingering energies around the area in which a circle is to be cast.

Boline - The Boline, or herb - harvesting knife, is a small and very sharp, white - handled knife with a curved blade, resembling a small sickle. It is used to cut herbs and for nothing else.

Cauldron - A cauldron can have many uses, from holding a small balefire on Beltane to functioning as the female counterpart to the male athame in a symbolic ritual. It can also be used to represent water.

Chalice - The chalice is a glass or metal drinking goblet and can be used in place of the cauldron for some rites and rituals.

Incense and Holder - The burning of incense represents the elements of both air and fire in the circle.

Pentagram Symbol - The pentagram symbol is a basic symbol of witchcraft. It is the focal point for spell work and is generally placed on or right in front of the altar. The five points of the pentagram represent the elements of spirit, earth, air, fire, and water.

Purifying Sage - Sage gives off a considerable amount of grey - white smoke that is a purification agent used to remove any negative or other unwanted energies from the area in which a circle is to be cast. Sage should be used the first time a circle is cast in a new area and anytime thereafter when the participants feel it is necessary.

Quarter Candles - There are four quarters used in casting a circle, sometimes called Guardians or Watch Towers, which each represented by an individually colored candle. This I gave you earlier.

Salt Container - Salt is one of the purification agents used in casting an circle and is usually held in either a glass dish or a seashell.

Sword and Wand - These are optional items. The athame works just as well in place of one or both.

Water Container - Water is another of the circle purification agents. The water container should be any vessel capable of holding water without spilling and of sufficient size to allow you to add three pinches of salt and stir with your athame.

Book of Shadows - This is simply your spell book. This way, you can use it to look at the spell or ritual when you need to. Sometimes it is easier to have some kind of reference to go by then to try to do it all from memory.



Casting the Circle

To cast a circle, first, you will need to cleanse the area with your sage. Next, you will set up your altar the way you feel it should look. (I use the directions to place each tool, it looks and feels good to me.) Now, place your quarter candles in the proper places and starting in the east, going clockwise, light each one as you call them, like the sample earlier. Next you will invoke the God and Goddess while lighting their candles. I will post a sample invocation later. Now you can do your work, rite, or ritual.

Invocation of the Goddess

This is a sample, as well as the Invocation of the God. You can change them to suit you.

Dear Lady of the night, we open our arms, minds and hearts to You. All power is Yours as we ask You to join with us. Send us Your love, Your guidance, and Your blessing. Be with us Lady, Welcome and Blessed Be.

Invocation of the God

Dear Lord and consort of our Lady, we open our arms, minds and hearts to You. All power is Yours as we ask You to join with us. Send us Your love, Your guidance, and Your blessing. Be with us, Lord, Welcome and Blessed Be.

Opening the Circle

Thank the deities for Their help and bid them goodbye. You will then release the quarters. Examples of both are to follow. After you release the quarters, you will take your athame, walk the circle counter clockwise, starting and ending in the east. Then kneel in the center and say:

The circle is open but never broken. Nothing but love has come here and nothing but love has left here, so mote it be. Merry meet and merry part until we merry meet again. Blessed Be.

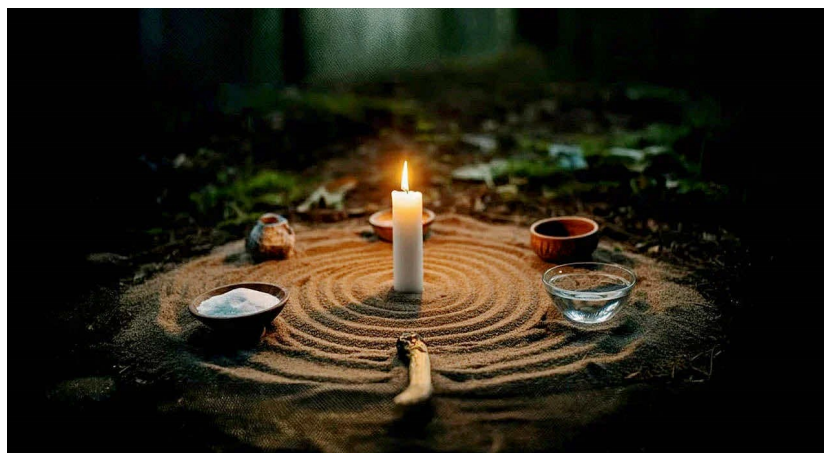
Releasing the Quarters: This is just a sample, you can always modify.

Spirit of the East, Ancient One of the Air, I thank you for your presence here tonight and for protecting us in our circle, Go in power, Spirit. Hail and Farewell. Blessed Be.

Bidding the God and Goddess Good Bye: Again, a sample, feel free to make it yours.

Dear Lord and Lady, We thank you for your presence, for Your guidance, for Your light and love, for night and change. We ask for Your blessing as You depart. Hail and Farewell, Lord and Lady. Go in power, Blessed Be.

I hope these guide lines help each and every one of you in your quest for knowledge and your spiritual journey. May the Mother and Father Bless and Keep you . Merry Meet and Merry Part until we Merry Meet again.



Plants and Trees

The Magickal Garden

When growing your garden you can apply magickal properties and grow a garden with intent. Below is a list of plants and their Magickal correspondences to help you decide what to grow and bring into your life.

Bay Tree—Glory

Beech—Prosperity

Belladonna—Silence

Birch—Fertility

Black Poplar—Courage

Bluebell—Constancy

Broom—Humility

Bugloss—Falsehood

Buttercup—Wealth

Chamomile—Energy

Canterbury Bell—Acknowledgement

Cedar—Strength

Chervil—Sincerity

Cherry Tree—Education

Cinquefoil—Maternal Affection

Clematis—Beauty

Coltsfoot—Justice

Convolvulus—Binding

Cowslip—Grace

Crocus—Happiness

Daisy—Innocence

Dock—Patience

Deadly Nightshade—Truth

Elm—Dignity

Fennel—Fascination

Fir—Time

Forget-me-not—Love

Geranium—Unexpected Meetings

Hawthorn—Hope

Hazel—Wisdom

Heliotrope—Devotion

Holly—Foresight

Hollyhock—Fecundity

Hyacinth—Playfulness

Iris—Divine Messages

Ivy—Fidelity

Jasmine—Joy

Juniper—Protection

Larch—Audacity

Larkspur—Fickleness

Lilac—Humility

Lily—Purity

Magnolia—Love of Nature

Milkwort—Isolation

Motherwort—Hidden Lore

Oak Tree—Strength

Orange Blossom—Purity

Parsley—Friendship

Periwinkle—Memory

Primrose—Merit

Ragged Robin—Wit

Rose—Love

Rose (Dog) - Pleasure

Rose (Red and White) - Unity

Rosemary—Remembrance

Sage—Virtue

Spearmint—Sediment

Sunflower—Adoration

Thrift—Sympathy

Thyme—Activity

Traveler's Joy—Safety

Tulip—Fame

Vervain—Enchantment

Wake Robin—Ardor

Water Lily—Purity of Heart

Woodbine—Fraternal Love

Wood Sorrel—Tenderness

Yew—Death

Knights and Change

By Emily Thornton

The tarot is made up of numerous archetypes, each card offering a glimpse into the human experience. Among the most dynamic and action-oriented figures are the court cards, which represent personality traits, people in our lives, or different ways of approaching situations. Within this royal quartet—Page, Knight, Queen, and King—the Knights hold a unique and pivotal position.

