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

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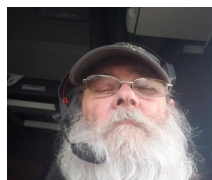


Meet the Staff

Edward Sott (CEO)



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



David Larsen (Vice President)

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



Earl Williams (Hum. Res. Director)

My name is Rev. Earl Williams.

I have been in the pagan community for 20 years, holding a position as an ordained minister for 17 of those years. I am currently the Human Resources manager for Covered Bridge Press. I am happy and honored to also be a part of the new publication, "Today's Witch" magazine, due to be released mid-October of 2023.



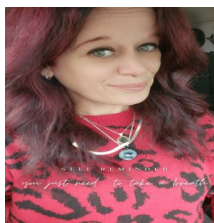
Melina Valdejo (Staff Writer)

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.



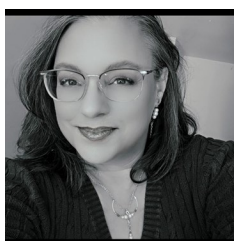
Emily Thornton (Managing Editor)

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.



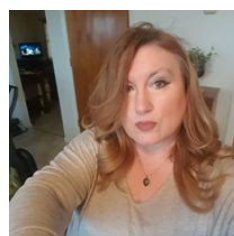
Zannah Matejak—Social Media Director

Hello my name is Zannah & I've been a practicing gray witch for 25 years. Initiated Norse shaman. I am a Yoni practitioner, I own an apothecary and metaphysical store. I am a wealth of knowledge of the occult and mythologies as well as a healer in a wide variety of modalities. I love to teach and building online communities on social media. Very passionate with what I do, I am an eclectic pagan who never gets enough knowledge.



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: Brighidsees@gmail.com or visit AstrologybyBrigid.com.

From the Editor and Staff.

Our New Offerings to Our Pagan Community

Welcome to Today's Witch Magazine! I'm Brighid, the new Marketing Director, with experience in publishing, business services, and a Fortune 500 cosmetics company. I'm excited to help bring new offerings and support to solo pagans, groups, shops, and publications. For more about my background, visit AstrologybyBrighid.com. We believe in our community and quality education! Today's Witch offers support for both individual practitioners and the broader community. The following new features are available to assist with building individual practices, communities, or businesses, and to provide resources for continued development.

***Calling All Pagans!!!! Pagan One and All Hear the Call!!! We invite community members to share their experiences and practices. Stories submitted may be selected for inclusion in the Magazine as part of our initiative to highlight different journeys along the Pagan Path. To have your story considered, please send it to editor@todayswitch.net. Selected submissions may be featured in the publication.

We prioritize community-focused, quality education. Affordable online classes (\$10-15) begin in October with eight experienced instructors teaching traditional skills. Follow us on Facebook at Today's Witch Magazine and Newsletters for updates.

*Check out our Newsletter to receive updates on educational opportunities, events, sponsor highlights, and more. Send your email to editor@todayswitch.net. If you have an event, product, or

***Do you have a book you have been aching to write and publish? We can feature you in

Today's Witch Magazine in the "Ex Libris section" where we feature new and old publications that are relevant to the "Old Ways." We can bring that Idea of yours to print/publish that book for you with our in-house Book Publishing company Covered Bridge Press. Information about our publishing company can be found on our website at todayswitch.net.

***Do you have a Business, Event or Art/Musical Groups, you would like to promote? We would love to highlight "Wolf Den Productions" & Pagan Artist Spotlight. We can provide a community outreach with coordinated VO Ads, Production and Distribution. Contact Information: Call 319-400-7583 or send email prairielandradionetwork@gmail.com. Schedule a 1 on 1 Conference At <https://calendly.com/wolfdenproductions>



A Note from Your Neighborhood Crone:

We all have periods where we feel less-than, and this summer has been one for me. I've felt detached, overwhelmed, and incompetent while still carrying the weight of all I carry: garden, construction, deconstruction, motherhood, and revolution. I tried joining a group of like-minded folks, only to feel "not good enough" and without value and purpose. My recent return to introspection and a renewed focus on my close circle bring me back to you, dear reader, with my apologies. We can be all things to one, or one thing to all, but we can never be all things to all people – at least not while we draw these mortal breaths. I shall continue to strive for illumination and completion, but I'll be perfect someday. Today is not that day, and tomorrow doesn't look that great either – but we stay hopeful!

