

TODAY'S

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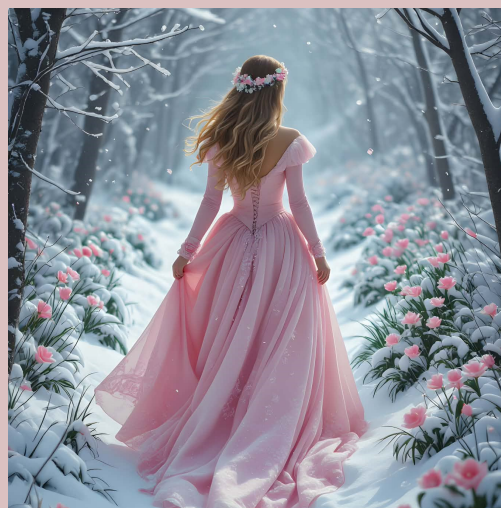
TODAY'S WITCH

FEBRUARY 2026

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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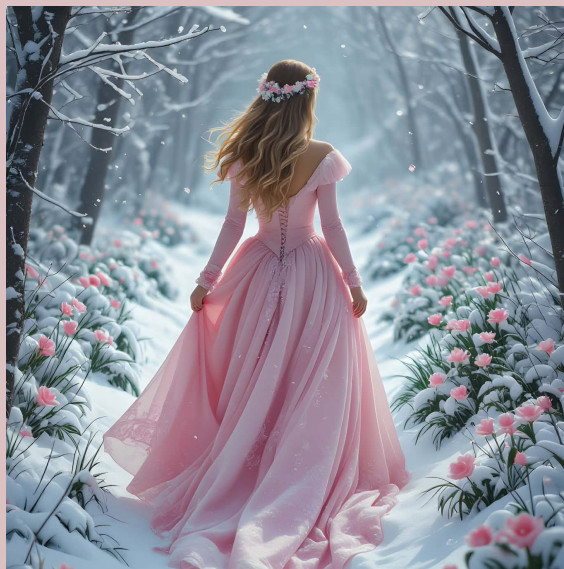
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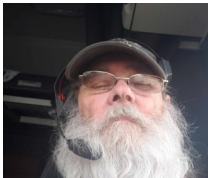
Meet the Staff

Edward Sott (CEO)



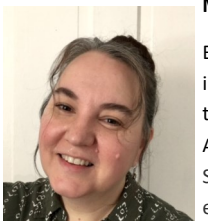
Edward Sott is a Theologian and Historian and run a Non-profit organization. And he's a military Veteran. He was since childhood inspired to write novels and plays. He currently resides in Pennsylvania and has traveled throughout the world. He is the founder and CEO of Covered Bridge Press LLC, and of "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.

Sebastian (Magazine Advisor/Familiar)



Sebastian is a 5763 yr old denizen of the Other-world He has come to Today's Witch to be a guide and to answer questions that have been neglected through the last many years. He enjoys helping the staff and appreciates the treats and scratches. If you have any questions you need answers to you can reach him through the editor@todayswitch.net Email. Please place in the subject line To Sebastian and he will respond in concurrent issues. You will find him appearing throughout the magazine.



Welcome to Familiars 101: A Practical Guide for New Practitioners

An editorial by Emily Thornton

As you may have noticed, we have a familiar in our magazine's pages. His name is Sebastian. Many new practitioners may have heard about familiars but do not know their purpose. In magical folklore, the familiar is often portrayed as mysterious, powerful, and slightly dangerous—a black cat with knowing eyes, a raven perched on a witch's shoulder, a spirit whispering secrets in the dark.

For new practitioners, this imagery can be both inspiring and confusing. So let's simplify it. A familiar is not a required accessory to spiritual practice. It is not a shortcut to power. And it is not something you "acquire" for aesthetic reasons. At its core, a familiar is a mutually meaningful spiritual or energetic partnership.

What Is a Familiar?

Historically, in European folklore, familiars were believed to assist practitioners with protection, divination, healing, or spellwork. In some traditions, they were described as spirits taking animal form. In others, they were simply animals believed to share a magical bond with their human companion.

In modern practice, the term is often used in three ways:

1. **A physical animal companion** with whom a practitioner shares a deep spiritual bond.
2. **A spirit ally** that assists in ritual or intuitive work.
3. **A symbolic animal guide** representing certain traits or lessons.

Not every beloved pet is a familiar. And not every practitioner has one.

What a Familiar Is Not

For beginners especially, it's important to clear up misconceptions.

A familiar is not:

- A fashion statement.
- A prop for social media.
- A creature you "assign" magical duties to.
- A substitute for developing your own skills.

If your practice depends entirely on an external being, it's unstable. Your foundation must always be your own discipline, grounding, and ethical responsibility.

How Familiars Develop

You do not force a familiar bond.

If it involves a living animal, the relationship must be based on:

- Proper care (food, shelter, veterinary support).
- Respect for temperament and boundaries.
- Genuine affection that goes both ways.

The bond grows naturally over time. It often feels steady rather than dramatic. The animal may seek you out consistently, respond unusually strongly to your presence, or seem deeply attuned during spiritual work. If the familiar is understood as a spirit ally, discernment becomes crucial. New practitioners should:

- Maintain strong grounding practices.
- Keep written records of experiences.
- Avoid assuming every unusual sensation is a spirit contact.
- Prioritize mental and emotional health.

Spiritual partnership should feel stabilizing, not destabilizing.

Signs of a Healthy Familiar Relationship

Whether physical or spiritual, a healthy familiar connection includes:

- Mutual benefit.
- Respect.
- Consistency.
- Emotional steadiness.
- No coercion.

You are not commanding a subordinate. You are participating in a partnership. If the relationship causes obsession, fear, isolation, or grandiose thinking, pause and reassess. Healthy magic strengthens your life—it does not detach you from it.

Do You Need a Familiar?

No. Many experienced practitioners never identify a familiar. Others work with different types of spiritual support—ancestors, deities, land spirits, or purely personal energy. A familiar is one possible path, not a requirement. New practitioners are better served focusing first on:

- Study of their chosen tradition.
- Meditation and grounding
- Ethical development.
- Emotional regulation.
- Consistent practice.

If a familiar bond is meant to form, it will do so naturally over time. The idea of a familiar is powerful because it speaks to something deeply human: the desire not to practice alone. But true magical development begins with self-knowledge and responsibility. If you build those first, any partnership—animal or spiritual—will rest on stable ground.

And if no familiar ever appears? Your practice can still be complete.

A Dictionary of Angels

Hael—Hahaiah

HAAEL **האאל** One of the 72 angels of the zodiac.

HAAIAH **האאיה** An angel of the order of dominations. Haaiah rules over diplomacy and ambassadors, and is one of the 72 angels bearing the name of God Shemhamphorae.

HAAMIAH **העמיה** An angel of the order of powers. Haamiah dominates religious cults and "protects all those who seek the truth." His corresponding angel (in the cabala) is Serucuth.

HAAREZ **הארץ** An angel of the seal.

HAATAN **האטן** A genius who conceals treasures.

HABBIEL **חביאל** A Monday angel of the 1st Heaven, invoked in love charms.

HABRIEL **האבריהל** An angel of the order of powers summoned in conjuring rites.

HABUDIEL **חבודיאל** In occultism, an angel of the Lord's day, resident of the 4th Heaven. He is invoked from the south.

HABU(H)IAH **חבואהיה** An angel who exercises dominion over agriculture and fecundity. Habuhiah is one of the 72 angels bearing the name of God Shemhamphorae.

HACHASHEL **הכשל** One of the 72 angels of the zodiac.

HADAKIEL (Chadakiel) **חדקיאל** With Grasgarben, another genius, Hadakiel governs the sign of Libra (the Balance) in the zodiac.

HADAR **הדר** "The superior Benignity" conceived of by cabalists as a sefira.

HADARIRON **הדררון** An archon named in lesser hecaloth lore.

HADARMIEL **הדרמיאל** A holy angel named in The Greater Key of Solomon.

HADASDAGEDOY **הדסדגוי** In hecaloth lore, an angelic guard of the 6th heavenly hall.

HADIRIRION **האדיריון** "The beloved angel of God" who may be invoked in ritual magic rites.

HADRANIEL **הדרניאל** (or HADARNIEL among other variant spellings), whose name means "majesty [or greatness] of God", is an angel in Jewish Angelology assigned as gatekeeper at the second gate in heaven. He is supposed to be more than sixty myriads of parasangs (approximately 2.1 million miles) tall and a daunting figure to face.

When Moses arrived in heaven to get the Torah from God, it was said that he was speechless with awe at the sight of Hadraniel.

Hadraniel didn't think Moses should have the Torah, and made him weep in fear, which caused God to appear and reprimand Hadraniel for causing problems. Hadraniel quickly decided to behave and acted as a guide for Moses. This was a great help, for (according to Zoharic legend) "when Hadraniel proclaims the will of the Lord, his voice penetrates through 200,000 firmaments." Also, according to the Revelation of Moses, "with every word from his (Hadraniel's) mouth go forth 12,000 flashes of lightning."

In Gnosticism Hadraniel is only one of seven subordinates to Jehuel, prince of fire (King, p. 15). In the Zohar (55b), Hadraniel speaks to Adam about Adam's possession of the Book of the Angel Raziel, which was said to contain secret information that not even the angels knew.

HADURIEL **הדוריהל** In hecaloth lore, An angelic guard stationed at the 6th heavenly hall.

HAFKIEL **חפקיל** An angel invoked in the exorcism of demons.

HAGAI **חגי** In hecaloth lore, an angelic guard of stationed at the 5th heavenly hall.

HAGEDOLA **הגדולה** An angel of the Seal, invoked in ceremonial rites.

HAGGO **האגו** An angel of the Seal who could be summoned in conjuring rites, like Hagedola.

HAGIEL **חגיאל** The intelligence of Venus when that planet enters the signs of Taurus and Libra. Hagiell's cabalistic number is 49. His corresponding angel, the spirit ruler of Venus, is Gadamel.

HAGIOS **האגיוס** The name of a great angel, or one of the secret names of God used in invocation rites.

HAGITH **חגית** The ruler of the planet Venus and one of the 7 Olympian spirits. Hagith is governor of 21 or 35 of the 196 Olympian provinces. His day is Friday. He commands 4,000 legions of spirits; He has the power of transmuting metals.

HAGLON **הגלון** Angel of the 3rd hour of the night, serving under Sarquamich.

HAHAEL (Hahahel) **חאהל** An angel of the order of virtues. Hahael protects Christian missionaries and all disciples of Christ; he is also one of the 72 angels that bears the name of God Shemhamphorae. His corresponding angel (in occult lore) is Chantare.

HAHAIAH **חחאיה** An angel of the order of cherubim. He influences thoughts and reveals hidden mysteries to mortals. His corresponding angel is Atarph.

Hahayel—Hanhl

HAHAYEL (Chayyiel) **האחייל** In 3 Enoch, Hahayel is the prince of ministering angels when these angels sit in at the divine judgement councils.

HAHAZIAH **החזיה** One of the 72 angels bearing the name of God Shemhamphorae.

HAHINIAH **החניניה** In the cabala, one of the throne angels.

HAHLII **חאלי** In occult ore, an angel invoked in the conjuration of Ink and Colors.

HAHOWEL **חאייל** A ministering angel.

HAHUIAH **ההויה** One of the 72 angels bearing the name of God Shemhamphorae.

HAIAIEL (Hahahel) **חייאל** One of the 72 angels bearing the name of God Shemhamphorae.

HAILAEL (Hayael) **היילאל** Chief angel of the order of hayyoth ("holy beasts").

HAIM **חיים** An angel who exercises dominion over the zodiacal sign of Virgo.

HAKAEL **חכאל** One of the 7 leaders of the apostate angels. "the seventh Satan."

HAKAMIAH **חכמיה** One of the cherubim (invoked against traitors) and guardian angel of France. His corresponding angel is Verasua.

HAKEM **חאכם** In hecaloth lore, and angelic guard stationed at the 4th heavenly hall.

HAKHA **חכה** An angel of the seal.

HAKHAM **חכם** One of the many names of the angel Metatron.

HALACHO **הלכה** A genius of sympathies; also one of the genii of the 11th hour.

HALAHEL **חלאהל** A spirit, partly good and partly evil, under the rule of Bael.

HALELVIEL **הללויאל** In hecaloth lore, an angelic guard stationed at the 7th heavenly hall.

HALLIZA **הליזה** The name of an angel appearing on the external circle of the pentagram of Solomon.

HALQOM **חלקים** One of the numerous angelic guards of the gates of the North Wind.

HALUDIEL **חלודיאל** An angel of the 4th Heaven invoked on Lord's Day, with the invocant facing south. Haludiel is also an intelligence of the sun.

HALWAYA **חלוויה** A secret name of the angel Metatron.

HAMABIEL **חמביאל** An angel that exercises dominion over the zodiacal sign of Taurus. In ceremonial magic, however, the angel over Taurus is Tual. Asmodel is also credited with dominion over this zodiacal sign.

HAMAL (Hmna) **חמאל** An angel with dominion over water. Also one of the 7 angels worshipped by Balaam. Hamal is invoked in Arabic incantation rites.

HAMALIEL **חמליאל** Angel of the month of August, one of the rulers of the order of virtues, and governor of the zodiacal sign of Virgo.

HAMARYTZOD **חמריצוד** An angel of the 11th hour, serving under Dardariel.

HAMATIEL **חמטיאל** In occultism a zodiacal angel governing Virgo.

HAMAYA **חמאיה** A ministering angel.

HAMAYZOD **חמייזוד** Angel of the 4th hour of the night serving under Jefischa.

HAMERIEL **חמריאל** Angel of the 5th hour of the night serving under Abasdarhon.

HAM MEYUCHAD **חאם מיוחד** An angel of the order of cherubim. Ham Meyuchad is sometimes equated with the great angel Akatriel.

HAMNEIJA **חמנייה** An angel of the seal.

HAMON **חמון** Hamon is another name for the angel Gabriel. He is one of the numerous angelic guards of the gates of the South Wind. Hamon is a "great prince, fearful and honored, pleasant and terrible, who maketh all the children of heaven to tremble when the time draweth nigh for the singing of the Thrice Holy."

HAMSHALIM (Hashmallim) **חמשלים** One of the 10 angelic hierarchic orders under the ministry of Samaeal.

HAMWAK'IL **חמוואק'יל** In Arabick lore, a guardian angel invoked in rites of exorcism.

HANAEB **חנאב** One of the 12 angels of the zodiac.

HANANEL **חננאל** One of the the fallen angels.

HANANIEL ("Graciously given of God") **חנניאל** An archangel whose name appears inscribed on a pentagram of Cabalistic origin.

HANHL **חאנהל** The angel who ordered Balaam to build the first 7 altars.