The Knight is defined by movement, velocity, and single-minded dedication. They are always depicted mounted on a horse, signifying their momentum and journey. If the Page is the idea, the Knight is the execution. They are the embodiment of the adolescent phase of life—full of energy, sometimes reckless, passionate, and focused on the immediate task or quest.

There are three core natures of the Knights. The first is action and momentum. The Knights are the catalyst for change. When a Knight appears in a reading, it almost universally signals that a situation is moving, or needs to move. They initiate the path from thought to deed. The second nature is passion and fervor. The Knights are driven by the energy of their specific suit. They approach their task with an intensity that can border on obsessive. This passion is a double-edged sword; it grants them the ability to achieve great things quickly, but also makes them prone to overlooking details, rushing, or losing perspective. Finally, the Knight's core nature is one of Transition and Journey. He is a figure of transition. The Knight is not content to stay in one place; their mission is to travel, conquer, or deliver. They represent the phase where the initial potential (Page) is tested in the real world before it matures into stability (Queen/King).

The four Knight archetypes in the Tarot, while all representing movement and drive, are distinguished by their suit element and focus. The Knight of Wands (Fire) focuses on Action, Adventure, Career, and Creativity, showing traits like enthusiasm, boldness, and fast progress, but can be impulsive, reckless, and self-focused when reversed. The Knight of Cups (Water) centers on Emotion, Romance, Art, and Inner Life; positively, they are charming, romantic, and diplomatic, though they risk being idealistic, moody, or deceptive. The Knight of Swords (Air) governs Intellect, Conflict, Truth, and Communication; their ambition and directness are assets, yet they can become aggressive, harsh, or rude. Finally, the Knight of Pentacles (Earth) embodies Practicality, Work, Money, and Stability, characterized by responsibility, diligence, and patience, but can be stagnant, stubborn, or overly cautious when ill-dignified. ly influenced by their suit

Knight of Wands: The Warrior of Fire

He is the most energetic of the Knights, driven by pure will and inspiration. He gallops into a situation, signaling rapid growth, sudden changes, travel, or an intense creative period. His lesson is about channeling excitement without burning out or abandoning a project halfway through.

Knight of Cups: The Romantic Dreamer

Guided by emotion and intuition, this Knight is often associated with invitations, proposals, or new romantic prospects. He represents the pursuit of the ideal, often acting as a bridge between the inner world and outer expression. However, his focus on feeling can make him prone to fantasy or emotional manipulation.

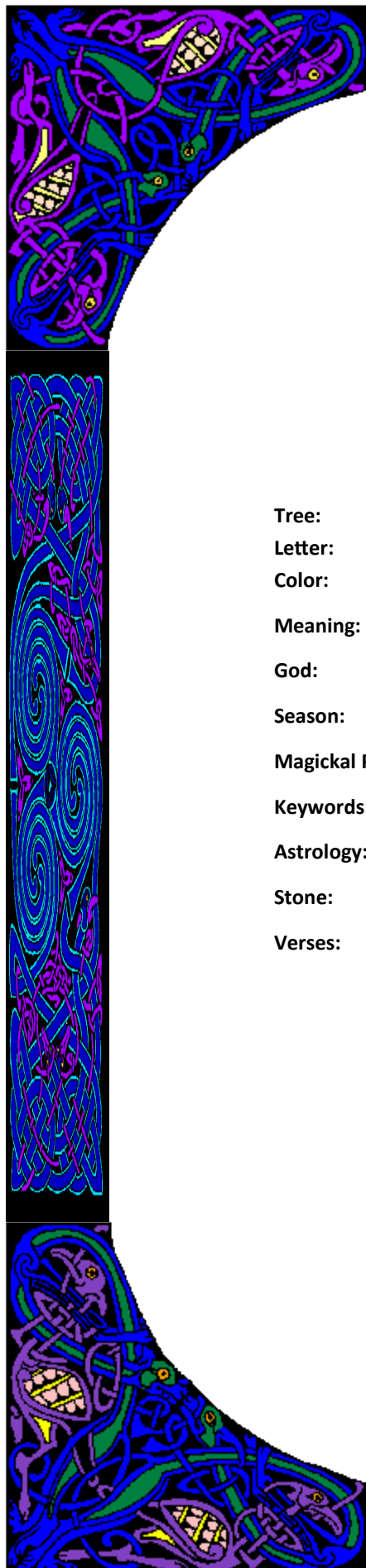
Knight of Swords: The Fierce Strategist

The fastest and most direct of the Court Cards, the Knight of Swords charges forward with the power of the mind. He represents decisive action, intellectual debate, and confronting obstacles head-on. While brilliant and brave, he must be careful that his words and actions don't cut those around him.

Knight of Pentacles: The Patient Protector

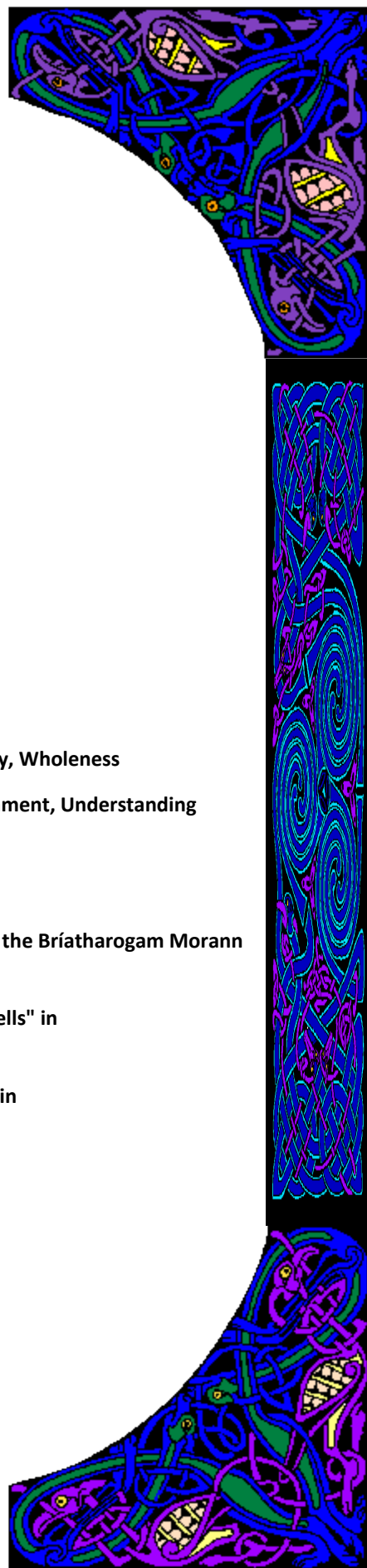
Governed by practicality and the physical world, this Knight is the least hurried but most reliable. He represents consistent effort, financial stability, and methodical progress. His journey is one of duty and responsibility. His challenge is to ensure dedication doesn't devolve into stagnation or a complete resistance to necessary change.