Through the Eyes of a Crone: Litha

The summer holidays have always felt like the realm of Cernunnos to me. In my youth, I was a sun worshipper (to the detriment of my skin, I'm sure), always seeking to be outside, in the heat, feeling the sun beat down upon me. When I was introduced to Celtic theology and pantheons, I realized the summer was, for me, the realm of the Horned One – the only God I would come to worship.

Cernunnos helped teach me about men. He helped me reconcile the feelings I had for my father, my grandfather, and even my abusive ex-boyfriend, Jee. I learned through him that men need simple things, battles to be won, obstacles to overcome, and to feel needed, wanted, and relevant. I'm a feminist, not a man-hater, and I appreciated his lessons. As a feminist, however, especially one who spent years extricating herself from patriarchal religion, it can be difficult to fully embrace the concept of "God" instead of Goddess. Are we not the Moon, Earth, the Cave, the River, the Ocean, and Life itself? Sure – but what of the Sun?

Without the Sun's light, heat, and energy, we can be nothing. We would reside on a rock like the asteroids, devoid of growth, lacking in energy, and missing all that makes life itself. There must be light to awaken the earth, warmth to stir the soil and drive the winds, and the Sun's energy to feed the very grass we lie on when sunbathing. We must – MUST – have both the dark of the cave and the light of noon.

*A note – before anyone gets it twisted. I am not speaking of "a child must have a mother and father". I am not claiming that there are only two genders, or that there are only XX and XY chromosomes. This discussion is on a cosmic level and is germane to what makes us human, and has no bearing on the validity of all gender ideations, orientations, and expressions. Trans rights are human rights, and love is love. Now, back to the topic at hand.

When I was a young mother, first learning of the Horned God, the Oak and Holly King, Cernunnos – learning of the Sun as Deity, I was awed by his power and his overwhelming presence. I started to yearn for the sun more and more, and entered a period of my life where I tried to find God in man over and over again. I had short and long-term relationships where I tried to be as the Maiden when the Great Rite was performed, swept away on a divine flood, and left fulfilled. As I've gotten older, I realize that every man, good, bad, and indifferent, has some scrap of Cernunnos within them. Some carry it near the surface, and some have hidden it away beneath years of trauma and low self-image. Sometimes, the divine in men can be exposed and nurtured, but for others, it is best to leave them alone and let them learn to embrace that pure version of masculinity in the next life.

Cernunnos and the men close to him don't need to prove anything. You'll never hear them talking about "alpha males" unless in incredulous jest or in trying to educate away from such a silly notion. Divine men don't need to stifle those around them unless they are actively causing harm. Sacred men protect without posturing and know that winning the battle is more than just swinging a sword. That is the seed of Cernunnos coming to life in the sunshine, born of the Maiden, and nurtured by the Mother.

So, what of the Crone in this? Where do the old women find themselves when working with Cernunnos? Where do we go when the sun is at its zenith? In this world where it seems as if only youth and beauty have value, it's challenging to see God in all his might reflected in virile men and sturdy crops and think that we have no place. We are called "cougars" or worse, implying that we're merely hunting this virility for our pleasure. We are patted on the head, dismissed as delusional, or even mad (If you've not seen Sunset Boulevard, this is its 75th anniversary and it's worth a watch).

We know, in our bones, that the sun sets. Night will come. As they dance in the fields, the Maiden and the young God aren't considering their mortality or the coming dark. The Crone knows, and sees its shadow as the clouds pass overhead. The Mother, tending the fields and nurturing the children, teasing new growth from stagnant minds, has eyes for the future as long as it's getting bigger. But the Crone knows that all things will shrink and grow small in the winter.

I mentioned before that we are the keepers of ancestral knowledge. We know that all things change, and all things end. We are also keenly aware of the duality of Cernunnos – he is not only the god of light and power and mastery, he is the fierceness of the warrior sun. He is also the lord of Death, and will soon walk arm in arm with the Crone as midwinter draws nearer. The Holly King will die, defeated by the Oak King, who is in turn vanquished by his Holly counterpart. The cycle continues with the divine masculine as well as the divine feminine. Cernunnos is the sun that lights our world by day, and the fire that warms our nights. He reminds us that the roots and leaves cannot survive without each other.