Egyptian Warrior Deities for March the Month Named For Mars the God of WAR

By Michael Waterman

In the land of Kemet (Ancient Egypt) there are many Neters (Deities). If you sneeze and someone says God bless you to an Ancient Egyptian, they might say, "thank you. Which one?" It can be a bit confusing. Each region had their own regional deities. There were also state or national deities. For instance the Lord Amon-Ra was worshipped at the temple at Thebes (Luxor and Karnak in today's world). In the 19th Dynasty, the Pharaoh Seti, chose the dark lord Set as the state deity. Set is considered the Lord of Storms and War. Set is fierce and Seti won many battles which he attributed to his devotion to Set. Set held a place of honor in this time

Many of you may know this was not always the case. The story of Set and his brother Osiris is a probable basis for the story of Able and Caine. The Set and Osiris story is considerably older. Lord Ra gave Set and Osiris kingdoms to rule and to see how they would handle ruling. It was a test, to know which of them would succeed him. The story follows similar lines to Able and Caine and of course it didn't end well for Osiris. Set murders Osiris.

The story continues and talks about the passions of Isis. She reassembles the body of Osiris after Set had dismembered him. Isis found his body and with her powers. She brought him back to life and they conceived Horus. Set's former wife also conceives Anubis with Osiris. Set flies into a rage again and kills Osiris and rips his body into pieces.

Osiris ascends to become the Lord of Eternity. Set took his throne until Horus avenged his murdered father and retakes the throne. Set is tried by Ra and the eternal judges. Nephthys begs Ra for mercy. Which Ra grants but Set now must bring rain and storms to the Nile and work with the Nile's twin lords called The Hapi, pronounced Hay Pē, Set must become the protector of Egypt. He was always to bring victory to the Pharaoh, however he didn't always listen as history states. Set also became a warrior against disease and he was not alone in this task.

The Lioness Goddess Sekhmet is also one who pounces and attacks diseases. She is also associated with Hathor the Goddess of love, womanhood, and beauty. There are two different stories of Sekhmet but most have come down to us as one single story. In a time when the people of the Earth seemed to be going wild. Their debauchery knew no bounds. Ra was furious. Many people see this story as quite similar to the epic of Gilgamesh and Noah's Arc. Ra in his anger decided to wipe out humanity, but how would he do it? Ra did not want to destroy the entire planet just people. He thought people had just gone too far. Ra summoned the master magicians: Ibis Headed Neter Thoth who was also Ra's Grand Vizier and the Master of All things. The work needed wizardry and would be made for use on the physical or material plane of existence, which is our world. Ptah the great manifestor of all things which were needed was also summoned. Ra asked, more likely Ra demanded that these two learned beings come up with a solution. After a long while and with much discussion they

did.

They asked Ra to summon his daughter Hathor to the Celestial court. Hathor obeyed. Ra demanded she aid Thoth and Ptah in their plan to place mankind back on the right path. Hathor agreed to their terms. Thoth accompanied Hathor to the great sacred temple where Ptah was waiting for them. Thoth and Hathor met Ptah in the most sacred chamber there on the altar was a beautiful Gold box. The ever curious Hathor asked the magicians what was in the box. They claimed that it was a gift made especially for her. Thoth bid Hathor open the box; many see similarities to Pandora. Delighted, Hathor undid the seal on the box and there on a bust of herself was the most beautiful golden mask and a lion's mane head piece. It dazzled Hathor because its eyes were lined in Lapis Lazuli there were ruby tear ducts. In the mask's mouth were teeth made of white Obsidian; they were razor sharp. The gold lion's mane had braided strands of jewels. Hathor was so excited she put the mask on with the head piece and she looked into a mirror Ptah handed her. As soon as she did, Thoth spoke his spell and the mask and mane became part of Hathor.

She roared and snarled. She was now Sekhmet. She bowed to the two magicians. Ra entered the temple and spoke his command. Daughter Sekhmet, Go down to the earth and destroy all the humans who you see as evil and rip them to shreds. Sekhmet went to Earth and started destroying evil humans. She was enjoying their blood shed but soon she began indiscriminately killing all she saw. This was not what Ra intended. She was voracious and blood crazed. Ra laid into the two magicians who had caused this. He insisted on finding a solution...and NOW! Thoth looked into his mirror which could show him the earth. Sekhmet was drinking the blood which was turning the Nile Red.

He motioned to Ptah and had an idea. Ptah brewed up a huge vat of beer and dyed it red with a red powder that was sleeping potion and would also get Sekhmet drunk. Secretly they came to Earth. While Sekhmet was wreaking havoc on another part of the land of Egypt, Thoth and Ptah poured their red potion into the Nile. Sekhmet covered in blood saw the Nile red and began to drink. The goddess became drunk and fell asleep. Ptah and Thoth carried her back to the temple. She was placed on a throne chair. While unconscious the two magicians removed the mask and lion's-mane headdress and replaced them back into the altar box.



March Rune Readings

By Emily Thornton

March tends to be a time when everything is starting to show. Blossoms are starting to break through the soil, the weather starts being brighter than storms (unless you live in the overcast areas), and even people start rotating in their brighter colors and styles waiting for the temperature to finally stay above freezing. With that hope of brightness and color, below are the runes for this upcoming month.

March 1-7: **Jera (Yair-ah)**: Cycle Progress, Year- This rune is fitting for March, because it signifies the calm after the storm. The first signs of spring are starting to break through. It teaches us that there is a promise of liberation and opportunity. If any rune were symbolic of an element, Earth would be Jera's. It is time for us to rethink our situation. Are we happy with where we are? Do we need a change or a reset? This rune is all about healing, alignment and balance. Jera is all about cyclical change. If you haven't started your goals for the year, now is the time.

March 8-14: **Isa (ee-sah)**: Ice, Stagnation, Self-Preservation- Isa is telling us it is time to take a quick rest this week. Many times when we are working on a project or looking to better ourselves, working alone is not in the best interest. Isa tells us to ask for help and work with the support of others. Patience may not be our best virtue right now. We want the warmer months and to be outside. However, the weather has a mind of its own, and many times storms can come up when we wish for clear days. Isa is teaching us at a spiritual level and challenging us to contemplate before we jump in again. Prepare for what you need this week. Rest and reset.

March 15-21: **Hagalaz (hah-gah-lahz)**: Hail, Chaos, Destruction- It may seem like we are going backwards at the moment, but according to the runes...we are at the beginning of great strength, wisdom and growth. Sometimes when we are in the midst of great change, there is radical change and destruction, before the inevitable rebirth. Hagalaz is telling us to hold strong during this tumultuous time and we will be rewarded when we reach the other side. This week, connect with nature. Go out and release the things that are holding you back. Confront the problem. If you are confronting some painful trauma, addiction or other issues, it is highly recommended to do so with a counselor or a therapist. If you are already doing so, continue to go and work with them. Changing the mindset takes time, starting with small things, for example, "I am resilient" "I forgive myself" "I am worthy of love". Mean them when you say it. Work on being authentic this week.

March 22-28: **Perthro (pair-thro)**: Mystery, Chance, Birth- Perthro is a bit of a mystery. Many scholars argue what this rune represents. Some see a bag that holds the mysteries of the universe (chance), some see closing parentheses, some see a woman giving birth. However when dealing with mystery, one tends to see personal energies and connection. What do you feel when you see this rune? What energy do you feel? This week, connect with the other side of yourself. Are you neglecting your metaphysical side? Are you connecting to your spiritual side? If you find any lack in your studies or your connection to the earth, change it. Look for local groups, local lore (or plant life knowledge), or connect with people who can help you discover this. The quickest way to know about the world around you and its magical properties is to start with where you are. This week it is time to SEEK.

March 29-31: **Ingwaz**- Seed, Development, Male Fertility- As this week turns into April, work on channeling your energy. There is a lot of potential and growth possible this week. This week, connect to nature. Ingwaz helps guide us into nature through cultivating our own gardens. Usually around this week, people are hardying their plants for outdoor planting, or planting their gardens. Nature is all about development. If you have been craving plants in your home or planting outdoors, get on top of it. Plan it out. Look at your local nursery or garden center. They have a good grasp of what plants will grow well in the area. If you are stopped by the size or live in a concrete jungle, see what is available for a window garden. Get your hands dirty and play in the dirt. We are all about growth this week.

"Everything is connected, as we grow, we help each other grow. We are one." Elysia Greenfield

"Look to the earth for signs, for she holds the secrets of the past, present, and future." Branwen Harper

Tarot and Astrology, Using symbols to understand By Emily Thornton

Tarot and astrology are often looked at as separate mystical systems, but they actually describe the same core forces, just from different angles. Astrology maps the cosmic structure: planets, signs, elements, and degrees create a kind of personality blueprint. Tarot, on the other hand, shows how those forces play out in real life. When you put them together, you get a layered symbolic language—one that's about structure, and one that's about motion.

The Zodiac signs have a basic structure within them. Different archetypes are portrayed and within the Major Arcana we can see a connection between their real life counterparts and the mystical Zodiac side.

Aries corresponds with **The Emperor**, embodying initiative, authority, and decisive leadership under the rulership of Mars.

Taurus aligns with **The Hierophant**, reflecting stability, tradition, and enduring value systems shaped by Venus.

Gemini resonates with **The Lovers**, a card of duality, communication, and conscious choice under Mercury's influence.

Cancer finds its counterpart in **The Chariot**, symbolizing emotional drive, protection, and mastery guided by the Moon.

Leo is mirrored in **Strength**, representing heart-centered courage and radiant vitality under the Sun.

Virgo connects with **The Hermit**, expressing discernment, introspection, and refined wisdom through Mercury.

Libra aligns with **Justice**, emphasizing balance, truth, and accountability under Venus.

Scorpio reflects the **Death** card, symbolizing profound transformation and rebirth under Pluto (traditionally Mars).

Sagittarius corresponds with **Temperance**, embodying integration, philosophy, and expansion through Jupiter.

Capricorn resonates with **The Devil**, addressing ambition, material structures, and responsibility under Saturn.

Aquarius aligns with **The Star**, representing vision, innovation, and humanitarian hope under Uranus (traditionally Saturn).

Pisces finds expression in **The Moon**, symbolizing intuition, dreams, and the subconscious under Neptune (traditionally Jupiter).

One can also see a connection within the minor Archana. Each suit corresponds to the elements, which in turn connects to the Zodiac signs.

Wands represent Fire (Aries, Leo, Sagittarius): drive, creative force, identity, and expansion.

Pentacles represent Earth (Taurus, Virgo, Capricorn): work, stability, material life, and long-term construction.

Swords represent Air (Gemini, Libra, Aquarius): thought, communication, conflict, and intellectual clarity.

Cups represent Water (Cancer, Scorpio, Pisces): emotion, intuition, spirituality, and relational depth.

Taking it one step further, the court cards also represent different Zodiac signs as well. There is a little bit of wiggle room here. Some people have seen a connection with other court cards and the elements, but these are a general look at which energies are present in the signs.

Fire – Wands: Page of Wands (Aries), Knight of Wands (Sagittarius), Queen of Wands (Leo).

Earth – Pentacles: Page of Pentacles (Taurus), Knight of Pentacles (Virgo), Queen of Pentacles (Capricorn).

Air – Swords: Page of Swords (Gemini), Knight of Swords (Libra), Queen of Swords (Aquarius).

Water – Cups: Page of Cups (Cancer), Knight of Cups (Scorpio), Queen of Cups (Pisces).

If you are interested in taking it a step further, there is also a strong connection between the degree segments of the zodiac (decans). Your local metaphysical store or an in depth book on the zodiac can help you delve into this further.

Astrology provides the architecture of personality and potential. Tarot reveals the movement of that architecture through experience. Studied together, astrology becomes more immediate and psychological, while tarot becomes more structured and precise. Rather than separate systems, they function as complementary dialects speaking the same language. One looks at the heavens, while the other looks at how humanity goes through life.

ASK SEBASTIAN

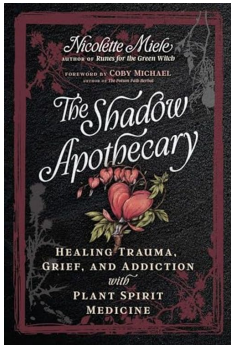
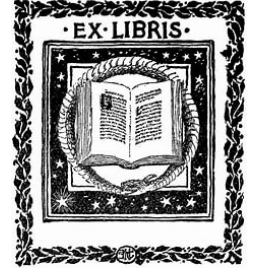


Sebastian is here to answer any questions commonly asked about the craft and its practices. Too often these basic questions are asked but overlooked. Many people seek answers through books and whatever the internet can provide them. However, they find more confusion than they wish. So many questions and discussions found throughout both the books and the internet are filled with a lot of misinformation. Rather than overwhelm you with a mass amount of dribble, Sebastian will give you basic insights which are generalized. Draw your own conclusions and expand on the research if you must.

Here are some basic questions asked by those seeking out the craft:

- 1. Is it okay if I'm still unsure about what I believe?** *It is perfectly natural when seeking your individual spiritual path to be unsure. There will always be questions about what we are taught. The ability to choose our own spiritual path opens up many doors. The point is no matter which path you are on there are going to be many questions. Your beliefs will develop over time and may often cross many different paths. There is no one way, but all ways.*
- 2. What tools do I actually need to begin?** *The only tool you really need is yourself. The rest of the tools will come as they may. Though they can definitely help in your practice they are representations used to aid yourself in focusing your intent.*
- 3. Does a beginner have to cast a circle every time?** *The act of casting a circle is used to help separate yourself from the mundane plane. It provides protection from outside influences and aids in your magickal works. You may not need to physically cast a circle however just the mere thought of creating a sacred space for your workings can act as a circle of protection.*
- 4. Why do spells sometimes work and sometimes not?** *Spells*
- 5. What's the easiest way to ground energy?** *There are many ways to ground oneself. Some may use hematite. Others may take off their shoes and walk on the grass visualizing the energy entering the earth through your feet. You can also use meditation, yoga, or even taking a bath and visualizing the energy draining out of the tub along with the water.*
- 6. How do I meditate when my brain won't shut up?** *This is a difficult question to answer. Often times we find ourselves over analyzing things and our brains seem to be going into overtime. The best way I have found to shut off my brain is to find an activity totally unrelated to what I am thinking about. Once I regain focus on this activity then my brain is relaxed and I can meditate.*
- 7. What's the difference between intention and visualization?** *Intention is the expression of the idea as it first comes into your conscious awareness. Visualization is seeing this idea and using your minds eye following it's progression from start to finish.*
- 8. Can I practice witchcraft in an apartment?** *You can practice witchcraft anywhere. Being a witch is the ability to attune oneself to the Universe. It is not dependent upon a location.*
- 9. What if my family wouldn't approve— can I still practice secretly?** *The practice of witchcraft and spirituality is an individual choice. Though one's family may not approve of your choice, it still is up to you. There are many people who are still in the broom closet.*
- 10. Are expensive tools and crystals better?** *Actually it really doesn't matter the cost of the tool or crystal. All that matters is the energy and focus that you put into them. Some crystals are synthetic and they lack vibration because they are either resin or glass. Those crystals are pretty to look at but don't have the energetic properties of the real ones.*
- 11. How do I know which herbs are safe to burn or consume?** *It is best to consult a book on herbs or herbalism. Or you can go to <http://www.prcupcc.org/index1.htm>. Hit the witchtanica compendium link and look for the herbal encyclopedia.*
- 12. What's the point of correspondences?** *Correspondence tables are an invaluable tool when working magics. They tell of different colors, and various other information, that will help you properly plan your rituals and your spells for the best results.*
- 13. How do I create my first altar?** *Your altar should reflect your purposes and be personal to you and what you wish to achieve. There is no one proper way to set up an altar.*
- 14. Do I need an outdoor space to practice?** *The answer to this question is no. Practicing the craft can be done in any location indoors or outdoors.*

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The Shadow Apothecary
Healing Trauma, Grief, and Addiction with
Plant Spirit Medicine

Nicolette Miele

Foreword by Coby Michael

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NEW BOOK ANNOUNCEMENT

Reclaiming the Dark Side of Herbal Magic for Healing and Wholeness

Through their holistic healing abilities, plants are ideal allies for those seeking to embrace their shadow self and experience spiritual rebirth. Clinical herbalist and pagan Nicolette Miele introduces plants that can help us explore our hidden depths, release trauma and grief, support recovery from addiction, and heal our psyche.