In a reading, the appearance of a Knight asks the querent to consider how they are moving toward their goals. Are they charging forward with appropriate passion (Wands)? Are they being led by their heart and seeking harmony (Cups)? Are they applying sharp intellect and directness (Swords)? Or are they building a solid foundation through steady work (Pentacles)? The Knights are not just people; they are the active verb of the Tarot, urging us to saddle up and ride into the future.



Coll

Tree:	Hazel
Letter:	C, K
Color:	Dark Green
Meaning:	Knowledge, Inspiration
God:	Oghma
Season:	Fall
Magickal Purpose:	Wisdom, Enlightenment, Poetry, Wholeness
Keywords:	Knowledge, Wisdom, Enlightenment, Understanding
Astrology:	Aquarius, Gemini
Stone:	Moonstone
Verses:	caíniu fedaib – "fairest tree" in the Bríatharogam Morann mic Moín carae blóesc – "friend of nutshells" in the Bríatharogam Mac ind Óc milsem fedo – "sweetest tree" in the Bríatharogam Con Culainn.



Western Astrology



Planetary Influences—Mercury

Mercury is the planet of intellect, communication, perception, and reason. Expressed in its positive form, Mercury endows a person with cleverness, articulate speech, a good memory, public speaking ability, and perhaps even a talent for acting and singing. Mercury's influence manifests itself through good debate, shrewd negotiations, efficient communication, and transportation systems, and higher education.

If Mercury is afflicted (at odds with another planet in your horoscope), Mercury's influence results in sarcasm, deception, fraud, demagoguery, and argumentativeness.

Since Mercury is so close to the Sun, it always lies in your Sun sign or in the sign immediately before or after your Sun sign.

Mercury is the closest planet to the Sun, orbiting at a distance of approximately 36,000,000 miles. Its diameter is 3,030 miles and its mass and volume are roughly 1/10th that of Earth. Orbiting the Sun once every 88 days, Mercury rotates on its axis once every 59 days. Possessing only a very thin atmosphere of potassium and sodium, Mercury has a very hot surface on the side facing the Sun (about 430° C) and a very cold surface on the side facing away from the Sun (-180° C).

The American Mariner 10 spacecraft passed by Mercury in 1974 and 1975, revealing a heavily cratered surface (like the Moon). In 1991, earthbound radio telescopes discovered signs of enormous sheets of ice covering Mercury's polar regions.

In Roman mythology, Mercury was the messenger of the Gods and the son of Jupiter and Maia. He was similar to the Greek god Hermes and was the god of merchants and trading. Mercury was worshiped by the Romans as early as 495 BCE when a temple was dedicated to him near the Circus Maximus (the arena of Ancient Rome).

Spiritual Significance

The symbol of this fast-moving planet which is closest to the Sun is composed of three different sigils. They are a half circle, representing the human mind, surmounted on a circle symbolizing spiritual consciousness, which in turn stands on a cross representing the material plane.

This Mercurian symbol is a concise glyph of the mind, body, and spirit. It is the fusion of these which is the ultimate goal of the higher types of magical training.

As Mercury moves quickly around the Sun, it is not surprising that in classical mythology the planetary energy or god form associated with it was identified as the divine messenger. In Roman and Greek myths the gods Mercuri and Hermes were messengers of the gods.

The earliest magicians, the prehistoric shamans, were regarded by the tribal peoples whom consulted them, as special emissaries who had the ability to communicate with the spirit world. This communication was a two-way system for the shaman could bring back messages from the realm of the gods and pass their wisdom on to his human colleagues.

The planetary influence of Mercury teaches the aspiring magician that even though he may take his first tentative steps on the magical path for self-centered reasons, this emphasis will be short-lived. The magician soon learns that he has a wider responsibility. Service to the rest of humanity is a very important aspect of the true magical path.

Mercury is the great communicator passing on ideas, news and information. In the occult perspective, the magician is the person who, like the ancient shaman, acts as a go-between bridging the artificial barrier humanity had created between the spiritual and material worlds. This planetary energy signifies spiritual understanding and, because the Mercurial keynote is communication, the responsibility of the magician is to pass on this understanding to others.

Mercury



Rules:	Communication, intelligence, cleverness, creativity, science, memory, business transactions, thievery, trickiness
Mercury's Days:	Wednesday
Body Parts:	Lungs, nervous system
Food:	Wheat
Represents in Chart:	All young people
Occupation:	Writer, merchant
Element:	Air, Water
Color:	Violet, mixtures of color, orange, slate gray
Zodiac Signs:	Gemini, Virgo
Tone:	Mi, B
Number:	1,4,8
Metal:	Quicksilver, alloys, mercury
Jewel:	Opal, agate, amber, aventurine, mottled jasper, mica, pumice
Cabalistic Sphere:	8 Chod—Glory
Angel:	Michael
Incense:	Storax, mace, narcissus
Herbs:	All bitter herbs
Plants:	Caraway, carrots, cascara sagrada, dill, elecampane, fennel, fenugreek, horehound, lavender, licorice, mandrake, marjoram, myrtle, parsley, pomegranate, valerian, vervain, cinquefoil
Tree:	Hazel, ash, almond
Animal:	Hermaphrodite, jackal, twin serpents
Goddesses:	Athena, Ma'at, Metis, Pombagira
Gods:	Anubis, Coeus, Coyote, Elegba, Hermes, Lugh, Nabu, Mercury, Thoth, Woden

Tarot Spread

LAW OF SPIRIT SPREAD.

~PROBLEM SOLVING~

This five card spread will assist you in problem solving. It gets to the spiritual roots of the problem and helps you determine the best course of action needed to increase ones spirituality and connect oneself to the divine and inner consciousness of self. This spread is a sample spread the results will be different according to the cards that you draw from your deck.