Enjoy the sun. Enjoy the fun and frolic in Cernunnos' warm embrace. Learn his lessons of survival, battles won, successful hunts, and justice served. He shines beside you in Midsummer and will steady you both with his staff in midwinter.



Dictionary of Angels

Bibiyah—Caila

BIBIYAH **ביביה** one of the many names of the angel Metatron.

BIFIEL **ביפיל** in hechaloth lore an angelic guard of the 6th heavenly hall.

BIGTHA **ביגתה** (Biztha) one of the 7 angels of confusion; also one of the 2 pressers of the winepress. In the house of Ahasuerus, Bigtha is an angel of destruction.

BIQA **ביקה** (in Amharic, "good person") the original name of the angels Kasbeel. After Kasbeel's fall (he sinned by turning away from God the moment he was created), he was renamed Kazbeel, "he who lies to God".

BIZBUL **ביזבול** (meaning "in Zebul") a secret name of Metatron, according to Rabbi Inyanei bar Sisson.

BLAEF **בלאף** in occult lore, a Friday angel of the air, ministering to Sarabotes and subject to the West Wind.

BLAUTEL **בלאוטל** an angel invoked in necromancy.

BLUDON **בלדון** One of the 7 Electors (underworld planetary spirits or rulers) in Cornelius Agrippa's listing. Bludon replaces Ganael in the planetary rulers cited by Conybeare.

BEN SERAPHIM **בן שרפים** in practical cabala, the angel governing the planet Mercury. In Talismanic magic he is the intelligence of the planet Venus.

BOAMIEL **בואמיאל** one of the 6 angels placed over the 4 parts of Heaven. The other 5 angels are Scamijm, Gabriel, Adrael, Dohel, Madiel.

BODIEL **בודיאל** ruling prince of the 6th Heaven, quoted in 3 Enoch 17. The ruling angels usually designated are Sabath, Sandalphon, Zachiel, and Zebul.

BOEL ("**בואל** God is in him" Boul, Boel, Bohel, Dohel) one of the 7 exalted throne angels resident in the 1st Heaven. Boel holds the 4 keys to the 4 corners of the earth; by means of these keys all the angelic hosts are able to enter the Garden of Eden when, that is, Boel unlocks the gates and the 2 guardian cherubim permit entry. Boel resides not in the 1st Heaven but in the 7th. The star (more correctly the planet) he governs is Saturn.

BRIEL **בריאל** one of the 70 childbed amulet angels.

BRIEUS **בריאוס** an angel who, it is said, is alone able to overcome the designs and machinations of the demon Rabdos.

BUALU **בואלו** one of the 8 angels of omnipotence employed in conjuring rites. Among the others of this group are Atuesuel, Ebuhuel, Tabatlu, Tulatu, Labusi, Ublisi. The cabalistic instruc-

tions for conjuring these angels specify that they "must be called 3 times from the 4 corners of the world with a clear and powerful voice and when the name of each is pronounced 3 times, then 3 sounds must be uttered by the horn."

BUCHUEL **בוכואל** an angelic name found inscribed on an oriental charm for warding off evil.

BUHAIR **בוהייר** in Mandaean lore, one of the 10 Uthri (angels) that accompany the sun on its daily course.

BURC(H)AT **בורציאט** in the cabala, and angel of the air serving in the 4th Heaven; he governs the Lord's Day (Sunday) and is invoked from the West. He is one of the messengers of the sun.

BURKHAN **בורקאן** in Manicheism, an incarnate messenger "of the God of Light to man." Zoroaster is spoken of in Manichean lore as Burkhan.

BUSASEJAL **בוסאסיגאל** According to Enoch I one of a troop of fallen angels.

BUSTHARIEL **בוסתריאל** an angelic name found inscribed on an oriental charm for warding off evil.

BUTATOR **בוטאטור** (or Butatar) the genius or spirit of calculations. Butator serves in the 3rd hour of the day and may be invoked in ritual.

CABIEL **קביל** one of the 28 angels ruling over the 28 mansions of the moon.