Miele examines what shadow work is and the importance of accepting our shadow. She explores the use of nervines and adaptogens—herbs that calm stress and stabilize the nervous system, showing how when the nervous system is balanced, you can more easily connect with your intuition and higher self. She also provides a detailed formulary for incorporating herbs into daily life, including recipes for teas, tinctures, oils, and ritual baths.

Exploring plants with poisonous or entheogenic qualities, Miele reveals how these plants are profoundly connected to shadow work. She explains how to work with them safely as plant spirit allies without direct contact or consumption. She also looks at plants associated with the Divine Feminine and how they can aid in integrating the hidden aspects of ourselves, and she provides practical advice on using herbs and ritual for healing trauma, depression, anxiety, heartbreak, and sexual shame.

This guide to shadow work with plants not only reveals new paths to healing, it also reminds us that darkness holds beauty and is an essential counterpart to the light.



Author Bio: Nicolette Miele is a pagan, writer, clinical herbalist, animal advocate, and founder of Handful of Dust Alchemy. The author of *Runes for the Green Witch* and *The Runes and Roots Oracle*, she lives in Pittsburgh, Pennsylvania. <https://handfulofdust.com>.

Interview with Nicolette Miele

By Emily Thornton

I personally discovered Nicolette's book, "Runes for the Green Witch: An Herbal Grimoire" when I was doing research for an article. Her insights into the Green Witch path as well as the runes has really opened my eyes to the world around me. Her writings are beautifully poetic. I got a chance to interview her for the magazine and below are the answers to the questions I posed with her.

***How did you get started on your path?**

I got started on my Pagan path at age 11 after seeing *The Craft* for the first time. Soon after that I was gathering the neighborhood kids in the woods to call the corners and collecting as many books as I could on witchcraft and pagan.

***Do you have a specific focus, and if so what is it?**

The heart of my practice is, without question, plants. I began my journey with them through lore and ritual, and over time that path naturally unfolded into herbal medicine. I've studied medical herbalism at two schools and now work as a clinical herbalist at my local tea and herb shop.

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

I'm going to guess I'm not the first person to answer this way, but the plant path absolutely chose me—not the other way around. As pagans and witches, I think many of us crave an intimate closeness with nature, and working with plants gave me a way to weave that connection into my everyday life. As a city dweller, that kind of daily relationship with the natural world can be hard to come by, and plants became the bridge.

***Have you noticed any changes in your life once you started on your path?**

When I first began working with plants, I was in a place where I was struggling deeply with alcohol addiction. I couldn't maintain sobriety and found myself caught in a cycle of relapse. As I share in my upcoming book *The Shadow Apothecary (out this June)*, *plants quite literally saved my life. Their magick and their medicine offered me the higher power I needed—one rooted in the living world—to begin real spiritual healing.*

***Has your family/significant other been supportive?**

I'm very lucky to have been brought up in an open-minded, accepting family. Many of them may not understand what it is I do, but they support me nonetheless.

***What has been rewarding about being on the path?**

Being able to help others. My herbal practice has shown me that I'm a healer at heart, and nothing brings me more joy than helping others through creating customized herbal formulas. I like to prepare them under specific planetary influences, chosen according to the purpose of the remedy. I also work with moon water, snow water, and bind runes to amplify and refine the energies of each formula.

***Have you had any challenges?**

Absolutely. I struggle with consistency, especially when it comes to the foundational parts of my pagan practice—meditation in particular. I believe it's the most important practice a witch can cultivate, because it strengthens the parts of us needed to perform ritual, listen to our intuition, and maintain a clear, stable mind. So why am I so terrible at doing it every day?! If anyone has the answer, please let me know.

***What types of books or avenues do you tend to lean towards when studying? (ex. Herbalism, moon phase work, crystals, tarot, palmistry, tea...and any others you can think of)**

Herbalism and rune books definitely dominate my shelves, but there's a healthy mix of texts covering many different branches of witchcraft and spirituality as well. I also really enjoy supernatural accounts and studies.

***Do you follow any pantheons of gods/goddesses?**

I love learning about deity lore from cultures all over the world. It's endlessly fascinating to see how different traditions speak to the same archetypes, simply under different names and stories. There's a special place in my heart for the dark goddess archetype. Personally, I'm especially drawn to Lilith, Freyja, Kali, and Thoth.

***Is there a difference between who you are today...and who you were before you started.** Yes—I was 11 when I first stepped into witchcraft and paganism, and I'm now 40. In my early years, my practice centered on spellcraft, mostly around romance and money—because let's be honest, that's what most teenage girls are thinking about. These days, I do very little spellwork. Instead, my focus has shifted toward shadow work, herbal healing, and a connection to nature.

***What do you recommend for people starting on their own journeys?**

Follow your intuition. Make up your own rituals. Read the books, but don't take them as gospel. Stick with what fills your heart and spirit with joy.

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

"What movies and pop culture show you about witchcraft is completely fictional, absurd, and solely meant to entertain. How could a practice that is based on love of earth and growth of spirit be 'demonic' or 'wrong'?"

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

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

Of course, *The Craft*. When it comes to books, I absolutely adore the late Rachel Pollack's *78 Degrees of Wisdom*. While it presents itself as a book about tarot, it's really so much more than that. The depth of wisdom within its pages is immense, and it has been profoundly influential in shaping me as a Pagan. Pollack has a rare gift for explaining occultism and divination with clarity, intelligence, and reverence, stripping away the "silliness" or superficiality that sometimes shows up in occult writing and revealing the profound spiritual and psychological truths beneath the symbols.

***What is your response to someone who believes in the 3 fold rule? (I keep hearing people get frustrated by this and there are a lot of people who don't believe it...what are your feelings on it?)**

To each their own. It's not something that I personally follow - the 3 fold law or wicca in general. It does not resonate with me.

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

As practitioners, we absolutely carry the responsibility to discern what is and what is not appropriation. There is nothing wrong with learning about the spiritual traditions of other cultures—in fact, curiosity and study are essential to growth. But learning must be paired with respect, context, and humility. That means understanding where practices come from, who they belong to, and whether they are meant to be shared at all. Appreciation becomes appropriation when elements are taken out of their cultural and historical frameworks, stripped of meaning, or used without acknowledgment or consent. Our work should honor living traditions rather than consume them, and deepen connection rather than erase or exploit the people who carry them.

***What is your writing process?**

My writing process is as follows: Pajamas. Couch. Cup of tea. Pup by my side. And a "fireplace" crackling from my tv. Then, type away until I can barely see straight.

***What are your goals as a writer?**

Just being a writer has always been my goal and to see my books being published is an absolute dream come true. Since I was ten, I've been writing short stories—mostly horror, because I was obsessed with the *Goosebumps* series—along with screenplays and poetry. Writing has always been my outlet, a way to express myself without holding anything back. During particularly difficult periods in my life, it has provided a means of healing for me through poetry. After high school, I dove deeper into it, taking various creative writing courses, and I've even worked professionally, writing copy for websites. It's been a lifelong thread running through everything I do.

***What are your current projects?**

Currently, I'm writing my third book which will likely be out in early 2027. This one differs from my first two books in that it is completely about plant magick and medicine. My first book is about plants and runes, my second is plants and shadow work, and this time it's all plants, all the time. That's all I can say about it so far - sorry!

***How do you stay motivated to write?**

Motivation to write definitely ebbs and flows for me. There are stretches—sometimes months long—when I want to write in every free moment I can find. And then there are times when the creative energy just isn't there, and writing feels impossible. During those periods, I turn to reading instead, letting other voices and ideas fuel me until my own creativity starts flowing again.

***How do you handle writer's block?**

When I have writer's block it means it's time to jump into my TBR book stack and get reading!

***What are your thoughts on the future of writing?**

I'd be lying if I said I wasn't worried about AI. Just recently, I purchased an herbal medicine book I kept seeing on Instagram. The author—an herbalist—seemed knowledgeable and genuine in her reels, so I decided to go for it. But it turns out the entire thing was AI-generated... including the author. She doesn't even exist!

***Where are your books available?**

Anywhere books are sold - or you can purchase directly from me at handfulsofdust.etsy.com :)

***What genre is hardest/easiest to write?**

It's been a long time since I've written fiction, so lately I've been working on short stories to get back into the flow. Dialogue has always been a bit of a challenge for me, and I can definitely feel that I'm out of practice.

***What is your favorite author (and/or pagan author) and why?**

Besides Rachel Pollack, I also really appreciate the work of Aidan Wachter, Coby Michael, and Elhoim Leafar. Each of them comes across as authentic and deeply passionate about their craft.

Nicolette Miele

www.handfulsofdust.com

instagram: @handfulsofdust



Baalbek: Where the Earth Stirs and the Gods Awaken

By Melina Valdejo, owner of Pathways New Age Books

A note before we begin

Baalbek is a place shaped by many hands, many names, and many beliefs. Over thousands of years, it has been sacred to different cultures and spiritual traditions, each responding to the land in their own way. This article is offered with respect for that layered history and for the people who continue to live alongside these ruins today. Rather than trying to claim or define Baalbek, we approach it as a place where devotion has continually renewed itself — again and again — much like the seasons themselves.

A year of sacred places

This article is part of our ongoing series in *Today's Witch Magazine*, where we explore sacred sites around the world through a seasonal and spiritual lens. Each month, we visit a place shaped by a different tradition and ask a simple question: what does this site still have to teach us now? As we move into Ostara — the sabbat of balance, fertility, and returning life — Baalbek offers a powerful reflection on renewal that rises from deep, ancient roots.

A place where life has always returned

Baalbek stands in the fertile Beqaa Valley, a land long known for abundance. Even before its massive temples were raised, this place was sacred — tied to rain, crops, and the forces that made life possible. The Phoenicians honored Baal here, a sky and storm deity whose rains brought fertility to the land. When the Romans arrived centuries later, they built temples to Jupiter, Venus, and Bacchus — gods of sky, love, growth, and ecstasy — directly atop earlier sacred ground.

This matters, especially at Ostara.

Baalbek reminds us that renewal doesn't erase what came before. It grows from it.

Just as seeds rely on the dark richness of the soil, each culture that came to Baalbek responded to the same living land, sensing that this was a place where the Earth answered prayers.

How Baalbek relates to Ostara

Ostara marks the spring equinox — the moment when light and dark stand in balance before the scales tip toward longer days. It's a threshold sabbat. Not in full bloom yet, but no longer dormant. Life is stirring, even if it's still subtle.

Baalbek reflects this same energy. The site holds both shadow and light, ruin and vitality, old gods and evolving devotion. Its stones remind us that sacred spaces are not static — they change as humanity changes, while the land itself continues to pulse with life.

At Ostara, we are asked not just what we want to grow, but what we are willing to nurture. Baalbek shows us that growth requires foundation, patience, and a relationship with the forces larger than ourselves.

The deities once honored at Baalbek were deeply tied to fertility — of land, body, and spirit. Storm gods brought rain. Earth received it. Crops grew. Life continued.

Seen through an Ostara lens, Baalbek becomes a conversation between sky and soil, action and receptivity, intention and manifestation. It reminds us that balance is not sameness — it's a relationship.

For modern witches and spiritual seekers, this is a potent reminder that creation happens when we honor both effort and rest, vision and grounding, seed and soil.

Baalbek doesn't just tell a story of power and empire. It tells a story of return. Despite conquest, earthquakes, and abandonment, life continued around these stones. People adapted. Worship shifted. The land remained fertile.

That is the heart of Ostara.

It's the reassurance that life wants to come back. That even after long winters — personal or collective — growth is possible again. Not identical to what came before, but built in harmony with it.

An Ostara reflection: planting with intention

To work with Baalbek's Ostara energy, try this gentle practice:

- Hold a seed, stone, or small bowl of soil in your hands.
- Take a few breaths and consider what you want to grow this season — not just outwardly, but within.
- Ask yourself:
- What foundation does this need?
- What balance will help it thrive?
- If possible, plant the seed or place the stone on your altar as a symbol of commitment.
- Close by acknowledging the unseen work happening beneath the surface.

Growth doesn't need to rush to be real.

Journal Reflections

Sit with these questions slowly, returning to them as the season unfolds.

1. What is beginning to stir in my life, even if it isn't fully clear yet?
2. Where am I being asked to restore balance rather than push forward?
3. What foundations am I building my growth upon?
4. How do I relate to fertility — of ideas, creativity, land, or spirit?
5. What old beliefs or patterns can nourish new growth instead of holding it back?
6. How can I tend what is emerging with patience and care?
7. What does renewal look like for me this spring?

Time after Time

Baalbek reminds us that sacred places — like sacred lives — are built over time. Layer by layer. Season by season.

As Ostara invites us into balance and becoming, Baalbek stands as a quiet affirmation: growth is strongest when it rises from deep roots, and renewal is most powerful when it honors what came before.

Credit:

This series and article were inspired by the “Sacred Sites Oracle Cards” by Barbara Meiklejohn-Free. Published in 2015 by Watkins Publishing.

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March Ostara Feast

By Melina Valdejo, owner of Pathways New Age Books

Ostara marks the Spring Equinox, a sacred moment of balance when day and night stand as equals and the Earth awakens from winter's rest. This unified feast honors renewal, fertility, and harmony through fresh vegetables, gentle sweetness, and light-filled flavors. to the table.