Card Number	Card Representation	Divinatory Meaning
Card 1	My Problem/The Theme	The Six of Wands in this spread indicates that the person is receiving messages from the divine or spirit realm and may need to take heed to them.
Card 2	The cause of my problem in the realm of the soul.	The Four of Swords in this spread indicates that the person is in need of inner reflection and guidance and needs to take a time of soul searching.
Card 3	My Spiritual Tasks	The Hierophant in this spread indicates that the person is on a quest of spiritual enlightenment and is being guided by the spirit realm.
Card 4	My Material Tasks	The King of Cups in this spread indicates that the person has to get in touch with both inner and outer counsel and get a handle on their emotional and spiritual needs.
Card 5	What will happen if I confront my task?	The Two of Swords in this spread indicates that the person will be forced with a choice that will guide him/her to a path of enlightenment.

Faeries of the World
Bean- Fionn
(PR. Ban-Shoan)



Origin:	Ireland
Other Origins:	Germany, England
Other Names:	White Woman, Water Woman, Weiss Frau, Jenny Greentooth, Greentoothed Woman
Element:	Water
Appearance/Temperament:	The Bean-Fionn is a watery, female faerie in a white gown who lives beneath lakes and streams and reaches up to drag children under the water to drown whom are playing too close to the water or others whom are working nearby.
Time Most Active:	Year Round
Lore:	She does don't exits as a whole being, but as an incomplete thought form created from the fears of the collective past. In fact she may have been created by parents who wished to warn their children away from dangerous lakes and rivers. She is memorialized in an English nursery rhyme: <p style="margin-left: 40px;"><i>Mother, may I go out for a swim? Yes, my dearest daughter. Hang your clothes on a rowan limb, And don't go near the water.</i></p> She is prevalent in other European cultures, however there is onl one of her that exists in each of these lands.
Where They Can Be Found:	She is most likely found in dark lakes where numerous drownings have occurred.
How to Contact Them:	There probably isn't a way to contact her because of her existence in a rudimentary astral form. Contacting her may not be advisable anyway.
Magickal and Ritual Aid:	She has no dominant value in magickal ritual or help. So it's better not to try to invoke her.

The Dhammapada of Buddha

Chapter XXIV

Thirst

Verse CCCXXXIV

The thirst of a thoughtless man grows like a creeper, he runs from life to life, like a monkey seeking fruit in the forest.

Verse CCCXXXV

Whoever this fierce poisonous thirst overcomes, in this world, his sufferings increase like the abounding Bîrana grass.

Verse CCCXXXVI

But from him who overcomes this fierce thirst, difficult to be conquered in this world, suffering falls off, like water-drops from a lotus leaf

Verse CCCXXXVII

This salutary word I tell you, 'Do ye, as many as are here assembled, dig up the root of thirst, as he who wants the sweet-scented Usîra root must dig up the Bîrana grass, the Mâra (the tempter) may not crush you again and again, as the stream crushes the reeds.'

Verse CCCXXXVIII

As a tree, even though it has been cut down, is firm so long as its root is safe, and grows again, thus, unless the feeders of thirst are destroyed, this pain (of life) will return again and again.

Verse CCCXXXIX

He whose thirty-six streams are strongly flowing in the channels of pleasure, the waves will carry away that misguided man, viz. his desires which are set on passion.

Verse CCCXL

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its roots by means of knowledge.

Verse CCCXLI

A creature's pleasures are extravagant and luxurious; given up to pleasure and deriving happiness, men undergo (again and again) birth and decay.

Verse CCCXLII

Beset with lust, men run about like a snared hare; held in fetters and bonds, they undergo pain for a long time, again and again.

Verse CCCXLIII

Beset with lust, men run about like a snared hare; let therefore the mendicant drive out thirst, by striving after passion lessness for himself.

Verse CCCXLIV

He who having got rid of the forest (of lust) (i.e. after having reached

Nirvâna) gives himself over to forest-life (i.e. to lust), and who, when free from the forest (i.e. from lust), runs to the forest (i.e. to lust), look at that man! though free, he runs into bondage.

Verse CCCXLV

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; passionately strong is the care for precious stones and rings, for sons and a wife.

Verse CCCXLVI

That fetter wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people leave the world, free from cares, and leaving the pleasures of love behind.

Verse CCCXLVII

Those who are slaves to passions, run down the stream (of desires), as a spider runs down the web which he has made himself; when they have cut this, at last, wise people go onwards, free from cares, leaving all pain behind.

Verse CCCXLVIII

Give up what is before, give up what is behind, give up what is between, when thou goest to the other shore of existence; if thy mind is altogether free, thou wilt not again enter into birth and decay.

Verse CCCXLIX

If a man tossed about by doubts, full of strong passions, and yearning only for what is delightful, his thirst will grow more and more, and he will indeed make his fetters strong.

Verse CCCL

If a man delights in quieting doubts, and, always reflecting, dwells on what is not delightful (the impurity of the body, &c.), he certainly will remove, nay, he will cut the fetter of Mâra.

Verse CCCLI

He who has reached the consummation, who does not tremble, who is without thirst and without sin, he has broken all the thorns of life: this will be his last body.

Verse CCCLII

He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of the letters (those which are before and which are after), he has received his last body, he is called the great sage, the great man.

Verse CCCLIII

'I have conquered all, I know all, in all conditions of life I am free from taint; I have left all, and through destruction of thirst I am free; having learnt myself, whom should I indicate (as my teacher)?'