CABRIEL **קבריאל** (Cabrael, Kabriel) an angel with dominion over the sign of Aquarius. He is one of 6 angels placed over the 4 parts of Heaven.

CADAT **קאדאט** "a most pure angel" invoked in Solomonic magic.

CADULECH **קאדולך** a most holy angel of God invoked in the conjuration of the Sword.

CAEL **כאל** an angel representing, or exercising dominion over, the sign of Cancer in the zodiac.

CAHET(H)EL **קאתל** one of the 8 seraphim; he rules over agricultural products and is one of the 72 angels bearing the name of God Shemhamphorae. In the cabala generally he is often invoked to increase or improve crops. His corresponding angel is Asicat.

CAHOR **קאחור** a genius of deception. Cahor is described as a genius of the 3rd hour.

CAILA **קאילה** an angel invoked in Solomonic magic in the Uriel conjuration. Caila is "one of the 4 words God spoke with his mouth to his servant Moses," according to the grimoires. The other 3 words were Josta, Agla, and Ablati.

A Dictionary of Angels

Caim—Carsiol

CAIM קאים (Caym, Camio) once of the order of angels, Caim is now in Hell, a great president. He manifests in the form of a thrush. As many as 30 legions of infernal spirits attend him. Caim is pictured as a belted bird.

CALDULECH קלדולך (Caldurech) "a most pure angel", invoked in ceremonial magic rites.

CALIZANTIN קליזנטינ a "good angel" invoked in conjuring rites.

CALLIEL קליאל (Caliel) one of the throne angels serving in the 2nd Heaven, invoked to bring prompt help against adversity. Calliel is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Tersatosa (or Tepisatosa).

CALUEL קלואל (Calvel) a Wednesday angel residing in the 2nd or 3rd Heaven and invoked from the south. Since his corresponding angel is Tersatosa, Caluel may be a variant for Calliel.

CALZAS קלזס a Tuesday angel serving in the 5th Heaven. Calzas must be invoked from the east.

CAMAEL, קמאל also spelled Khamuel, Camiel, Cameel and Camniel, is the Archangel of strength, courage and war in Christian and Jewish mythology and angelology. Camael is probably an alternate spelling of either **חמואל** (from chammah חמם: "heat", "rage"- "anger/wrath of God") or **Qemuel קמואל** (from qum קום: "to arise", "to stand up"- "God is risen", "raised by God", "one who sees/stands before God").

According to poet Gustav Davidson's popular work *A Dictionary of Angels, Including the Fallen Angels* (1967), he is known as one of the ten Kabbalah angels, assigned to the sephira Gevurah. Camael's name is also included in Pseudo-Dionysius' 5th or 6th century AD, *Corpus Areopagiticum* as one of the seven Archangels along with Michael, Gabriel, Raphael, Uriel, Jophiel, and Zadkiel. He is claimed to be the leader of the forces that expelled Adam and Eve from the Garden of Eden holding a flaming sword. However, in iconography he is often depicted holding a cup. Camael was included in the Catholic Church in the Vatican's ban on the veneration of angels not mentioned in the Bible in the *Directory of Public Piety* (2002).

CAMAL קמאל (Hebrew, "to desire God") the name of one of the archangels in the cabala.

CAMAYSAR קמאיסר in occultism, the angel "of the marriage of contraries". He is a genius of the 5th Hour.

CAMBIEL קמביל according to Trithemius, the ruler of the

zodiacal sign of Aquarius, and an angel of the 9th hour.

CAMBILL קאמביל an angel of the 8th hour of the night, serving under Narcorial.

CAMERON קמרון angel of the 12th hour of the day, serving under Beratiel. He is also regarded as a demon; as such he serves in the conjuration of Beelzebuth, and well as in the conjuration of Astaroth.

CANELOAS קאנלוס "a most holy angel" invoked in magical operations.

CAPABILE קאפביל one of 3 angel messengers of the Sun

CAPABILI קאפבילי an angel of the 4th Heaven ruling on the Lord's Day and invoked from the west.

CAPHRIEL קפריאל in occultism, "a strong and powerful angel", chief ruler of the 7th day (Sabbath). He is invoked in the conjuration of Saturn (the Planet).

CAPITIEL קפיטיל one of the angels of the 4th chora or altitude invoked in magical prayer.