Ostara Stuffed Portobello Mushrooms with Spring Greens

Ingredients, Measurements & Correspondences:

- ~ 4 large portobello mushroom caps, stems removed (grounding, Earth wisdom, and the gateway between worlds)
- ~ 2 tablespoons olive oil (blessing, protection, and smooth flow of energy)
- ~ 1 cup cooked couscous or quinoa (balance, fertility, and renewal)
- ~ 2 cloves garlic, minced (protection, vitality, and purification)
- ~ 1 small shallot, finely chopped (clarity, intuition, and gentle awakening)
- ~ 1 cup baby spinach, chopped (rebirth, healing, and heart renewal)
- ~ ½ cup cherry tomatoes, diced (joy, love, and life force)
- ~ Zest of 1 lemon (clarity, freshness, and rising solar energy)
- ~ ¼ cup crumbled goat cheese or vegan alternative (nurturing, harmony, and sacred union)
- ~ Fresh thyme and parsley, chopped (courage, renewal, and prosperity)
- ~ Sea salt and black pepper, to taste (grounding, balance, and protection)

Directions:

1. Preheat the oven to 375°F (190°C). Lightly brush mushroom caps with olive oil and place on a baking sheet, gill side up. As you prepare them, honor the fertile earth awakening beneath your feet.
2. In a skillet over medium heat, warm remaining olive oil. Add shallot and garlic, sautéing gently until fragrant and translucent.
3. Stir in spinach and tomatoes, cooking just until the greens wilt. Remove from heat.
4. In a bowl, combine cooked couscous or quinoa with the sautéed vegetables. Add lemon zest, herbs, salt, and pepper, stirring clockwise with intentions for balance and growth.
5. Spoon the filling generously into each mushroom cap. Top with goat cheese or vegan alternative.
6. Bake for 20–25 minutes until mushrooms are tender and filling is lightly golden.
7. Serve warm, pausing to acknowledge the sacred balance of Ostara and the promise of abundance now taking root.

Ritual Blessing:

Earth awakens, soft and slow,
Seeds below and shoots that grow.
Balanced light and fertile ground,
In this meal, new life is found.
Blessed Be!



Ostara Honey-Glazed Spring Carrots with Herbs

Ingredients, Measurements & Correspondences:

- ~ 1 lb carrots, peeled and sliced on the diagonal (grounding, prosperity, and gentle strength)
- ~ 1 tablespoon olive oil or butter (blessing, healing, and smooth transitions)
- ~ 1 tablespoon honey or maple syrup (sweetness, gratitude, and fertility)
- ~ ½ teaspoon dried thyme or fresh thyme leaves (courage, balance, and renewal)
- ~ ¼ teaspoon ground cinnamon (warmth, protection, and solar energy)
- ~ Zest of ½ lemon (clarity, joy, and awakening light)
- ~ Sea salt and black pepper, to taste (grounding, balance, and protection)
- ~ Fresh parsley, chopped (renewal, blessing, and abundance)

Directions:

1. Bring a shallow pot of salted water to a gentle boil. Add carrots and simmer for 5–7 minutes, just until tender but still vibrant. Drain and set aside, honoring the sweetness hidden beneath the soil.
2. In a wide skillet over medium heat, warm olive oil or butter. Add cooked carrots, stirring gently.
3. Drizzle honey or maple syrup over the carrots, then sprinkle with thyme and cinnamon. Toss slowly, allowing warmth and sweetness to coat each piece.
4. Add lemon zest, salt, and black pepper, stirring clockwise while focusing on balance, gratitude, and the return of light.
5. Cook 2–3 minutes until lightly glazed and fragrant.
6. Transfer to a serving dish and finish with fresh parsley. Serve alongside your main dish with thanks for growth and abundance.

Ritual Blessing:

Root and sweetness, sun and soil,
 Bless this food born of loving toil.
 Gentle strength and joy impart,
 As spring awakens field and heart.
 Blessed Be!

Ostara Lemon Blossom Elixir

Ingredients, Measurements & Correspondences:

- ~ 2 cups spring or filtered water (clarity, flow, and emotional balance)
- ~ Zest and juice of 1 lemon (purification, joy, and awakening solar energy)
- ~ 1 tablespoon honey or agave (sweetness, gratitude, and gentle abundance)
- ~ ½ teaspoon dried chamomile or elderflower (peace, balance, and harmony)
- ~ Optional: fresh mint leaves (renewal, freshness, and lively growth)
- ~ Optional: sparkling water for topping (uplift, celebration, and lightness)

Directions:

1. Gently warm 1 cup of water. Remove from heat and steep chamomile or elderflower for 5–7 minutes.
2. Strain into a pitcher and stir in honey or agave until dissolved.
3. Add lemon zest and juice, followed by remaining water. Stir clockwise, visualizing balance restored.
4. Garnish with mint and sip mindfully, welcoming renewal and hope.

Ritual Blessing:

Light and shadow, sweetly blend,
 As winter's grip comes to an end.
 Citrus bright and blossoms fair,
 Bring hope and balance everywhere.
 Blessed Be!

March's Love Spell From The Grimoire of Michael Waterman

Items Needed:

- White candle
- Clean piece of paper
- Red pen, pencil or Magic marker
- 2 Red tapers
- Bell
- Favorite fragrance to put onto the candles
- A saucer or a plate that won't burn
- A Bowl
- Red Thread, cord, twine. Needs to be able to burn
- Pin, nail, ice pick, awl (to carve names and symbols into the candles.)

Have a jar or a bag to collect the burnt ashes and the leftovers from the candles which you will crush up and put into the jar or bag.

To begin, light the white candle and assemble your items around you (A magical mis-en-plas). Clean and bless your space so you will have no outside interferences, mortal or otherwise.

Sit for a moment, clear your thoughts so you are focused on your purpose.

Ring your bell 3 times to clear away any negative energy.

Put the point of your needle or tool into the flame of the candle (Mind your fingers)

And with it you are going to carve your name into one of the candles and your loved ones name onto the other. If you can, add the zodiac symbols for both of you on each candle. Anoint them with your fragrance and tie them tightly together with your red cord.

Speak these words:

"he/she to I, as he/she to me

And we as one shall couples be."

Burn the paper you've written the chant on in the flame of the white candle. Burn it to ashes and gather them up and put them in a jar.

Stand the candles on the plate or saucer. Tie them tightly with the red cord. Light them. Say the chant 3 times and let them burn and as they melt together so will the energy will bring you two closer.

When the candles have burned completely down and they are one, take the remnants off the saucer. Carefully crush them and put them in the jar as well. Put the jar somewhere in your house and you will see how well your two hearts will melt together just as the candles did.

Just a note. Make sure after you are done that you close the spell and thank the spirits for helping you in your magical operations.

Remember you will never have the power over someone's free will! This spell opens a door to the realms of possibilities. If there are in the Universe the right conditions and if the object of your affections has feelings, strong feelings for you as well, this spell will enhance the possibilities and create opportunities to join you both together.

It's important to know you can't force your will on someone against their will. That shall have unpleasant consequences so do not even attempt that (it's also really bad karma).

Attempting to force your will on someone against their will is against our creed, no matter what tradition you follow. The creed states rather clearly, "Do what you will shall be the whole of the Law with harm to none."

Understand when casting this spell there must be something there or something real, and not imagined.

As someone who truly knows love and has had love in his life, I know the difference. If you are going to cast a spell you need to know the difference too. It is important that you enter into ritual you must always enter with a clear head. There are too many hidden consequences.

***Continued on Following Page**

*Continued from Previous Page

However, the origin of this little spell, I was told that an ancestor of mine was searching for a companion, and apparently he went into a tavern somewhere near London he was talking to a traveler, a young lady and they struck off an acquaintance. My ancestor went to the matriarch of the family and told her about the young lady. He was very shy and he didn't know how to approach her. Well, at the same time, the young lady found my ancestor very attractive. And as it happens, she also visited my older ancestor, the matriarch, and she told her about my direct ancestor and that she had feelings for him. The matriarch gave her the spell. Apparently it worked because they began a relationship and from what I've told had a long life and quite a few children. One of their children was my ancestor Edwin, who is the eldest, the first son of the first son who carried this spell with him through centuries of descendants. I got hold of this spell because it was in a book that belonged to my great grandfather. I only got a look at it until my grandfather hit it away. But I copied the spell.

Unfortunately the book was lost when my uncle Ed (Edwin) inherited grandpa's effects so I don't know what happened to the book, I'm sure my non-magical cousins threw it away. They called it part of Grandpa's junk. At least this spell survived and is part of my own Grimoire. I am writing down little by little so people will be able to use the rituals and spells I have collected over my lifetime. And I hope you enjoy this and that you use it in good health.

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Adder's Tongue Fern

Plants with very different fertile and sterile leaves (or at least, seeming so, and the the peculiar fertile leaf is in any case sometimes accompanied by one or two sterile blades), or with no clear distinction into fertile and sterile leaves (i.e., if the solitary fertile leaf is "correctly" interpreted). The fertile leaves having the appearance of a stem with a terminal fertile portion and a single lateral leaf, but actually comprising two pinnae, the upper fertile, stalked and not green, the lower sterile, sessile, green and laminate (the sterile blade ovate to ovate-lanceolate or oblong). The sterile green blade with free vein endings within the network. The lower, sterile part of the fertile leaf simple and entire, and the upper, fertile part unbranched. Leaves 3–10 cm long (in "O. azoricum"), or (4–)8–20(–45) cm long; dying in the autumn; not circinnate. The petioles vascularised via a single strand (this representing a single leaf trace arising from the lower angle of the leaf gap). Leaves supposedly compound (when fertile, see above, though the green blade is simple), or simple and compound (when sterile leaves occur). The venation of the lamina reticulate.



Common Name:	Adder's Tongue Fern
Botanical Name:	Ophioglossum vulgatum
Other Names:	English Adder's Tongue
Habitat:	England and other temperate zones
Medicinal Uses:	Emetic which can be used to induce vomiting. Use as a skin emollient to reduce ulcers and tumors. Valuable in treating tuberculosis and scurvy. Prevents hiccups and dropsy. An astringent to prevent bleeding.
Preparation/Dosage:	As an emetic; 1tsp of juice taken orally. Ulcers and Tumors; crush leaves and apply directly to area. Tuberculosis and scurvy; steep 5 leaves in hot water until taste is tolerable and drink daily. Hiccups and dropsy; drink 1c of tea as made above. Astringent: dry and powder bulb and apply directly to area.
Parts Used:	The underground bulb, and the leaves.
Location:	England and temperate areas.
Classification:	Flowering Plant
Bibliography:	Encyclopedia of Medicinal Herbs <i>Joseph Kadans ND Ph.D. Copyright 1970</i> Parker Publishing Co. Inc. pp 21-22

Do not use any herbal medicines or remedies without first consulting with your family physician. Herbal remedies often interact with modern medicines with negative effects.

Blue Green Agate

Blue-green agate has virtually the same healing properties of all agates. However, many blue-green agates are artificially dyed by adding different inclusions to create banding and color variants. It gives a calming peace that helps during a period of bereavement. Blue-green gives inner strength to move on and is also very helpful in keeping the peace in stressful households. This calming stone will keep one steady when faced with practical decision making or when doling out 'Tough Love'. Physically, Blue-green 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 ornamentations 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 variant
Color(s):	Blue-green
Crystal Structure:	Trigonal Crystal System
Chemical Composition:	SiO ₂
Geological Category:	Metamorphic
Strunz Classical:	-
Specific Gravity:	2.58—2.64
Crystal Habit:	Cryptocrystalline silicate
Hardness/Mohs:	7.0
Cleavage:	Absent
Fracture:	Conchoidal with sharp edges
Luster:	Waxy
Streak:	White
Diaphaneity:	Transparent to Translucent
Occurrence:	Africa, Brazil, US

Physiological/Holistic Properties:

Preparation:	Elixir
Treatments:	Bone disorders and health, Joint pain and health, Pain relief.

Metaphysical Properties:

Astrology:	Capricorn
Numerology:	6
Element:	Earth
Chakra(s):	Throat
Keywords:	Calming, grounding, peace, tranquility
Tarot:	The Lovers, The Devil, 6 of Pentacles
Tone:	A
Emotional Healing:	Has a calming effect on the nerves easing anxiety and open 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 to cope with grief.

A Month in I-Ching

☯ ☯ **March 1— 7**
 ☯ ☯ **CHI CHI After Completion**
 ☯ ☯ Kan— A Pit, Danger
 ☰ ☰ Li— Brightness, Beauty

Intimates progress and success in small matters. Advantage in being firm and correct. Great fortune in the beginning, disorder in the end.

☰ ☰ **March 8— 14**
 ☰ ☰ **SUN Decrease**
 ☰ ☰ Ken—Mountain, Arresting Progress
 ☱ ☱ Tui— Lake, Marsh, Joyful

Sun indicates that if there be sincerity in this method of demarcation there will be great good fortune, freedom from error, and advantage in every aspect.

☯ ☯ **March 15—22**
 ☯ ☯ **FU Returning**
 ☯ ☯ K'un—Earth, Receptive, Devoted
 ☳ ☳ Chen—Thunder, Movement

Fu indicates that there will be free course and progress. He will find no disruption.

☰ ☰ **March 23—29**
 ☰ ☰ **HSIAO CHU Small Restraint**
 ☱ ☱ Sun—Wind, Wood, Gentle
 ☰ ☰ Ch'ien—Creative, Active, Heaven

Indicates progress and success. Beneficial influence is not perceivable but is lying dormant awaiting its showing.

☯ ☯ **March 30—31**
 ☯ ☯ **LIN—Approach**
 ☯ ☯ K'un—Earth, Receptive, Devoted
 ☱ ☱ Tui—Lake, Marsh, Joyful

Great progress and success. But actions must be governed by grounding and taking caution. Do not go headstrong into decisions but weigh them carefully.

March 2026 - Black Moon Lilith Shadow Working Energy.

by Lisa Hathor

March invites the embodiment of new energy and clarity. This is the new energy you gained from the precious months shadow workings. This energy asks to be livened within you and manifest outwards.

As Black Moon Lilith moves deeper through Sagittarius, the energy becomes emotional and alchemical. Desire, love, and possibility begin to seek form. This is the Goddess at work, birthing truth through the body and the heart. It may feel tender, vulnerable, or raw, as new shadows are ready to be witnessed and released, especially around intimacy, visibility, and being fully present in your life, on both the good days and the hard ones.

True embodiment arrives through slowing down and trusting the rhythm of life. It comes from opening to the spaciousness around you that already holds peace, and allowing these energies to move through you naturally, where you and life meet as one. When things flow with ease, you are aligned. When resistance appears, it is simply an invitation to soften, witness, and gently clear the shadows that are still ready to be seen.