Lunar Holidays and Celebrations of the World

- Ancestor Moon (Chinese):** The New Moon of the tenth month of the Chinese lunar calendar year, usually falling in November or December, is a time to honor the dead. The eldest living male in the family leads the procession to the burial ground, where the family picnics with the spirits of departed loved ones.
- Anthesterion (Greek):** This three day festival of wine takes place on the full moon closest to the Spring Equinox. It was once a festival of fertility and, like Bealtaine in modern Witchcraft, celebrated the sacred marriage of the Goddess and the God.
- The Feast of Artemis (Greek):** On the full moon before Midsummer, Artemis, the goddess of fertility and of the hunt, was honored in an all-night gala that involved many fertility rites.
- The Feast of Baba Yaga (Russian):** Baba Yaga was a crone goddess who has become, in modern times, a wicked old witch whose image is used to frighten errant children. At one time she was honored for her wisdom and healing skills at the full moon of November.
- Birth Moon (Japanese):** In Japan, the first new moon after Midwinter begins the New Year. It is also considered to be the official birthday for everyone over the age of sixteen. Divination, feasting, and rituals for luck and health are popular events.
- Blue Moon (Solar Calendar):** In cultures using a twelve-month solar calendar the thirteenth moon of the year must necessarily fall within a month which already has a full moon. This is known as the Blue Moon, and infrequent occurrence that used to be thought of as a time of blessing and prosperity. The popular catch phrase "once in a Blue Moon" derives from this yearly event.
- Chinese New Year (Chinese):** The Chinese calendar is arguably the oldest continuously used lunar calendar in existence. Their festive New Year's celebration begins on the first new moon after the sun enters the sign of Aquarius. The clearing of debt before this holiday is an important part of its observance.
- Cituaa (Native S. American):** A spring fertility festival celebrated at the full moon nearest the Autumn Equinox.
- The Night of Ciuateotl (Aztec):** The full harvest moon of the Aztecs was a time to appease the Goddess of strife, misfortune, and labor whose name means "the great bath of sweat".
- Dark Moon (Aztec):** The Aztec priests believed that it was necessary to offer inducements to the dark moon in order to cause her rewaxing each month. Offerings usually took the form of human sacrifices performed at the famous Temple of the Moon. The ancient temple still stands.
- Disirblot (Norse):** The full moon following the Autumn Equinox once began the Nordic New Year, and attribute later given over to the solar date we call Midwinter. On this night, great family feasts were held which featured foods sacred to the Autumn deities.
- The Feast of Divali (Hindu):** This celebration of lunar light takes place on the night when the moon turns from dark to new, at the beginning of the tenth month. Bonfires, candle lightings, and the sharing of sweets are part of the celebration, which may have had roots in the harvest rites of the past.
- Easter (Christian):** Based upon Middle Eastern and European Pagan rites, this holiday, celebrating the resurrection of Jesus from the dead, falls on the first Sunday after the first full moon after the Spring Equinox and retains much of the Pagan symbolism upon which it was built.
- Edfu (Egyptian):** The full moon after Midsummer is the date of the feast of Hathor-Tiamet, one of the most widely known and worshipped goddesses of the Egyptian pantheon. She arrives at the communal feast site by boat and is celebrated in a joyous ceremony venerating her fertility, beauty, and power over romantic love.
- Full Moon (Australian Aboriginal):** The Aborigines have many very old Pagan observances, most of whose meanings are still not clear to outsiders. Their season circles around the moons of their year. Like other native peoples, they named their moons and held feasts and dances in their honor.
- Full Moon (Celtic):** The Celts honored the full moon as an integral part of their Wheel of the Year. A popular tree calendar was created in the early part of the first millennium, attributing a sacred tree to each lunar month.

- Full Moon (C. African):** Most African tribes named the full moons and honored them as a representation of either Goddesses or Gods. Each one calls for a special type of ritual celebrated by the entire community.
- Full Moon (Native American):** Many Native North American tribes assigned names and attributes to the full moons and honored them—female or male—accordingly, with rituals and magick appropriate to the season.
- Full Moon (Polynesian):** The people of the south sea islands honor their full moon as a mother figure who can grant fertility to barren couples and bring fish back to their shores.
- Hanna Matsuri (Korean):** This four-day festival begins at the start of the second quarter of the fourth month of the Korean year. It celebrates spring flowers and fertility and is also one of the times to honor the dead.
- The Feast of the Harvest (Russian):** At the start of the second quarter in the month of September, Russians once honored the Goddess and God of the harvest season. Modern folklore claims this as the birthday of the harvest deities, celebrated today with corn dollies in a manner similar to the celebration of Imbolg and Lughnasadh in the Celtic year.
- Harvest Moon (Celtic, USA, CAN):** The harvest moon was the last full moon before Samhain (Halloween). It was considered a blessing to have her light to see by, in order to work later into the evening to gather in the last of the harvest. This night evolved into a community celebration involving the folksy customs of corn husking, quilting, and thanksgiving-style feasting.
- Harvest Moon (Native American):** The first full moon after the Autumn Equinox was the day on which the last of the harvest had to be gathered. Later, feasting and dancing honored the Grandmother Moon.
- Herb Festival (Chinese):** Some of the oldest-known herbal medicine and magick comes from China, where a day was once set aside to pay homage to these herbs. The principal herb honored was Mugwort, valued in both Asia and Europe for its healing powers as well as for its usefulness in many magickal spells. The festival takes place on the new moon of the fifth month of the Chinese year.
- The Homage to Ch'ang-O (China):** This moon Goddess has her festival on the full moon nearest the Autumn Equinox. The number thirteen, which represents the number of full moons in a solar year, figures heavily in the symbolism of the holiday, which is celebrated with feasting, dancing, divination, and the recitation of her myths.
- The Homage to Chung K'ui (China):** On the full moon of the fifth month of the year, honor is paid to this god of protection, whose image is still used to banish and ward off evil.
- The Homage to Wealth Gods (China):** The Chinese still make a pilgrimage to the shrine of their gods of prosperity on the last full moon before their New Year.
- Hunter's Moon (Slavic):** The last full moon before the Summer Solstice is the night of the Hunter's Moon in Slavic Pagan traditions. In the not-too-distant past this was the night to honor the Goddess of the hunt; hunting parties set out in search of fresh spring game for a communal feast.
- Kalends of Januarius (Roman):** The first new moon after Midwinter was the start of the Roman year, a significance which was eventually transferred to the Winter Solstice. The Romans turned it into a political holiday which involved electioneering and government convocations.
- The Festival of Kwan Yin (China):** This important goddess has been honored both in Pagan times and in the Buddhist religion which today dominates China. She has been adopted by modern feminist Pagans as a Goddess of protection, healing, and feminine power. The celebration takes place at the beginning of the fourth quarter of the eleventh month of the Chinese year.