CARACASA קראקסה in occult lore, and angel of the Spring along with the angels Core, Amatiel, and Comissoros.

CARANIEL קרניאל in Mosaic mystic lore, and angel serving in the 3rd Heaven.

CARCAS קרקס one of the 7 angels of confusion. In the legend relating to Ahasuerus, Carcas is the "knocker."

CARDIEL קרדיאל in ceremonial magic, an angel invoked in special rites, as in the conjuration of the Sword.

CARMAX קארמקס in occultism, a ministering angel to Samax, ruler of the Tuesday angels of the air. Serving with Carmax are two other angels: Ismoli and Paffran.

CARNIEL קרניאל an angel serving in the 3rd Heaven.

CARNIVEAN קרניבן (Carniveau) an ex-prince of the order of powers. Carnivean is now a demon, invoked in the litanies of the Witches' Sabbaths.

CARREAU קארו (Carnivean) an ex-prince of the order of powers. Carreau was one of the devils who possessed the body of Sister Seraphica of Loudun; in the absence of Baruch (another devil so named), Carreau guarded a drop of water that bewitched the sister's stomach.

CARSIOL קרסיול an angel of the 2nd hour, serving under Anael.

A Dictionary of Angels

Casmaron—Chamyel

CASMARON קסמרון in occult science, and angel of the air.

CASMIROS קאסמירוס an angel of the 11th hour of the night serving under Dardariel.

CASS CASSIAH קאס קאסיהו an angel invoked for the curing of cutaneous disorders.

CASSIEL (Hebrew: **קפציאל** Qafīṣ'el; Arabic: Kasfiyā'il), (also known as Cafziel, Cafzyel, Caphziel, Casiel, Cassael, Casziel, Kafziel, Kasiel, Qafsiel, Qaphsiel, Qaspiel, Qephetzial, or Quaphsiel), meaning "Speed of God" or "God is my anger" is an angel appearing in extracanonical Jewish, Christian, and Islamic mystical and magical works, often as one of the Seven Archangels, the angel of Saturn, and in other roles. In the Ancient religions he is depicted as the god Chronos, Pluto, and Anubis who are all dieties associated with time, the underworld and death. He is also associated with the Greek goddesses known as the Fates and the Norse goddesses the Norns who are weavers of humanity's destiny. One of the Cassiel's titles is the Lord of Time and he represents the cosmic force of destiny, wyrd, or fate. Cassiel's magickal image is a stern looking man dressed in a long black cloak. Sometimes he carries a staff and an hourglass to symbolize his rulership over time.

This archangel can be invoked for all matters concerning property, old people, wills and estates, legacies, karma, death, land, agriculture, and long~standing health ailments connected with old age In dealing with Cassiel it should be remembered that time is not linear but cyclic. Death is not the end of the human personality but the transformation to a new state of being.

CASSIEL MACOTON קאסיאל מקוטון Cassiel and Macoton are 2 separate angels, both doing duty on Saturday.

CASTIEL קסטאל Thursday angel mentioned in occult lore.

CASUOIAH קסוג'יה an angel with dominion over the sign of Capricorn.

CATROUJE קטרוייה in the cabala, an angel serving in the 2nd Heaven.

CAUSUB קאוסוב a serpent charming angel. Causub is one of the genii of the 7th hour.

CAZARDIA קזרדיה a corruption of Gazardiel.

CEDAR קדר Cedar is cited as an angel governing the south. In other versions he is called Kerkoutha.

CEDRION צדריון an angel invoked in the conjuration of the

Reed, and governing the south.

CENDRION סנדריון in the grimoires, "a holy angel of God" invoked in cabalistic rites.

CERNAIUL צ'רנאיוול the name of an angel of the 7th sefiroth.

CERVIEL סרוויל (Cervihel, Zeruel) chief of the order of principalities, a post shared with Haniel, Nisroc, and others. Cerviel is the preceptor angel of David. "And God sent Cervihel, the Angel that is over strength, to help David slay Goliath."

CETARARI צ'טררי (Ctariri, Crarari) one of the 4 angels of winter.

CHABALYM חבלים a seraph or cherub invoked in cabalistic magic rites.

CHABRIL צ'בריל an angel of the 2nd hour of the night under Farris.