Black Moon Lilith in Sagittarius: 7°

Dates: March 1–2, 2026

Sabian Symbol: “Cupid knocks at the door of a human heart.”

Here the energy moves from the heart into the body. Desire and emotional awakening rise into awareness, bringing shadows that ask to be witnessed, not judged. Cupid works through meaning and connection, not just romance. Desire is a teacher, revealing what wants to be lived and why. When you feel into your longings, notice what resonates and what shadows surface, ready to be released.

Fears around loss of control, emotional chaos, or idealization may arise. Once seen, the gift is emotional rebirth, where you learn to feel deeply without losing yourself. This is a creative life force in motion, reminding you that love, in all its forms, fuels your spiritual evolution.

Meditation Entry Prompt: Unconditional Love

Black Moon Lilith in Sagittarius: 8°

Dates: March 3–11, 2026

Sabian Symbol: “Within the depths of the earth new elements are being formed.”

We now enter the deep alchemical chamber of Sagittarius. The number eight carries the energy of structure and substance, where what you have experienced begins to settle into something lasting. Like new elements formed through pressure, heat, and time, this phase reminds you that true transformation happens beneath the surface. It is not achieved by the human will alone, but through life itself, moving in and around you as you surrender into your higher self.

You do not need to understand the process. Simply feel and witness it in your body. Shadows may arise around control, overwhelm, exhaustion, or resentment. Fear can surface as you pass through this rite of passage, but beneath these feelings lie deeper patterns you may have carried for a long time, quietly draining your energy.

Meditation Entry Prompt: Trust

Black Moon Lilith in Sagittarius: 9°

Dates: March 12–20, 2026

Sabian Symbol: “A mother leads her small child step by step up a steep stairway.”

The energy now turns toward self-guidance, responsibility, and the quiet wisdom that comes through lived experience. The funny thing about growth is that reaching a goal often takes you right back to the beginning of a new learning cycle. You carry more wisdom, yet another layer of transformation soon appears. This is how we evolve. Still, there can come a moment when a goal you once wanted deeply begins to feel unsatisfying.

This can trigger feelings of being trapped, overworked, depleted, or ill-equipped. Beneath these emotions often sits a shadow linked to old beliefs about not being ready or capable, sometimes rooted in past memories that are asking to be seen. When this happens, inner guidance becomes essential. Healing these shadows begins with witnessing, and through witnessing, these old patterns can finally be released for good.

Meditation Entry Prompt: Endurance

Black Moon Lilith in Sagittarius: 11°

Dates: March 29–31, 2026

Sabian Symbol: “In the left section of an archaic temple, a lamp burns in a container shaped like a human body.”

You are entering a nine-day reminder that your body is a temple, a living vessel of light. Through meditation and the cultivation of your own unique daily spiritual practice, this truth becomes directly accessible and embodied. When the natural flow of this living light is interrupted, shadows arise, not as punishment, but as part of the learning and growth process.

Embodiment of light means allowing the spirit to move freely through you and into what you create. It is not about perfection or effort, but about openness and presence. As you deepen your spiritual practice, instinctive guidance begins to soften old mental conditioning, naturally revealing outdated and unhelpful energetic patterns.

Rather than trying to control or analyse what surfaces, allow presence to guide you inward. This is a time of gentle deconditioning and release, where awareness alone is enough to dissolve what no longer belongs.

Meditation Entry Prompt: Becoming the Light

Black Moon Lilith in Sagittarius: 10°

Dates: March 21–28, 2026

Sabian Symbol: “A theatrical representation of a golden-haired goddess of opportunity.”

Eureka. You have reached the end of the Maiden phase of Sagittarius and the initiation into the Mother archetype.

This portal sits at a crossroads, where outer culture, inner ambition, and your current projections meet. As you step through it, you release the wild-hearted wanderer and become the meaning-maker, distilling wisdom from lived experience.

Society offers many versions of “opportunity,” inviting you to chase them. This is not wrong, but true change comes through sovereignty. Stepping into that can feel confronting, and shadows may arise through what you consume and how it shapes you.

By witnessing these influences and allowing the energy to move through your body, you reclaim your authority and choose consciously how you want to shape your life and the world around you.

Meditation Entry Prompt: Liberation

Black Moon Lilith in Sagittarius: 11°

Dates: March 29–31, 2026 & April 1–6, 2026

Sabian Symbol: “In the left section of an archaic temple, a lamp burns in a container shaped like a human body.”

This is a reminder that the body is a temple. It is a vessel, a container of light, and it is very real and accessible to experience it as such through meditation and other spiritual practices. When there is no daily spiritual practice to keep the flow of light moving through the body and consciousness, shadows will arise that interfere with the development of a personal practice. Because this degree is energetically activating that potential, it asks you to witness whatever is blocking you from embodying it fully.

Embodiment does not only mean coming into the physical body. It also means allowing spirit to enter the body and move through your creations. It is the process of bringing wisdom into physical form and allowing consciousness to live through matter.

This degree also marks the beginning of a new symbolic sequence. It is through drawing light into the body that new life force arrives. These nine days invite you to trust the instinctive responses of your body, to feel into them gently, and to move beyond the conditioning of the mind to discover more of yourself. This is intuitive deconditioning. It is not something you force, but something you allow through presence and trust.

Meditation Entry Prompt—Becoming the Light



The Eight Types of Clair Senses

By Edward Sott

We are more than just our five natural senses; taste, touch, smell, sight, and hearing. We all possess a natural expansion of these senses in the form of what are known as the psychic senses. Even though these extra senses are inherent in all people they are not honed or recognized because we tend to dismiss them. Too often we tend to think of these intuitive things as coincidences, déjà vu, or even as sometimes hallucinations. Thus by minimalizing them we bury them deep into our unconscious awareness.

Once they are recognized however you can then tap into them to open up your intuition and also your senses of perception, and are able to see beyond the norm that has become so accepted. For example: How many times have you walked by someone and suddenly get a feeling of a chill or the hairs standing up on the back of your neck? If we pay attention to this occurrence then we may discover that we are uneasy because the energy the person is putting out is strong and also an antithesis to what may be beneficial to us at the time. This general feeling of unease we normally will instantly react to by diverting ourselves from the location the person is in. Thus potentially avoiding a conflict.

Or maybe you walk into a place and get a “gut feeling” that something isn't right about it. Well this is your intuition and your psychic senses talking to you.

In this article I'm going to address each of the types of Clair senses what they are and sight examples, and then I'm going to endeavor to explain how we can tap into them.

The first sense I'm going to Touch on is the most commonly known one that is “Clairvoyance”

Clairvoyance—Sight beyond sight, psychic sight, Visions

Clairvoyance can best be described as seeing a projector screen appear in front of you and a movie of a past, present, or future event being played. It occurs normally when you are awake or in a state of meditation. Other forms of clairvoyance occur at night in the form of what are sometimes considered to be precognitive dreams. They can be perceived externally or internally. In some instances what you perceive may appear as though it is in front of you, outside of your body. When you get an internal perception you might often consider it a magnification of the imagination and often dismiss it. Later, however, you may discover that it was a premonition of something that had yet to manifest. This normally results in a feeling of déjà vu. With clairvoyancy you might often be drawn to visual signs. Such as sudden appearances of numbers that are repetitive, i.e., 111 and other triple or quadruple digits. Not all psychics are predominantly clairvoyant as they have stronger senses developed of the other clair categories. The ones that are clairvoyant often advertise themselves as seers, clairvoyants, or remote viewers.

Clairgustance— A clear sense of taste, the ability to orally detect psychic information

In the case of clairgustance, it is often perceived in people who are mediums. They may often get a sense of a taste of something that is triggered by a connection with someone on the spiritual plane. This ability may manifest for example in a case where someone has died in a tragic accident and the medium with this ability may taste a blood-like iron taste. Or perhaps when contacting someone's grandmother may taste a favorite meal that the grandmother may have cooked. This is a lesser known clair sense and is not often manifested.

Clairsalience— A clear sense of Smell, the ability to nasally detect psychic information

Like clairgustance this is often found in people who are mediums. It is the ability to detect odors on a psychic level. People with this ability often detect scents of tobacco, colognes, perfumes, or even food sources when there is no physical indications of these items around, and no logical explanation as to where the scent is coming from. The odors do not linger long, and they are just prevalent for a brief period of time. It can be an effective tool for mediums allowing them to notice when they have made contact with someone from the spirit realms.

Clairaudience— The ability to psychically detect information through the ears.

This is a very well known psychic sense. There are many misconceptions however, surrounding it as in regards to what is experienced when this sense is active. Many assume that clairaudience always means hearing voices, though this is the most commonly experienced aspect there are other forms this psychic sense takes. This sense can manifest as a hot sensation on the ears, bell sounds, knocks, words in songs falling perfectly with ones thoughts, to even when thinking about a person or moment a song manifesting on the radio that resonates with that person or event.

Claircognizance—A clear sense of knowing or psychic insight.

This sense is basically the sense of intuition or gut instinct. It's a sense of knowing beforehand without having a reason why. This is a common occurrence with most people and it is often attributed to instinct. It can often be a sense of foreboding or even just the awareness that something is going to happen. Hairs standing up on the back of the neck. A sudden feeling that something is going to arrive, or even an awareness that your predestined to be somewhere. It's a subtle sense and is often ignored. But it is one of surety.

Clairsentience—A clear sense of feeling, the ability to detect psychic information through your body

This is literally the "gut feeling" sense. Many people who are not general practitioners of the metaphysical experience this. The human body is virtually an antennae, and or clairsentients, this is fine tuned to pick up on a lot of vibrational energies. It manifests in two forms, internally and externally. In the external form you might get a chill, or goosebumps. Internally it's a sense of dread about something that you cant explain. It can also be a good feeling as well.

Clair empathy— The ability to detect psychic information through your emotions.

This is a subtle psychic sense that is hard to detect. It is too often confused with being an empath. The ability to feel the emotions of other people affects about 20% of the population. Many people in the spiritual community identify as being empaths. However clair empathy is different. It means being able to feel emotions in advance, or the ability to feel the emotions of others when they are nowhere near you. It is not dependent on distance, but on an extremely close link with another.

Clairtangency— The ability to detect psychic information using touch.

This psychic sense isw best described by picking up a story of something by merely touching it, or holding it in your hands. This is often used by mediums. This skill is impressive, and people with this ability strongly inherent will often avoid having old things in their homes because the energy can be overwhelming. Objects are constantly soaking up energy, so a lot of psychic information can be gained from the homes and belongings that we keep around us.

All of these psychic senses are predominantly inherent in all people. However because we often times dismiss them, or ignore them, we often don't get the opportunity to develop them to their potential. However with guidance, meditation, instruction and practice we can fine tune these abilities and put them to use.

Fairies of the World

Bean Tighe (Ban teah)



County of Origin:	Ireland
Other Names:	Our Housekeeper
Element:	Earth
Temperament:	The Bean Tighe Are generally perceived as a small elderly woman in peasants clothing. They have a kindly face. They are very friendly to humans and desire friendly human houses to watch over. She is known to clean around the home and watch over children. She also cares for pets. She is comparable to a fairy godmother.
Active Times:	All year round. but especially from Samhain to Bealtaine. When families spend most of their time indoor.
Lore:	The Bean Tighe seems to be a 20th century construct. No comparable stories exist about her in Irish legend before 1911, The word literally translates to “woman of the house”. Though she is a member of the Sidhe, her temperament is quite the opposite of the Bean Sidhe. Both her and the Bean Sidhe are attached to the homes of the Milesian families. They are much like Brownies of Scotland. They can be found watching over children, hearths, and pets. She is known to finish up the chores that are left undone by the tired housewives. They love fresh strawberries and cream, and a bit of this and a chare of your home is all that they require.
Where To Find Them:	At your hearthside.
How To Contact Them:	Call out to one, open your home to her, leave out her favorite foods. They prefer rural homes with children and fireplaces. Even if she doesn’t take up residence she will offer blessings to your home
Magickal Help:	Protection of home, children, and pets, and aid in household chores. She also lends her energy to human fertility spells.

Career Focused Spread

Is this my path?

If you are considering changing your profession, it is usually a good idea to consider or examine the issues that may be surrounding this decision. This spread has a signifier of the King. Choose which of the Kings closely associates with the type of work or work environment you are currently engaged in. This will help focus the spread.



Card	Representation	Divination
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King Signifier:

King of Cups: Love, nurturing, wisdom. Paternal energy. Someone may help.

1) My recent experience in this career..

Death: Endings, beginnings, change
Death of something old brings about the birth of something new

The experience in this career has had lots of ups and downs. There have been some endings, but change has been created, and new things are beginning to be created. It is better than where you were.

2) What's the most I can gain if I stay on this path?

The Chariot: Progression, forward motion, vengeance. No obstacles will be able to stop you

Staying in this profession will bring about even more changes. There are a lot of chances for upward mobility. There is a great chance that you will gain higher positions if you stay in the profession.

3) Most likely outcome or advice to self.

Knight of Cups: Romance, passion love, drama, chivalry, knight in shining armor.

If you stay in this profession there will be chances for passion and drama. Don't let the need to be the knight in shining armor stop you from improving your career goals. You don't always have to save everyone/everything. Be aware of where you are putting your passions.

Mesoamerican Astrology



5 Coatli (Snake, Serpent)

Sign:	Serpent	Dates:	January 12
Nahuatl Name:	Coatl (Snake)		February 1, 21
Mayan Name:	Chikchan (Celestial Snake)		March 13
Day:	5		April 2, 22
Direction:	East		May 12
Element:	Air		June 1, 21
Planet:	Saturn		July 11, 31
Core Significance:	Resolution		August 20
Strengths:	Charisma, Consideration, Empathy		September 9, 29
Weaknesses:	Assertive, Dramatic, Temperamental		October 19
Color:	Orange		November 8, 28
Stone:	Amethyst		December 18
Compliment:	Death		
Challenge:	Eagle		
Occupation:	Judge, Lawyer, Nurse, State Official		
Gods:	Chalchiutlicue		

Snake signs are spontaneous, and often act without reason. Their reactions can often be surprising. In the story of humanity, the snake symbolizes reconciliation between Heaven and Earth. This sign also represents laziness!

This sign rules power and charisma as well as emotional upheaval. People born under this sign are very intelligent, but they also are extremists in many fashions.

Coatl is the day of the snaking river that always changes without changing. It signifies the fleeting moment of eternal water. A good day for humility, a bad day for acting on self-interests.

Egyptian Astrology



5. Osiris

Sign:	Osiris
Dates:	March 1-10, November 27-December 18
Western Equivalent:	Aries
Planetary Ruler:	Pluto, Sun
Compatibility:	Isis, Thoth
Colors:	Green, Yellow
Symbol:	Djet Tiller/Backbone

People born under this sign are very intelligent and independent, but they lack in the ability to read other people and tend to be slightly self-centered. When pursuing goals they are persistent and dedicated to them and indefinitely achieve whatever they seek to accomplish.