- The Lantern Festival (China):** This holiday takes place on the last full moon before the New Year. The festival involves the hanging of colorful lanterns in every conceivable space. In the distant past this was an act of sympathetic magick intended to lure the waning sun back to the earth, much as Imbolg is celebrated in Modern Wicca.
- Feast of Luna (Roman):** A festival to honor the primal waxing/full moon Goddess of ancient Rome. Her temple on Aventine Hill was the site of worship, feasting and wild dancing orgies. The untamed character of those abandoned revelries was the source of our word "lunatic".
- Makara (Hindu):** Makara, the Indian new year, begins on the fifth day after the first new moon after the sun enters the sign of Capricorn. Goddesses of spring, fertility, and prosperity are honored at this time.
- Mama Paca (Native S. Amer.):** The Indians of the Andes Mountains celebrate this earth Goddess on the full moon after the Autumn Equinox. This is the start of their planting season a time when the newly tilled earth has to be blessed and consecrated in her honor. As an act of faith in her benevolence, the majority of foodstuffs remaining from the previous year are eaten in a communal feast.
- Mother Moon Pilgrimage (Maori):** The Native people of New Zealand honor the full moon after the Autumn Equinox as the patroness of the coming harvest. She is the power who can awaken and unite the sleeping Goddess and God of the earth and ensure the fertility of the island. The Maoris seek out the highest mountain available and make offerings to her.
- Festival of New Wine (Greek):** The first new moon after Midwinter was a minor festival to Dionysus, the God of wine, who was more fully celebrated in autumn.
- New Moon (Lithuania):** For centuries the Lithuanians have retreated to their Pagan roots on the New Moon, recalling their folktales of her and honoring her and her God consort with prayer.
- New Year for Cattle (Canaanite):** On the new moon of the twelfth month of the old Babylonian calendar (around August), cattle were honored. Cattle have been sacred to Pagan Goddesses in many, many cultures.
- New Year for Kings (Canaanite):** A lunar festival to honor male rulers that has come into modern Judaism. It is likely that this festival once honored Middle Eastern moon God/desses.
- New Year for Trees (Canaanite):** The New Year for Trees was celebrated on the full moon of the fifth month of the Old Babylonian lunar calendar (around February). Both the calendar and the festival have been adopted into modern Judaism. The holiday is celebrated in Israel by planting of new trees, usually in memory of a person or to commemorate a happy event of the previous year.
- Feast of Osiris and Isis (Egypt):** The full moon of the twelfth month of the year honored the Underworld and harvest God Osiris and his Goddess consort Isis.
- Powamu (Native N. American):** The Hopi Indians of the American southwest dedicated the full moon of the second month of their year to ceremonies encouraging crop growth and honoring their grain deities.
- Purim (Jewish):** The full moon of the sixth month of the Jewish year commemorates the fall of Haman, the wicked Grand Vizier who advised his Persian King to destroy all the Jews in the realm. The Jews were saved through the heroic efforts of the Jewish Queen, Esther. The holiday is celebrated with costumes and candy, much like Halloween.
- Ramadan (Islamic):** Unlike many lunar calendars, the Islamic one makes no adjustment for the solar year. Months can fall in any season, each festival coming at a slightly earlier time each year. Ramadan is one of the oldest of the holy observances in Islam and probably has its roots in long-forgotten, moon-centered worship. Today Ramadan takes place during the entire ninth month of the year — the same month in which Islam's chief prophet Mohammed, received his revelations from Allah (God) — and is solemnized by prayer and daytime abstinence from food, drink, smoking and sex.

- Rosh Hashana (Jewish):** The Jewish New Year comes each fall at the beginning of the month of Tishri, in accordance with Judaism's lunar calendar. Rites of atonement and blessings for the year ahead are part of the solemn occasion which begins a ten-day period known as Yamim Nora'im (the Days of Awe). At the end of this period, Jews believe that their God has decided who will live and prosper, and who will die, in the year to come.
- Rosh Hodesh (Jewish):** Rosh Hodesh is the name of the first day of each Hebrew month. Their lunar calendar is Babylonian in origin, making it very old and very Pagan. Although Rosh Hodesh was once held in reverence as a holy day for women, today it is celebrated in the male-dominated synagogues with special prayers and holy readings.
- Festival of Sarasvati (Hindu):** The glory of this goddess of communication was celebrated at the first appearance of the waxing crescent moon before the Spring Equinox.
- The Seventh Moon (Teutonic):** The seventh full moon of the year falls close to the time of Midsummer. Once it was probably a major Pagan festival time, but from the late dark ages on it was considered a night for rampant evil, witches, and baneful faeries. Persons living in the Black Forest regions still believe that venturing forth on this night is unwise.
- Starvation Moon (Native N.A.):** The Indians of many North American tribes called either the first or second month after Midwinter by this ominous name. During this time game was scarce and food stores of grains from the previous years' harvest grew thin. Rituals were held to lead the tribe's hunters to fresh game.
- Sukkot (Jewish):** At the start of the waxing quarter of the second month of the Hebrew year, and eight-day harvest festival, similar to Lughnasadh in the Celtic year, takes place. Today it is celebrated both in the synagogue and outdoors in temporary huts. Sukkot honors the fruits of the harvest.
- The Feast of the Virgin (Italy):** This Christianized Pagan festival honors the Virgin Mary, who was believed to have appeared in the village of Carmine many centuries ago. The celebration takes place at the first full moon in the month of July.
- The Festival of Youth (SE Asia):** This Autumn celebration honors the living spirit of children. On this night they are given sole possession of the powers of light. In honor of this responsibility parades are held, in which children carry lanterns they have made themselves. The festival occurs at the full moon of the eleventh month of their year.





It is our mission to create a safe space for survivors who have endured trafficking or abuse through cults or dangerous religious sects no matter the background. Here at P.A.T, we strive to bridge the gap for survivors and offer services that meets these individuals' needs, so they can integrate back into society. Here at P.A.T, it is our intention to raise awareness to this cause while facilitating the needs of the individual. It is our mission to be the liaison between survivors to get them the help that is needed while being a safe place to help them through every step of the process. Here at P.A.T, we strive to educate and protect individuals at all cost.

Types of Divination

S – Z

Scapulomancy: Divination by interpreting the patterns, cracks and fissures of the burned shoulder bone of an animal.

Scatomancy: Divination by interpreting excrement.

Sciamancy (sciomancy): Divination by communication with spirits. Distinct from necromancy in that the spirits are voluntary participants in the divination.

Selenomancy: Divination by interpreting the appearance and phase of the moon.

Sideromancy: Divination interpreting straw placed on a hot iron surface.

Skatharomancy: Divination by interpreting the tracks of a beetle crawling over a grave, especially that of a murder victim.

Sortilege: Divination by casting or drawing lots. (bones,dice, pebbles, books...)

Spatalamancy: Divination by interpreting skin, bone, or excrement.

Spatulamancy: see scapulomancy.

Spodanomancy (spodomancy): Divination by interpreting ashes, soot or cinders, usually from sacrificial fires or offerings.

Stareomancy: Divination by interpreting the Elements.

Sternomancy: Divination by interpreting the area between breast and belly.

Stoichemancy: Divination by interpreting randomly chosen passages in books by Virgil and Homer.

Stolisomancy: Divination by interpreting people's clothing and style.

Sycomancy: Divination by interpreting the response of a written question to moisture. (paper and steam.)

Tarot: Divination by interpreting a set of 78 cards which carry pictures and symbols use to connect the diviner with the collective unconscious.

Tarologist: A person who divines using Tarot cards.

Tasseography (tasseomancy): Divination by interpreting tea leaves and coffee grounds.

Theomancy: Divination through direct contact with a Diety.

Theriomancy: Divination by interpreting the movement of groups of animals (birds, cattle, deer).

Tiromancy: Divination by interpreting the coagulation, especially holes, in cheese.

Typomancy (tyromancy): see tiromancy.

Urimancy (uromancy): Divination by interpreting urine.

Urim V'Tumim: Divination by interpreting the sacred stones attached to the breast plate of a High Priest.

Xenomancy: Divination by interpreting meetings with strangers.

Xylomancy: Divination by interpreting kindling or other wood pieces that can be found ready for burning. Including where they are found, their shape and type or how they burn.

Zoomancy: Divination by interpreting the appearance and behavior of animals.