CHACHMAL חכם (Chachmiel) one of the 70 childbed amulet angels.

CHAFRIEL צ'פריל one of the 70 childbed amulet angels.

CHAOEL צ'הואל in the cabala, one of the 72 angels ruling the 72 quinarys of the degrees of the zodiac.

CHAIRouM כירום the angel of the North. Chairoum is described as holding in his hand "a rod of fire, and restraineth the superfluity of moisture that the earth be not overmuch wet."

CHALKATOURA צ'לקטורא one of the 9 angels that "run together throughout the heavenly and earthly places".

CHAMUEL "שמואל" (he who seeks God" Kameul, Haniel, Simiel, etc.) one of the 7 archangels and chief of the order of dominations; also, with Nisroc and others, chief of the order of powers. Chamuel, like Gabriel, is the angel of Gethsemane: he strengthened Jesus with the assurance of resurrection.

CHAMYEL חמיאל one of 15 throne angels



The Runes

Kenaz (Kane-awz)



Sound:	“K”
Depiction:	Flame of a torch
Runic Position:	1st <i>aett</i> , 6th Rune
Original Meaning:	The controlled fire, cremation, the internal fire
Key Words:	The Rune of knowledge, internal or controlled fire, guiding light
Tree:	Pine
Herb:	Cowslip
Gemstone:	Citrine, fire opal, carnelian, golden topaz, amber, beryl
Color:	Gold
Runic Half-Month:	September 13—September 28
Hours of the Day:	5:30 pm—6:30 pm
Other Names:	Germanic: <i>Chozma (Kenaz)</i> Norse: <i>Kaun</i> Anglo-Saxon: <i>Cen, Ken</i> Icelandic: <i>Kaun</i> Norwegian: <i>Kaun</i>
God/Goddess:	Freyja
Power Animals:	Cat, salamander, lion, falcon, hawk, eagle, owl, tiger, chimpanzee, bobcat, cuckoo, peacock
Element:	Fire
Numerological value:	6
Astrology:	Venus
Tarot:	High Priestess

Magickal Qualities:

- Creative inspiration
- Strengthen abilities in all realms
- Regenerates and heals
- Helps in personal transformation
- Manifests through polarities
- Useful in love and sexual relationships
- Increases fertility
- Increases personal insight

Galdr Song:
 Kenaz, kenaz, kenaz
 Ku Ka ki ke ko
 Kun kan kin ken kon
 Ok ek ik ak uk
 K a u n n n n n n n

Six Week Forecast in Tarot, September 2025

By Gretchen Swanson

Spirit Animal:	Owl
Crystal Allies:	Black Tourmaline, Indigo Gabbro, Malachite, White Selenite, Smoky Quartz, Moonstone, Blue Opalite, Rose Quartz, Carnelian, Black Obsidian, Blue Angelite, Blue Kyanite, Clear Quartz
Goddess:	Athena
God:	Zeus
Star Family Helpers:	Indigo Children, Indus Constellation
Tarot Deck:	Modern Witch by Lisa Sterle

This Six Week Forecast In Tarot synchronously begins in a month in which the first day lands on a Moon-Day. Perfect for kicking off a series of divinations. Since each month has only four or five weeks there will be some overlap. If one is reading this at some point after these dates have passed, may the words and messages have relevance in the moment you are receiving them.

Week 1, Card 1. Week of Monday, September 1, 2025.

Five Of Pentacles: Perhaps a cold snap, snow, rain or wintry weather is on the horizon for some of us. We see two figures escorting each other through difficult times, wearing short coats while walking snowy streets. This can sometimes symbolize leaving a relationship or home, either temporarily or for good. Pentacles, which represent money and material goods, appear overhead and indoors. They will be out of reach and out of sight if we don't keep our spirits and our gazes up! We are invited to keep our chins up, look around for solutions and ways to prosper. Be grateful for the opportunity to help or be helped. Know that spirit family walks with you even when you feel no one is by your side. Money is on our minds this first week of the month, and we are already planning ahead for colder months. This card can augur community partnerships, combining resources, and doing indoor ceremonies, rituals and events for the Pagan collective. Take a moment to be grateful for each person who has ever helped us. Trust that the unknown path ahead offers opportunities that will be revealed in time. Don't give up before the miracle. Keep moving forward with your eyes on the prize, next week looks better.