Osiris is called one of the greatest gods of Egypt. He is the god of regeneration and of life itself. He is said to have been the one who brought civilization into Egypt, and the one who taught the Egyptian people of agriculture and farming. He is known as the patron deity of fertility and development.

The Osiris Man

A man born under this sign is decisive, , and self-confident. They are always ready to share their ideas. They are well aware that life in in a constant state of change, and that it's important to have a contingency in place to be able to adjust and adapt to these changes. He is prone to depression and introspection, and tends to regularly re-evaluate his choices. They often choose a profession out of necessity rather than out of desire, and will substitute and take a job purely for the economics rather than the potential enjoyment it will bring.

The Osiris Woman

A woman born under this sign doubts her own capabilities. She will gladly give useful advice to someone who asks for it, but is unable to attainably garner that same advice when it comes to her own life's circumstances. It's this contradictory personality which combines selfishness, fragility and passion that prevents her same. These women will never be entirely satisfied with that they have and will seek to find other things to fulfill them. Eventually, she will achieve success but it will only come once she comes to terms with her emotions.

Eastern Astrology—Chinese



5. Dragon

The Sign:	Dragon
Animal:	Long
Earthly Branch:	Chen
Name of Period:	Chenshi
Yin/Yang:	Yang
Trine:	1st
Element:	Earth
Compatibility:	
Good:	Rat, Monkey, Rooster
Friendly:	Tiger, Snake, Horse, Goat, Pig, Ox, Dragon
Conflict:	Dog
Avoid:	Rabbit
Time:	07:00-08:59
Years:	1964, 1976, 1988, 2000, 2012, 2024, 2036, ...
Cardinal Point:	East, Southeast
Lunar Month:	3rd
Season:	Spring
Western Equivalent:	Aries
Flower:	Hyacinth
Numbers:	
Lucky:	1, 6, 7
Avoid:	2, 8, 9
Colors:	
Lucky:	Blue, Green, Yellow
Avoid:	Red
Personality Traits:	Cordial, loyal, attractive, appealing, affectionate, goal-oriented, sincere, impatient, dogmatic, rebellious, overbearing, selfish.

People born under this sign are intelligent and responsible. They are often conservative and traditionalist values. They are people of common sense and will avoid risky or adventurous situations. They rely on their practicality and logic to guide them in their decision processes. They are very pragmatic and they are consistent and predictable with the choices they make.

Chakras



Vishuddha

Vishuddha (Sanskrit विशुद्ध) meaning “very pure”) or Vishuddhi (Sanskrit विशुद्धी), or the Throat Chakra is the fifth primary chakra according to the Hindu Tantric traditions. The residing deity of this chakra is Panchavaktra Shiva, with 5 heads and 4 arms, and the Shakti is Shakini. Vishuddha is located at the throat region near the spine, with its *Kshetram* or superficial activation point in the pit of the throat. Due to its position it is known as the throat chakra.

According to Hindu tradition, this chakra is described as having a white-blue color with sixteen “purple” or “smoke-colored” petals. Within the pericarp is a sky blue downward pointing triangle containing a circular white region like the full moon representing the element of *akasha* or *aether*. This region is represented by Ambara who is also white in color and depicted with four arms, holding a noose, and a goad. He makes gestures of granting boons and dispelling fears while seated on a white elephant. The silver crescent is the lunar symbol of *Nada*, pure cosmic sound. It is the symbol of purity and purification, and is a vital aspect of this chakra.

The bija mantra is the syllable Ham, and it is written in white upon the chakra. In the bindu point above the mantra resides the deity Sadashiva, who has 5 faces, representing the spectrum of the five senses, and ten arms. The right half of his body is a white Shiva, and the left half is a golden Shakti. He holds a trident, chisel, sword, vajra, fire, a great snake, a bell, a goad, and a noose. He displays the mudra of dissipating fear. He is clad in a tiger skin. His Shakti is Shakini, who is shining white. She is seated on a red lotus. She had five faces, three eyes each, and is four-armed, with a bow and arrow, noose, and goad.

Vishuddha has 16 purple petals upon which are written the 16 Sanskrit vowels in gold. They correspond to the Vrittis of the mantra *Ong [aum/om]*. the Sama-mantra, the mantras hung, phat, vashat, svadha, svaha, and namak, the nectar amrita, and the seven musical tones.

The Vishuddha chakra functions as the purification center, where the nectar *amrita* drips down from the bindu chakra and is split into a pure form and a poison form. In its most abstract form, it is associated with higher discrimination, and is associated with creativity and self expression. It is believed that when it is closed a person goes through death and decay. When it is open, negative experiences are transformed into wisdom and learning. The success and failure in one’s life are said to depend upon the state of this chakra. The feeling of being guilty is given as being the most prominent reason for this chakra to block the kundalini energy from moving upwards. Some associations are with the element akasha, and the sense of hearing, or the action of speaking.

When one meditates upon this chakra it is said to bring about various siddhis, clairvoyance, freedom from disease and old age, destruction of danger and the ability to transcend the physical plane into other worlds, are all abilities afforded by this chakra.

The secondary or minor chakra related to the Vishuddha chakra is the Lalana chakra which is located in the roof of the mouth. It is described as having 16 red or white petals that correspond to the virtues of respect, contentment, offense, self-control, pride, affection, sorrow, depression, purity, dissatisfaction, honor, and anxiety. Inside is a red circular moon region, which acts as a reservoir for the nectar amrita. When Vishuddha is inactive, this nectar is allowed to run downward into Manipura and consumed, resulting in physical degeneration..

Physiological Associations

This chakra is located in the neck and the throat. Due to its association with hearing, it is related to the ears, and due to its association with speaking, it is associated with the mouth.

It is often associated with the thyroid gland in the human endocrine system. This gland is in the neck and produces hormones essential for growth and maturation. Excessive stress, namely fear and fear from speaking out, are said to affect the Vishuddha chakra and thyroid problems may occur. Singing is a harmless and beneficial way of stimulating the Vishuddha, whereas rubbing or hitting the throat area is not and can be harmful.

Yoga Practices for the Vishuddha Chakra

Cat-Cow (Marjaryasana-Bitilasana) with Lion's Breath

Sanskrit Meaning: Marjary (Cat) Asana (Pose) - Bitil (Cow) Asana (Pose)

Yoga Level: Beginner

Pose Type: Kneeling

Step-by-Step:

1. On your inhales, lift your tail, drop your belly and look up.
2. On your exhales, tuck your tail, arch your back and drop your head so that your gaze comes to your navel.
3. After a few rounds, begin to introduce Lion's Breath on your exhalations.
4. Inhale through the nose in Cow pose as usual.
5. On your exhalations, let your Cat roar as you tone the back of your throat and exhale forcefully through your mouth, sticking your tongue out toward your chin.
6. Move through several rounds of Lion-Cow to open your throat.

Fish Pose

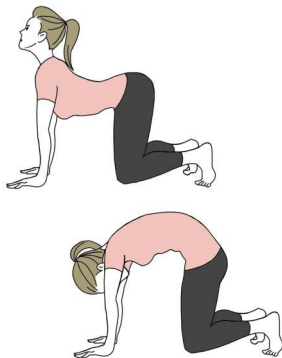
Sanskrit Meaning: Matsya (Fish) Asana (Pose)

Yoga Level: Beginner

Pose Type: Supine

Step-by-Step:

1. Lie down on our back.
2. Engage your core to sit halfway up.
3. Bend your arms to support yourself, bringing your elbows under your shoulders with your forearms flat on the mat.
4. On an inhalation, puff your chest up and draw your shoulder blades together on your back to make a little shelf for your heart.
5. Let your head drop back as you open your throat to the ceiling. Eventually, the crown of your head may come to rest on the floor but it's fine if it doesn't. Leaving the head hanging can actually allow for more spinal extension, so don't compromise your backbend to get your head down to the ground.
6. Engage your legs and flare through the toes.
7. To come out, slowly tuck your chin into your chest and release your arms to the floor to return to lying down flat.



Cat-Cow Pose



Fish Pose

My Ostara Ritual

by Michael Waterman

Ostara Ritual

Summoning of the Lords and Ladies of Spring

Since Ancient Times we have gathered to celebrate the seasons. Ostara (The Rites of Spring) was held yearly at dawn on the Vernal (Spring) Equinox.

Here is the ritual used by Druid ancestors in the north of England Northumbria. As well as Mercia, Wessex, and the Isle of Mann. Also in Scotland and Ireland.

This particular version was practiced by my ancestors The Waterman Clan (tribe family). My family goes back centuries. Before Julius Caesar came to the shores of Britian.

Prior to the ritual a grove, a circle of oak trees was prepared. The center of the circle would be cleared. Cleansed of all impurities, made level, and an altar would be erected directly into the center of the circle. Workmen would have toiled for several weeks. This ritual was usually held around March 22 or so depending on the moon and other astrological events, as determined by the Head Druid, His Priestess, his Seers, and Astrologers. When the correct moment was determined the preparation would begin.

Often in England the inclement weather made clearing the space difficult when it had to be done. The Spring deities had to be summoned. After the field was cleansed and blessed, long tall poles would be pounded into the ground to form the outer wall of the Grove Temple, making it look more round.

The women of the Grove would set to work to create garlands of vines and various ornaments, which would then be hung onto the poles to create a circle at the top of the poles. Another garland would be woven also and put on the bottom around the poles to create a circle. There were also torches that were set up along avenues connected to each of the cardinal points (north, south, east, and west). Each of the participants would be given a garland to wear on their heads. The High Priest wore a crown made of antlers (in honor of Cernunnos), the green man, the Lord of the Spring. The High Priestess wore upon her head a crown garland which often times would also have crystal and silver pieces, or she would wear a circlet of silver. She would represent Eostre or Brigid, the High Lady of the Spring. Each of the priests and priestess accompanying the High Priest and High Priestess wore masks and their skin would be painted with Celtic Runic symbols, usually drawn in Woad or charcoal. They would walk in front of the HP and HPS as their guards. They entered from the North Avenue, From the other Avenues, (South, East, and West) came the other priests and priestesses who portrayed other deities, depending on which point on the compass they were coming from.

In the case of my ancestors from the west, there would come a priest representing the water deity of the Irish Sea. Sometimes called Bran, and also Manannan McLlyr. He would be accompanied by the High Lady of Rivers and Lakes, Melusine. My ancestor's took their name in honor of these days. We are Waterman. Relatives on the Isle of Man who are pagan, follow these ancient rituals.

In the times when the Vikings invaded the English Coast, There would be a different take on the same ritual. Odhinn (Wotan) and his Queen wife Frigga would be represented and enter in the East Avenue. They would be dressed in the garb of these deities. Odhinn with a tall hat, a cape, a long robe, and a patch over his right eye. Frigg would be dressed in a long blue and white gown, covered with wolf's skins and wearing a gold circlet. They would represent the Lord and Lady of the East since they had invaded mostly York or Mercia. Thus they would be given dominion of the East Avenue.

In the South, since it is believed the Greeks came to the Southern shores of Britian, Zeus and his bride Hera would hold dominion. This was a meeting of the Lords and Ladies of Great Power.

As the ritual begins the Guardians of the Grove dressed as warriors carrying torches and holding tall spears, with swords at the waist. From the North a drum sounds to announce the approach of the Chief High Priest and High Priestess, the drummers and Magistre, will then lead the HP and HPS, followed by guards and maidens. The Magistre walks in front of the procession (he is sort of a Vizier or a Major Domo).

The Magistre approaches the circle first and blesses the north part of the circle. He then announces the arrival of the HP and HPS. As he does this from each direction of the compass comes a representative. The representatives of the north and south are men, and those from the east and west are women. They are the ambassadors of those elements and represent the cardinal directions for this ritual.

Magistre: All Hail our Lord and Lady!

A trumpet sounds. The Guardians of the North uncross their spears and open them to allow the HP and HPS to enter. They enter with their attendants who carry incense, a tall bottle with mead, and a large tray with many cakes on it.

The HPS takes her wand and her Athame (ritual dagger)

HPS: Behold all present. I *(states name)* sanctify this space and this altar that it shall be fit for my Lord to set foot here.

She and her attendants take the incense, a torch and her ritual tools and march clockwise around the circle, bowing at each corner to honor those whom are representing the visiting deities and to let it be known that this is her domain and they shall do homage to her when they enter the circle. She then stands to the right of the altar

HPS: My Lord I have secured this space and our altar. Come ye, with your attendants and bring forth water and salt and further cleanse our space, and close the energies that harm may not come to anyone Who shall attend our ceremony!

HP raises his sword and staff

HP: Praise beyond to you, My Lady. I am grateful for your laborers and your invitation to enter, and I do so with a loving heart and all positive intention.

He and his attendants carry salt in a vessel and water in a tall urn. They walk clockwise bowing at each corner to bid them welcome once he is finished he walks toward the altar. He then bids his attendants to place the salt and water on the altar.

The HP and HPS hold hands and light the candles upon the altar. The HP then raises his hand and the trumpet sounds.

HP and HPS: We are the keepers of the North our dominions are of the great North Winds which bring all life air to give the breath of life to all!

All: So must it be!

The trumpet sounds

The HPS and HP motions to the Magistre

Magistre: By the command of my Lord and Lady I call the keepers and the watchtowers of the East.

Magistre raises his staff and the two guards of the east uncross their spears. Bells chime and trumpet sounds. The Priest and Priestess of the East step over the garland and bow to the HP and HPS.

Watchtowers (East): We are the keepers of the east we bring earth rich soil and we shall bless this planting for fertility and pray the harvest shall be much abundant and shall feed all.

All: So must it be!

The HP nods.

HPS: Keepers of the East thank you and take your place.

Magistre raises his wand.

HP: I summon the keepers of the South.

Drums and trumpets sound. Attendants proceed the keepers with torches as they approach the Guardians uncross their Spears.

Watchtowers (South): We come from the South. We are from a far off land to the south. I am the keeper of lightning and my Lady is the keeper of the fire of divine spirit.

HP and HPS: Keepers, watchtowers of the South welcome and take your place within the circle.

Watchtowers bow and place themselves accordingly.

HP: Magistre call forth the keepers of the West.

Giant shell trumpets, and large bell tolls. Attendants carry a tray of sacred vessels, consisting of tall ceramic jugs filled with water. A barrel of wine is also brought. And all of these are placed in West position. The Guardians fo the West Gate uncross their spears and allow the attendants to carry in all their objects. The Lord and Lady of the West, The Lord carrying a driftwood staff, wearing a crown of shells and a seaweed strewn robe. The Lady dressed in the form of a mermaid, wearing a long, thin robe that looks as if it came from the sea, holding a sword in her hand representing Excalibur. She is called The Lady of the Lake, and He is known and th Lord of the Seas.