Zygomancy: Divination by using weights, the original form of bibliomancy, in a form of zygomancy.

Gods and Goddesses

South Pacific

Polynesian

Malamanganga'e (Light Eastward)

Polynesian

Creator Being—One of two personifications of light, who with Malamangangaifo, engendered Lupe, the dove, whose consort is rock. From these primordial principles came several generations of supernatural beings whose descendants engendered mankind.

Malamangangaifo (Light Westward)

Polynesian

Creator Being—*see Malamanganga'e.*

Make Make

Polynesian [Easter Island]

Sea God—The tutelary deity of the Easter Islanders, he created mankind and animals. His sacred animal is the sea swallow and the huge anthropomorphic stone figures which characterize the island's archaeology form part of his cult.

Mahuikez

Polynesian

Fire Goddess—Identified with earthquakes and possibly paralleling Touia Fatuna (iron stone goddess) in Tongan belief.

Lono

Polynesian [Hawaii]

Primordial Being—An aspect of a tripartite god which also includes Kane, the light, and Ku, stability. They first existed in chaos and night which they broke into pieces, allowing light to come in. Also Ono (Marquesas Islands).

Laka

Polynesian [Hawaii]

Goddess of Dancing—A minor deity who is nonetheless greatly revered by islanders in a hedonistic cult of song, dance and sexual liberality.

Ku

Polynesian [Hawaii]

Primordial Being—And aspect of a tripartite deity which also includes Kane, the light, and Lono, sound. They existed in darkness and chaos, which they broke into pieces to allow the light to come in.

Keawe

Polynesian [Hawaii]

Creator God—An androgynous though apparently male principle or monad, he lived once in the dark empty abyss of Po. There, Keawe transformed primordial chaos into an orderly cosmos. He fashioned the sky from the lid of his calabash (a water carrying gourd) and the sun from an orange disc formerly kept inside the calabash. Keawe's first son was Kane, the god of light, and his daughter was Na Wahine, both created through his own powers of conception. He subsequently entered into an incestuous relationship with Na Wahine to father the chief pantheon of Hawaiian gods and goddesses, including most notably Ku, Lono, and Kanaloa, who became known, collectively as the tripartite god.

Kane

Polynesian [Hawaii]

God of Light—A sky god comparable with the more widely known Polynesian deity Atea. Considered to be part of a primordial trinity with Ku (stability) and Lono (sound).

Kahukura

Polynesian and Maori

God of Agriculture and creator of the rainbow—The son of Rongomai, Kahukura is invoked for the well-being of crops and in some regions the name appears to be synonymous with that of Rongomatane, the god of agriculture. Kahukura is particularly associated with a staple vegetable of the Maori, the Kumara, a root tuber that was introduced to New Zealand by man and is said to possess many magical properties. Kahukura is not to be confused with a legendary character of the same name, a mortal hero who, in antiquity, learned the art of making fish nets.



Monthly Correspondences

DECEMBER

Other Names:	Yule Monath, Winter Monath
Moon:	Long Nights Moon, Moon Before Yule, Big Winter Moon, Cold Moon
Element:	Fire, Earth
Gender:	Masculine
Herbs:	Holly, Mistletoe, Cedar, Pine, English Ivy, Cinnamon, Fir
Colors:	Red, Green, Gold, Silver, White, Black
Flowers:	Poinsettia, Christmas Cactus, Holly
Scents:	Pine, Cedar, Cinnamon, Violet, Patchouli, Rose Geranium, Frankincense, Myrrh, Lilac
Stones:	Ruby, Garnet, Obsidian, Jet, Serpentine, Jacinth, Peridot
Trees:	Pine, Cedar, Fir, Yew, Willow, Holly
Animals:	Mouse, Deer, Horse, Bear
Birds:	Rook, Robin, Snowy Owl
Spirits:	Snow Faeries, Storm Faeries, Winter Tree Faeries
Gods:	Hathor, Hecate, Neith, Athena, Minerva, Ixchel, Norns, Fates
Goddesses:	Osiris
Power Areas:	To Endure, Die and Be Reborn, Earth Tides Turning, Darkness, Personal Alchemy
Astrology:	Sagittarius, Capricorn
Birthstone:	Aquamarine
Symbols:	Evergreen Trees, Candles, Yule Log
Themes:	Rebirth, Renewal, Light, Generosity
Runes:	Isa, Jera
Planet:	Jupiter, Saturn
Tarot:	The Hermit, The Emperor
Numerology:	11, 12, 2, 3
Governing Angel:	Hanael (or Anael)



Mycology

Appleseed Coincap

Collybia tuberosa



Do Not Consume any Wild Mushroom without first consulting with a professional mycologist. Some mushrooms though pretty are poisonous and all should be considered poisonous.

Common Name:	Appleseed Coincap
Botanical Name:	<i>Collybia tuberosa</i>
Order:	Agaricales
Family:	Physalagriaceae
Description:	Very small, bright golden yellow, dry cap and stalk. Gills white to yellow. Grows on wood.
Cap:	≤ 2/5" (≤ 1cm) wide: Convex, with an incurved margin at first, expanding to flat, sometimes with a narrow pointed central knob. Surface smooth but unpolished; white to dingy yellow to pinkish-white.
Gills:	Gills adnate (broadly attached to the apex of stalk); close, white
Stalk:	2/5—1 1/5" (1-3 cm) long, 1/5-2/5" wide. Slender, cylindrical, often curved; dull white. Attached to hard, brown, shiny sclerotium burying in host tissue—usually several sclerotia connected by fragile strands.
Spores:	4.5-5.5 x 2-3μ Smooth, elliptic; spore print white.
Edibility:	Undetermined; not recommended for consumption.
Season:	Summer and Fall
Habitat:	Solitary or in small clusters; on mushroom remains.
Range:	Widespread
Look Alikes:	Magnolia coinicap (<i>Strobilurus conigenoides</i>) is smaller and grows on "cones" of magnolias. It may be found in eastern and southern US where magnolia is a native tree. Two other species of <i>Collybia</i> which grow on decaying mushrooms have a distribution similar to <i>C. tuberosa</i> , <i>C. cookei</i> has nearly round, lighter brown to yellowish sclerotia. <i>C. cirrhata</i> looks like both but does not produce sclerotia.
Comments:	Due to the minute size of this mushroom eating it seems predominantly worthless. So edibility is undetermined.
Bibliography:	Peterson's Field Guide to Mushrooms by McKnight & McKnight copyright©1986 McKnight & McKnight pg 151.