Week 2. Card 2. Week of Monday, September 8, 2025.

Ten Of Pentacles: This is the example of a perfect achievement of success or a return on investment. One has earned enough to care well for oneself and those one cares about. It is time to pamper yourself and shower yourself and others with indulgences. Provide for children, family, elders, pets, friends. Give as well as receive the financial rewards. This might be paycheck week for some of you. It is possible that one may find ten dollars. Some of the other possibilities are celebrations of togetherness, happiness, and enjoying the good life. One has come full circle.

Week 3. Card 3. Week of Monday, September 15, 2025.

Ten of Swords: This card can mean that one has taken as many hits as needed for now, and it is time to chill out awhile. Take time for yourself to heal and rejuvenate. Hits can refer to insults, gossip, contrariness, mudslinging, bad vibes, personal attacks, arguments, misrepresentations, as well as mean sayings, miscommunications, untruths and lies told behind our back, mistrustful or deceitful words and rumors. This is a good week to lay low, kick back and plan, strategize, take it easy and revise our mental status. In some cases, we have painted ourselves into a corner with our own words to ourselves or others.

We may also need time to process some new major ideas that have changed our outlook on life. Occasionally this card reminds us that we have to confront our own denial and accept truths that have been expressed to us. We may be avoiding the issue. Much has been communicated, possibly leading to someone dropping out of the conversation until they recover. Writers, influencers, communicators, and speakers may face harsh criticism, requiring the week to process and restore their confidence. Conversely, this week could be ideal for effectively addressing a family member or coworker with strong points, concluding the discussion with kindness.

Week 4. Card 4. Week of September 22, 2025. Also, the Autumnal Equinox!

The Empress promises us a good harvest and plenty of rewards for work well done. She beckons us to celebrate the season with gratitude and appreciation for all we have earned, purchased and received. The Empress amplifies and restores our sense of confidence in our abilities to provide for ourselves and others. She is the ultimate Maestra of human-manifestation. Everything she needs grows right up around her. She has mastered the art of working smarter, not harder, to achieve perfection and tangible results. She is grounded in reality, she seats herself in comfort and revels in abundance. The Empress resonates with Goddesses Venus, Gaia, Cerridwen, Corn Mother, Dana, Freyja. These goddess bless us with an earthly bounty that sustains us here on this beautiful planet. She encourages people to go outside and enjoy Nature while seasonal temperatures allow. Let yourself be surrounded with the fragrances, rich colors, changing sounds, traditional activities and events of the autumn season. This card is a very positive omen for our continuing ability to gather together as a Pagan collective in beautiful places. How we also celebrate and honor Mother Goddess by all Her Names. By giving thanks to all mothers we can also raise awareness for Divine Feminine and all females, women and girls. For some this can indicate births, pregnancies or new relationships.

Week 5. Card 5. Week of September 29, 2025.

The Sun: This could turn out to be a warm week with extra time to enjoy leisurely late afternoon sunshine. Get outside and soak up the solar rays of energetic clearing and healing. Take some time to yourself for a fun little adventure. Rekindle childlike wonder. Embrace daily adventures and new experiences. Illuminate dark areas of your home and mind with hope. Don't overthink moral questions; the right path is often clear. Choose a course of action you're proud of and move forward. Maintain your high moral ground by applying the simple principles of "All I Really Need To Know I Learned in Kindergarten" by Robert Fulghum to any problem areas in life.

Week 6. Card 6. Week of October 6.

Four of Swords: Naptime! Take a break. Rest easy. You have finished your work, made enough decisions, written enough emails, posted enough comments and made enough lists for now. If you tend to get headaches, give yourself some downtime now to avoid and prevent onset. You have your thoughts in order. Get some sleep now so you can orchestrate your plans correctly afterwards. This can mean having to write four letters, complete four documents or applications, write four articles, edit four books, make judgments on four cases. It can ask us to whittle our thoughts down to four key points for conversation, four foundational or main tenets we can always go back to as a decision making device. Sleep tight and wake alight with eyes bright.

This divination began at 9:00 pm EST facing Southeast with the $\frac{3}{4}$ waxing moon on the rise, on Monday August 4, 2025, which was coincidentally, World Owl Day.