Watchtowers (West): We are the keepers of all the waters of the Earth. We bring life giving water. We stirred the blood we bring with us the water of life.

HP and HPS bow to the Keepers of the West

HP and HPS: We welcome you come and join us at your place in the circle.

HP raises staff and sword

HP: By earth, by air, by fire and water are we now blessed.

HPS: By North, by South, by East and West, we are now blessed.

HP and HPS raise their wands and swords together.

HP and HPS: Let there remain within this frame no adverse thought nor amenity. Hear our will. As this I will so shall it be.

All: So Shall it be!

The circle being blessed and consecrated. The body of the ritual then proceeds.

HPS: We come here to welcome the Spring. We have summoned all the elements and all the great directions that we wish.

All the watchtowers and the HP and HPS take their positions in front of a pyre which has been created in the center of the circle in front of the altar. The HP motions to the keeper of fire to bring torches to each of the participants. Each participant takes up a torch. Before the pyre is ignited, the keeper of water brings a large vessel of wine and pours it onto the pyre, The Keeper of Air brings the incense and does likewise. The Keeper of Earth brings coal, and puts it upon the pyre. All then stand in the circle holding their torches in silent prayer as the HP and HPS make their pronouncement.

HP and HPS: Glad these sacrifices of earth, air, water and fire stand to light our way. Let them send our prayers, our wishes, our hopes, and our affirmations high unto the Universe that they, all High Masters and Mistresses, shall hear our prayers and grant our wishes for our people. So let us light the pyre now and burn away the cold of winter and warm the Earth again.

All participants take their torches and throw them onto the pyre which explodes into flame and all can feel the power of the Gods and Goddesses, and that we are one with the Universe and our creators. All then join hands around the fire and feel the energy as they stand in silent prayer. Behind them, young Lords and Maidens sing chants to the ancient deities and all as one community, share in the comradery of each other. The HPS and her Maidens then take the Cakes to the HP. The HP takes his athame and holds it over the cakes. The HPS takes his hand.

HP and HPS: We consecrate this bread in the name of the All High, that it may nourish us all.

All: So must it be!

There is a large chalice on the altar. The HP and HPS take a piece of the bread or cake and put it into the chalice. The attendants come with a large vessel of wine which they pour for each member of the assembly into a small chalice.. The HP and HPS take the large vessel of wine and pour it into their chalice as well.

HP and HPS: May this wine soothe the spirit of all who drink of it and may it fill each with the love and devotion of the All High. So must it be.

ALL: So must it be!

HP and HPS: Take now ye all and have of this bounty. Eat this cake and drink this wine. Join us as we bring our offering to the pyre.

The large chalice is brought to the pyre.

HP and HPS: Take this Most High Lords and Ladies as our offering that you shall grant our prayers. And aid us in the planting. Let this pyre burn to ashes and make it help our planting be fruitful.

The large chalice is carefully hurled onto the fire.

HP and HPS: Let us have music and dance. Bring out the seedlings that the people have and seeds we gathered last summer which we now bless.

Some of the seeds and seedlings are tossed into the pyre as a sacrifice. As the night ebbs and the fire dies down the keepers of the Waters and Earth smother the fire so as not to have it rage out of control. Before things get too out of hand.

HP and HPS: Lords and Ladies of the North, South, East, and West, we ask you now to all join hands once more.

All assemble around the dwindling pyre and walk counterclockwise around the circle three times stopping at their posts.

Watchtower (West): We ask our Lords and Ladies with love to depart in peace and protect us from harm.

All: We bid thee depart in peace.

Watchtowers (South): Lords and Ladies of the South and Fire we ask you to depart in peace and protect us from harm.

All: We bid thee depart in peace.

Watchtower (East): Masters and Mistresses of the East we thank you for your attendance tonight. We bid ye depart in peace now and help us and protect us. Within your lovely realm now.

All: We bid thee Depart in Peace.

The HP and HPS and their attendants walk clockwise and counterclockwise consecutively meeting at the North Post.

HP and HPS: My Lords and Ladies, Masters and Mistresses of the North, we ask you to close this quadrant, and we bid thee depart with our thanks and our humble blessing. Depart in peace and thank you. By earth, by air, by fire, by water, by North, South, East, and west. We close the circle. And each and all shall gather thy goods and depart in peace. The ritual is done, but what is done shall not be undone. Neither by mortal nor divinity. So must it be.

All: So must it be!

And with that all gather all their things those assembled leave the grove to await the new day..

This is an edited version of the Ancient Ritual. As we know there was a Spring Lord and Lady in Ancient times and in hard times. The young man and lady were “sacrificed” to appease the deities.

We have all heard stories of the Wicker Man. It wasn't just a man in the wicker structure. No there was also a female most likely a virgin, along with cats, chickens, cows, and goats, Vegetables, flowers, dolls, and rabbits. Anything that the community felt the Deities would be pleased to accept.

Modern celebrations all over Europe and this country are bright and lively. Whether done in a field, a yard, a garage, or in an apartment, or on a skyscraper roof top (which I used to do in Queens, New York). I also held many rituals on Long Island beaches. And here last year at a campsite outside Savannah, Georgia.

Magickal rituals have no limits. No certain place that they can only be done in.

In ancient times places like Woodhenge and Stonehenge were designated as sacred space. Many of us today don't have that luxury but a sacred space is where you make it to be. If you practice solo you are your own Priest or Priestess. You address the All High Ones in YOUR way. Magick doesn't have one way that is the only way. The idea is ludicrous to me. Sometimes the most powerful place in a home could be the bathroom.

The most important thing is “Do it”. To feel connected to the Universe, because you already are.

I was talking to our Chief Officer Edward Sott. Who I very much revere and respect (plus I consider him a very dear friend). We agreed Magick is within the one practicing it. Your must find your way. It's wonderful if you belong to a coven, a grove, or a temple. But if you don't, You have you. You are your greatest tool.

We all find our own way. It comes from a deep feeling inside. You'll be able to know.

In my case, my ancestors worshipped the Deities of the Celts, the Britons, and the Vikings. And later they added Zeus and Hekate.

But for me personally. Ra, Isis, and the Ntjeru (the Egyptian Pantheon) called me home. I know that's where I “fit in”.

Just know that there is a Magickal niche for all of us who follow the craft. I always tell my students there is no one way. If there was we'd all be clone Witches. How BORING would that be?

Find your place and don't worry. Magick has no deadlines.

I want to you to take a look at this ritual that I wrote down and take from it what you will. If you want to make of it a solo rite. So be it. If you want it to be an event, like big Beltaine, or the Burning Man, or the Winter and Summer Solstices at Stonehenge for instance go ahead. Take from it what you will! We have a Wheel of the Year. It is comprised of 8 Sabbats, 4 Equinox's and 4 Solstices.

There is starting from Samhain (Nov 1st), Yule (Dec 21st), Imbolc (Feb 2nd), Ostara (Mar 21st), Beltaine (May 1st), Litha (Jun 21st), Lammass (Aug 1st), Mabon (Sep 21st). Add to this the 12 full moons and your calendar is full of magick.

But for right now, for Ostara, what should you have. I say a white candle, maybe some flowers, a bread, wine or juice, a chalice, and an offering bowl.

Privacy is your most important thing. Is there a place you can be undisturbed. All you want to do is connect with spirit, to say “hey, thank you for the coming of spring.” and there is no wrong way to do that. Just do it from the heart. That's the most important thing. If you don't have the items I mentioned you have you. Just relax. Visualize yourself in a place where you can connect. Relax and let it happen.

Magick is like a kiss. You might not get it right the first time, it may feel awkward. No one can judge you. It will come to you, because you already have it.

I always think of the Wizard of Oz. In the end when Glynda explains to Dorothy that she always had the power. Well I was a kid from Brooklyn NYC. If she'd put me through all that to make a point, I'd probably have punched the pink “Goody Two Shoes” in the nose, clicked my heels up and said, “It's been real. Ciao!”

But that's just me.

If someone explains something just listen. If you don't get it you don't have to drop a house on somebody or have a meltdown. No. Just try on your own. I had to find my own way. In fact I founded my own temple (PerNtjeru). In the end of the day, I say celebrate your connection your way.

I hope that what I've said reaches out to someone who needed to read this and to know we are out there to help.

I've always felt the greatest Magick is sharing what I know with others.

Ostara blessings to you all.

Fantastic Familiars



Many years ago back when I was in Arkansas my girlfriend and I adopted a domestic shorthair brown tabby cat named Sandy. Sandy was a very magical cat and soon became the familiar for both of us. Both my girlfriend and I are witches. When we were first introduced to Sandy we fell in love on first sight. Little did we both realize how magical she was. But we were soon to learn.

Sandy was a very strange cat in the aspect that she absolutely hated any form of fish. She would only eat moist cat food and not dry, and would throw a lot of cattitude if she didn't get her way. She was sometimes so obnoxious that she shunned me for not giving her what she wanted when she wanted it. So instead of Sandy I called her Sassy.

How we discovered she was a familiar.

It first started out with us not knowing her actual birthday. The ASPCA wasn't sure of her birthdate either so when we got her we decided to try an experiment and ask her to help give us her birthday. We generally knew she was over a year old but didn't have an idea what actual day her birthday was on. We set out a calendar which we created with a list of months and a list of days on it. We asked her to tell us what month she was born. She placed her paw on the month of March. So we further asked her what day and she placed her paw on the number 17. We thought this was amazing. She actually told us when she was born. But that wouldn't be all.

The next thing we did was lay out our pentacles on the floor and asked her who's familiar she wanted to be. She paused a little and then decided to place her right paw on my pentacle and her left one on my girlfriends. This again amazed us as she decided that she was going to be both of our familiar. So for the next few weeks we learned a lot about her and she learned a lot about us. Whenever we would be working our crafts, writing in our BOS, or studying she would spend a lot of time sitting in front of our books and craft works observing carefully what we were doing. She sometimes would take her paw and place it on various things that we soon learned she wanted us to pay closer attention to.

Well I had my Runes on my bookstand and my girlfriend and I went out to go to the store. When I came home my runes were no longer on the stand but the bag was on the floor sitting there. So I questioned Sandy and asked her why my runes were on the floor and she let out a slight meow in response and began purring. I figured okay so she was curious about them let's see how curious she is. I took the runes out of the bag and strewed them upside down on the floor in front of Sandy.

She pondered them a few minutes and I asked her to pick 6 runes out. Well lo and behold she looked carefully over the runes and one by one she took her paw and pulled a rune close to her for the count of 6. after the sixth rune she meowed and I began to turn them over individually. The result was amazing. The reading was extremely accurate and loaded with excellent feedback and advice. I was pleased and so was she.

But her display of magick was not done yet. I decided to test other methods of divination with her. The next method I used was my tarot. I asked her to pick the cards out for a wheel of the year spread. This consisted of 8 cards. I shuffled the deck, and split it into 3 separate piles. I first asked her to pick out the pile that represented the past. She immediately touched the pile on the left. I removed that pile and asked her then to pick out the pile from the remaining two which represented the future. She again waited a few minutes and then put her paw on the pile on the right. I removed that pile, knowing that the remaining pile would be the present and what needed to be considered .

Next I spread out the remaining cards in a circle and she stood up and sat directly in the center of them. I was like wow this is incredible. So while she was sitting there I asked her to draw 8 cards from the cards in the circle. She looked around the circle of cards, turned a few times to make sure she seen all of them and then chose 8 cards from various points in the circle one by one. I picked up the remaining cards and put them aside.

Then I again placed the cards in a straight line in front of her. I asked her to individually pick out a card for each of the Sabbats. As I announced the Sabbat she then picked the card. I placed each of them in a circle and again she sat between them. I then beginning at Yule asked her to point to the Yule card. She did so without hesitation I turned it over. I repeated this process for all 8 of the sabbats even randomly announcing a Sabbat to test my theory on how magical and knowledgeable she was.

She answered the call and test with flying colors picking out each sabbat individually without missing a beat. Again I was thoroughly impressed. Apparently Sandy was an expert in divination and also quite knowledgeable in regards to the craft practices. There would be another test however that would totally impress me about her

I happened to have a set of Ogham Bethlusian which consisted of 20 sticks each having a particular Ogham letter, and name on them. I laid out the 20 sticks in front of Sandy and then individually naming each letter asked her to pick out the corresponding stick. She did this with 100 percent accuracy. I was astounded. Apparently she was an adept even in the most obscure forms of divination.

So after I had done this I spent many days trying different experiments with her. Everything from having her do daily Rune, Tarot, and Ogham readings to even pointing out the Rune by the symbol on them. Again she impressed me with her ability to pick out the rune as I asked her to point out which one it is.

Sandy was a great familiar and I'm quite sure if I ever needed to ask of her to perform certain magical tasks she would most likely happily oblige me. She is no longer with me now and after my girlfriend and I broke up and I moved back to Pennsylvania I don't know what happened to her. I still think of her now and then, and I feel her presence around me sometimes especially when I'm doing divinations.

If you have a story about your familiar you wish to share with us. Please send a picture of your familiar and also a story about them to editor@todayswitch.net. We'll be happy to post your stories. Remember we as witches develop connections with some of our pets that far exceed the standard for being a pet. A pet and a familiar are two different things.

A pet will be a loving constant companion and will be a good healing and protecting influence in your lives but also they will be dependent upon you to share your love and commitment to them as well. A familiar is more than that. A familiar will often be more independent, they will have magickal qualities that other animals may not possess and they also will be ready to assist you in your magical workings as well as in the mundane world.

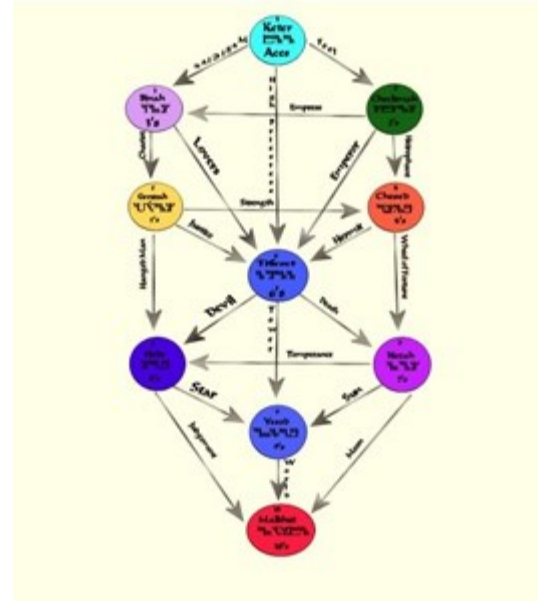
Not all familiars exist on the physical plane however. Sometimes your familiar can be a denizen of the otherworld. This familiar will be a spiritual guide that will come to you in dreamtime or meditation. He or she will provide specific guidance and assistance to you as needed and help you on your spiritual journey.

Blessed Be!