DECEMBER 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5 Super Full Cold Moon	6
7	8	9	10	11	12	13
14	15	16	17 Saturnalia	18 Saturnalia	19 Saturnalia	20 Saturnalia/ New Moon
21 Saturnalia Yule	22 Saturnalia	23 Saturnalia	24 Celtic Tree Month of Birch Holly Eve	25 Christmas Day Oak Day	26	27
28	29	30	31 Hogamay—New Years' Eve			

December 5—Super Full Cold Moon in Gemini

December 17-23—Saturnalia

December 20—New Moon in Sagittarius

December 21—Yule (Winter Solstice)

December 24—Celtic Tree Month of Birch / Holly Eve

December 25—Christmas Day/Oak Day

December 31—Hogmanay—New Year's Eve

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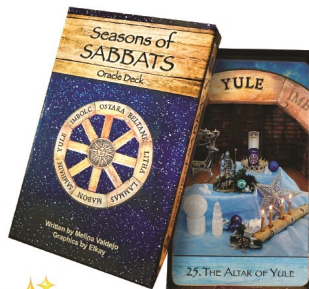
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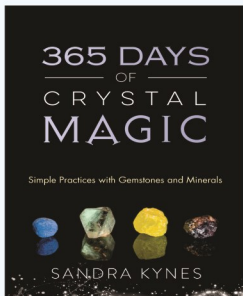
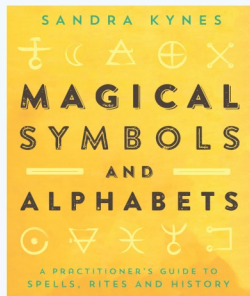
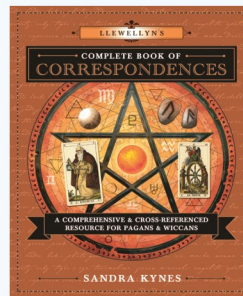
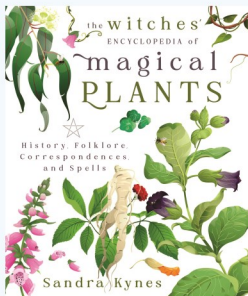
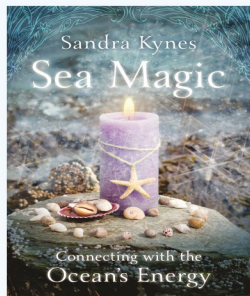


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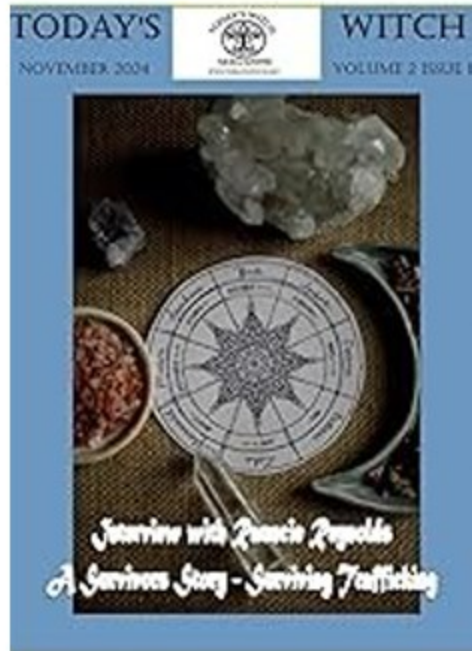
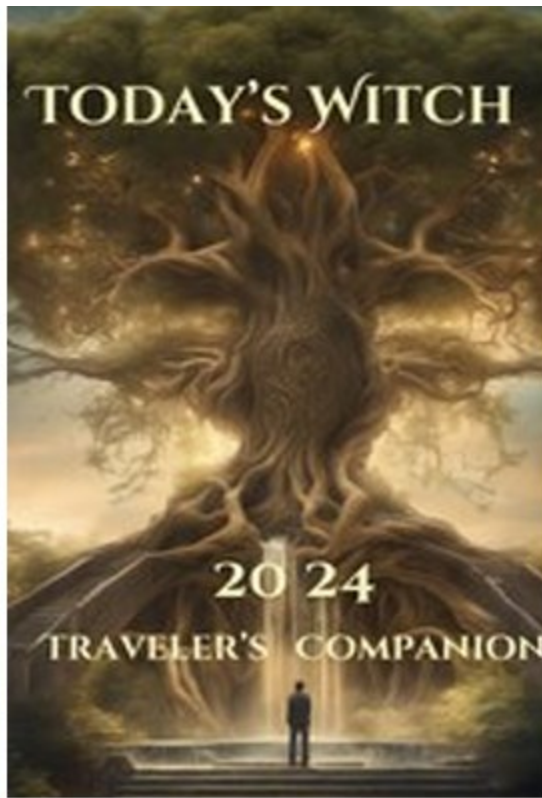


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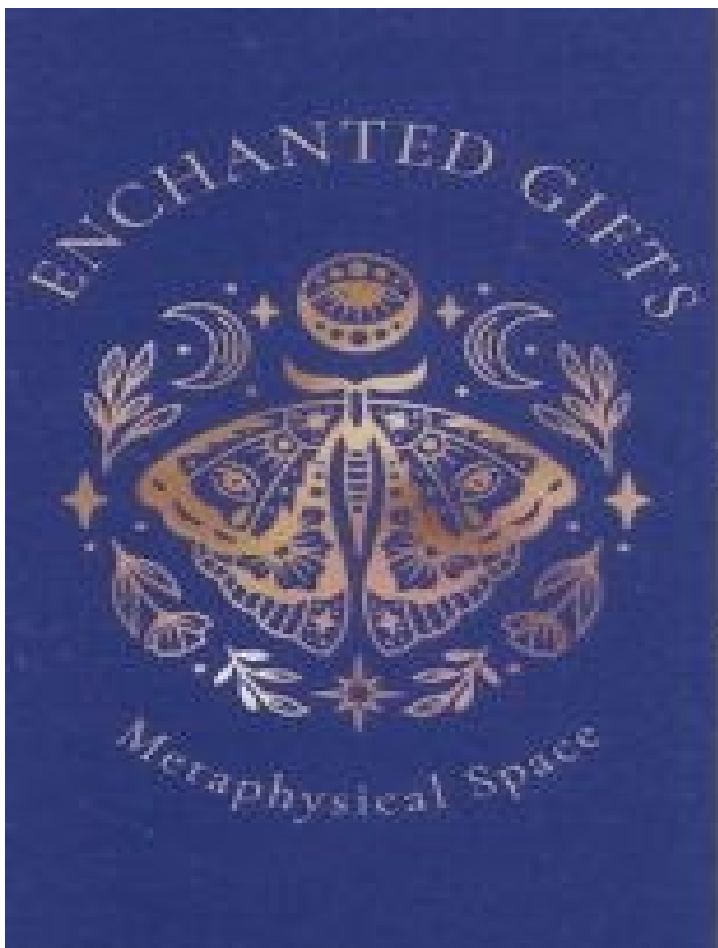
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