Edward Sott

Tree of Life
Sacred Paths of the Qabala
Path 27

Titles:	The Conquering Child
Intelligence:	Exciting Intelligence
Place:	Netzach to Hod
Hebrew Name:	Peh פה (Mouth)
Number:	80, 800
Angel:	Camael קמאל
Qlippoth (Demons):	Golachab גולצ'אב (the Burners)
Demons of Hidden Paths:	Parfaxitas פרפקסיטאס
God Forms:	Thor, Odhinn, Horus, Menthu, Krishna, Ares, Mars
Color Atziluth:	Scarlet
Color Briah:	Red
Color Yetzirah:	Venetian Red
Color Assiah:	Bright red rayed with azure
Incense:	Pepper, tobacco, dragon's blood
Animals:	Horse, bear, wolf
Legendary Beings:	Furies, chimaeras, boars
Stones:	Ruby, garnet
Plants:	Wormwood, rue, absinthe
Tree:	Oak
Zodiac/Element:	Mars
Tarot Card:	The Tower (Lord of the Mighty Hosts)
Human Body:	Muscular system
Diseases:	Inflammation
Magickal Powers:	Control of temporal imbalance, defense.



Western Astrology



Planetary Influences—The Moon

The Earth's Moon is second only to the Sun in order of importance in your horoscope. Whereas your Sun sign shapes you in outwardly visible ways, your Moon sign's effects on you are more subtle and internal. The Moon rules your emotions, dreams, and subconscious. It shapes your innermost fears, desires, loves and needs. When the moon is in harmony with the rest of the planets in your horoscope, your emotions and desires are in harmony with the reality of your life— you are personally fulfilled and emotionally stable. If the Moon is afflicted (at odds with another planet in your horoscope), your dark side tends to emerge (anger, jealousy, hate, fear, depression, etc.)

The Moon's diameter is about one-fourth that of earth, and its mass is about 1.23 percent that of earth. Having no free water on its surface nor any atmosphere, the Moon has no weather to alter its heavily cratered surface. And since the Moon rotates on its axis once per orbit around the Earth, the same side of the Moon always faces the Earth. The Moon completes its elliptical orbit around the Earth once every 27 days, 7 hours, 43 minutes, and 11.5 seconds (relative to the stars).

The ancients believed that the dark regions on the Moon's surface were oceans, giving rise to the Latin name, "mare" (or sea) which is still used in the present day. They believed that the brighter areas were continents. With the advent of telescopes in the 17th century astronomers discovered many features on the surface (craters, mountains, faults, rays, and domes). In 1969, the American Apollo 11 spacecraft carried the first humans to the Moon.

In Greek mythology, Selene was the goddess of the Moon and sister of Helios, the sun god. She fell in love with a shepherd named Endymion and then lulled him into an eternal sleep so that he could never leave her.

Spiritual Significance

Symbolized by the crescent Moon is a half circle which represents the subconscious mind. Magick works through the medium of the subconscious; the realm of dreams, psychic visions, hidden desires and imagination.

As we know the Moon has no light of its own but merely reflects the rays of the Sun. However, these rays are changed by contact with the Moon, and moonlight has a very different effect on the human mind than that of sunshine. In both astrology and magic the Moon represents the hidden side of the human personality which under normal circumstances is not revealed to the outside world.

In general, most magickal work is hidden (Occult) and is performed out of sight and in privacy. It is an old adage the magick which is practiced in the public gaze will not be as successful as private workings. This belief may date back to the old days of persecution when it was impossible to work openly.

In esoteric tradition the Moon is likened with the widely held doctrine of reincarnation or the rebirth of the soul in a succession of different physical bodies. According to some arcane beliefs, when the spirit leaves the body after death it travels to the Lunar world to be reborn. In old Pagan religions we have seen that the Full Moon was one of the mystic symbols of the Great Mother Goddess who according to the oldest creation myths, gave birth to the universe.

When the magician uses Lunar energy he is dealing with the ebb and flow of potent psychic forces. Lunar tides have both a physical and psychic effect on humans, animals and flora. It is therefore natural the occult of the Moon should symbolize the subconscious mind of the awakened person who can use it to bring hidden desires into manifestation.

Gods and Goddesses

South Pacific/Polynesian

Maori

Haumiatiketike

Vegetation God

The deity concerned with wild plants gathered as food, and particularly with the rhizome of the bracken which has been traditionally relied on by the Maori in times of famine or need.

Hawaiian

Haumea

Mother Goddess

She is the daughter of Papatuanuku, the primordial earth mother, and is revered by many people of Polynesia and by the Maori of New Zealand. Her more notable children include Pele, the volcano goddess of Hawaii and Hi'aika, the goddess of the dance. As a deity responsible for birth, Haumea possesses a magical wand that she used at the time of creation to engender fruit trees and fish. From time to time she uses it to replenish stocks. Mythology also identifies her as a heroine who saved herself and her consort from the enemies at the time of creation by hiding in a breadfruit tree and fending off the attackers with poisonous sap and wood splinters.

Hanui-o-Rangi (Father of Winds)

God of winds and weather

He is the son of the sky god Ranginui, who fathered him on one of his early consorts. Pokoharua, the sister of Tangaroa, the sea god. All the subsequent descendants of Hanui-o-Rangi are believed to rule over the various aspects of the weather. Hauniu thus fathered Tawhiri, the god of the northwest wind, whose son was Tui. Tui controls the fierce storms from the east. The children of Tui include Hin-I-Tapapauta and Hine-Tu-Whenua, the deities overseeing the more gentle westerly winds. Hine-Tu-Whenua is the mother of Hakona-Tipu and Pua-I-Taha, controlling the southern and southwesterly gales.

Hakea

Underworld Goddess

Her role was generally shared with the chthonic goddess Miru

Fe'e

God of the dead

Perceived as a giant cuttlefish who was once subdued by the god of deep underground rocks. Part of the principle of Polynesian religion that every deity has a superior and an inferior who have either bested or been bested by, the other at some mythical time.

Tikopia

Faivarongo

God of Mariners

The eldest son of a being known as Ariki Kafika Tuisifo, he is a patron and guardian of seafarers and is also regarded as the origin of the royal Tikopian lineage. Also known as the "Grandsire of the Ocean". He is closely linked with the chthonic god Tifenua and the sky god Atua I Kafika

Hervey Islands

Avatea

Moon God

The first born of the great mother Vari-Ma-Te-Takere and the elder sibling of Tinirau. According to tradition, Vari-Ma-Te-Takere plucked a piece from her right side to engender Avatea, who is half man, half fish. He is divided vertically with his left side fishy and his right side human. He is the father of gods and humankind, and is said to live in the coconut of the world. After a temporary period existing low down in the shell, he was assigned to the opening of the upper world; immediately above the home of Tinirau. Also Vate; Wakea (Hawaiian).

Tikopia

Atua I Raropuka

Creator Being

One of a pair with Atua Fafine when the land of Tikopia was pulled up from the bottom of the ocean. They may have been there from the outset, or arrived on the back of a turtle from foreign parts. They engendered five sons, all gods.



Monthly Correspondences

March

Other Names:	Hyld Monath, Hraed Monath
Moon:	Storm Moon, Worm Moon, Full Crust Moon, Full Crow Moon, Lenten Moon, Sap Moon
Element:	Air, Water
Gender:	Masculine
Herbs:	Broom, High John the Conqueror Root, Yellow Dock, Wood Betony, Irish Moss, Dandelion, Lavender, Mint, Clover
Colors:	Pale Green, Red-Violet, Pastels, Pink, Yellow
Flowers:	Apple Blossom, Honeysuckle, Daffodil, Tulip, Jasmine, Lavender, Jonquil, Narcissus
Scents:	Honeysuckle, Apple Blossom, Lavender, Jasmine
Stones:	Aquamarine, Bloodstone, Amethyst, Moonstone, Rose Quartz
Trees:	Alder, Dogwood
Animals:	Cougar, Hedgehog, Boar, Hare, Rabbit, Lamb, Lion
Birds:	Sea Crow, Sea Eagle
Spirits:	Mer-people
Goddesses:	Black Isis, The Morrigan, Hecate, Cybele, Astarte, Athene, Minerva, Artemis, Luna
Power Areas:	Energy breaks into the open, growing, prospering, exploring, new beginnings, balance of light and dark, breaking illusions, seeing the truth.
Astrology:	Pisces, Aries
Birthstone:	Aquamarine
Symbols:	Eggs, Rabbits, Flowers, Seeds, Shamrock
Themes:	Renewal, Rebirth, Growth, Fertility, Balance, Manifestation
Runes:	Tiwaz, Berkana
Planet:	Neptune, Mars
Tarot:	Death, Devil, Judgement, Fool, Chariot
Numerology:	1, 10, 19
Governing Angel:	Jeliel



Mycology

Arched Woodwax

Hygrophorus camarophyllus



Common Name:	Arched Woodwax
Botanical Name:	<i>Hygrophorus camarophyllus</i>
Order:	Agaricales
Family:	Hygrophoraceae
Description:	Slimy to dry, brownish-gray cap with white to grayish gills somewhat descending dry, brownish-gray stalk
Cap:	2-5" (5-12.5cm) wide. Blunt to convex or slightly knobbed to flat; margin downy; sticky but soon dry, smooth but appearing streaked with small fibers; brownish-gray. Faint odor of coal tar.
Gills:	Slightly descending stalk, close to almost distant, moderately broad, thin; waxy, white or slightly grayish.
Stalk:	1-6" (2.5-15cm) long. 3/8-3/4" (1-2 cm) thick. Dry, silky above, smooth below; brownish gray-
Spores:	7-9 xc 4-5 μ ; Elliptical, smooth. Spore print white
Edibility:	Edible
Season:	July-November
Habitat:	Scattered to numerous, under conifers
Range:	North America.
Look Alikes:	<i>H. calophyllus</i> is always slimy, has pale pinkish gills, and slightly fragrant odor.
Comments:	This <i>Hygrophorus</i> can be found with pine and spruce near snowbanks in the fall
Bibliography:	National Audobon Society Field Guide to Mushrooms. Gary H. Lincoff, Copyright©1981 Chanticleer Press Inc. pp. 656 Lone Pine Field Guide Mushrooms of Northeast North America by George Barron Copyright©1999 George Barron pp. 276

Regardless of the fact that this mushroom is edible it is highly advised that before consuming any wild mushrooms that you consult with a professional mycologist. Many mushrooms are poisonous and look similar to each other.

March 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Matronalia	2	3 Full Worm Moon in Virgo/Total Eclipse	4	5	6	7
8 International Women's Day	9	10	11	12	13	14
15	16	17 St. Patrick's Day	18 Celtic Tree Month of Alder	19 New Moon in Aries	20 Ostara	21
22	23	24	25 Lady Day.	26	27	28
29	30	31				

March 1—Matronalia

March 3—Full Worm Moon/Total Lunar Eclipse

March 8—International Women's Day

March 17—St. Patrick's Day

March 18—Celtic Tree Month of Alder Begins

March 19—New Moon in Aries

March 20-21—Ostara (Spring Equinox)

March 25—Lady Day.

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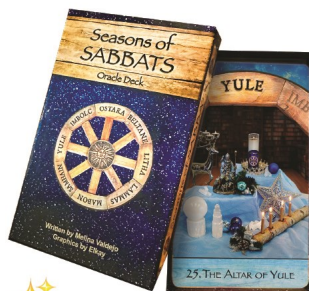
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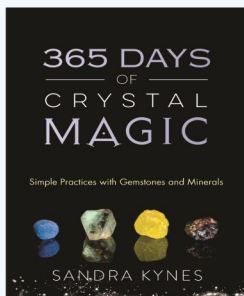
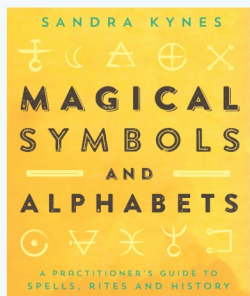
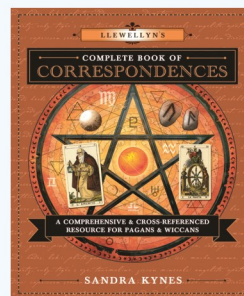
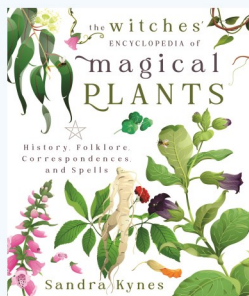
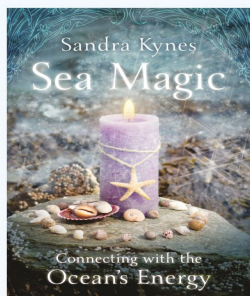


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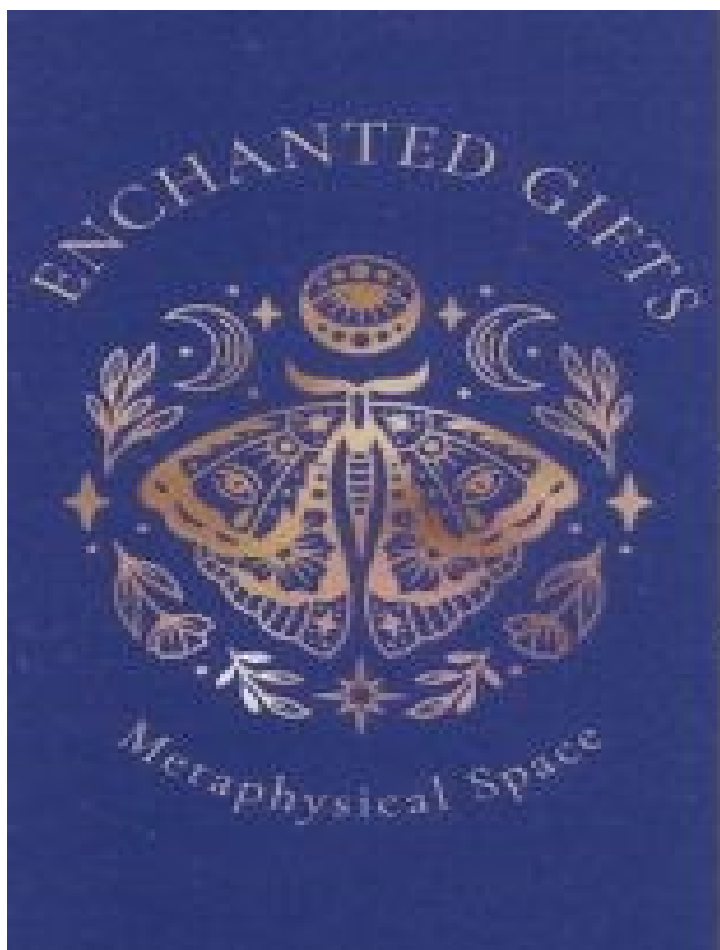
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