*Gretchen S. Swanson *The Gretch Witch* aka Gretchen's Tarot Card Readings. Comments, questions and requests for online Readings and Tarot tutoring sessions can be emailed to gretchwitch@gmail.com.*

THE BLOOM OF COMPASSION

Hearing the Soul's Message in a Hurting World

By Jennifer Merlynn, High Priestess of the Majickal Rose Temple & The Blue Rose Temple

“Each person we meet has a message for us. When we open our hearts and truly listen, we allow synchronicity to guide us into the next step of our soul’s journey.”

— *The Fifth Celestine Insight*

At the center of the rose, something waits. A fragrance. A softness. A presence too vast to name, yet gentle enough to cradle the human heart. It is here, in this stillness, that the Fifth Insight blooms: Life is always speaking. And the soul always knows.

This month, as we journey through the petals of awakening, we arrive at Petal 5: The Bloom of Compassion, a temple of softness and strength, where the beloved bodhisattva Quan Yin stands with arms open wide, whispering the divine message:

“Let your heart break. And let it open.”

Because only through the open heart can we truly receive the messages meant for us.

Compassion as a Frequency, Not a Feeling

The Fifth Insight teaches that every encounter, no matter how small or strange, is orchestrated by a greater intelligence. The woman in line at the grocery store, the animal that locks eyes with you, the breeze that shifts just as you think a certain thought, each one can be a transmission from the universe.

But to receive the message, your heart must be open.

This is the sacred frequency of Petal 5. Not a concept of compassion, but a living current of mercy, like a gentle waterfall washing over the hardened places in your soul. It asks you to lay down your defenses and let presence do what effort never could.

Quan Yin reminds us:

“Mercy is not weakness. It is the power to stay soft in a hard world.”

The Soul Message Hidden in the Moment

So often, we seek guidance from the heavens, signs, symbols, omens. But the Fifth Insight turns our gaze to the person right in front of us. The soul hides its instructions in everyday encounters.

When we stop trying to fix others and start really listening, something sacred happens. We hear what the soul is trying to say, not just theirs, but ours.

This is the mystical art of heart presence. It is a soft gaze. A deep

breath. A surrender to the now. And within it, the voice of God stirs.

Ritual: Listening for the Soul Message

1. Light a candle in a bowl of water. Place your hand over your heart.
2. Breathe in: *“I am listening.”* Breathe out: *“I am receiving.”*
3. Ask aloud: *“Who has a message for me today? What conversation do I need to hear again with my heart?”*
4. Open your journal and write whatever comes, no censoring. The message may come now or later today. Watch for it in your interactions.

This is not imagination. It is receptivity.

Quan Yin: Embodied Mercy, Embodied Message

In the Majickal Rose Temple, Quan Yin is the sacred pulse of Petal 5 - She who walks through sorrow to hold the world in love. Her compassion is not passive. It is fierce in its gentleness.

She teaches that the message of the mystics isn't just hidden in monks and masters, it's in the cries of the world. The pain in your chest. The look in your child's eyes. The random act of kindness you forgot to appreciate.

Compassion opens the channel. And when you are open, the soul can speak.

Bridging the Insight and the Petal

The Fifth Celestine Insight shows us that every person carries a divine message. Petal 5 reveals that we must be vessels of mercy to hear it.

To live from this petal is to live from the blooming heart, not the wounded one. It is to let synchronicity move you, not because you're chasing signs, but because you've become a space where they land.

The Bloom of Compassion is not just about feeling love. It's about being a place of safety, where others (and your own soul) feel free to speak.

Sacred Quote from Quan Yin

*“Let mercy be your way, not your weapon.
Listen not to change, but to understand.
And in the heart's quietest chamber,
the voice of your soul will sing again.”*
— *Quan Yin, She of the Blooming Heart*

THE MORRIGAN (2 of 3)

interview with Morgan Daimler

by Gretchen S. Swanson

As we delve deeper into the details about the Morrigan, we again are speaking with Morgan Daimler, Author and Independent Folklorist, widely recognized for her wisdom of the ancestors. We continue our journey to receive these gifts of story, insight and history of the dark goddess Morrigan.

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

Morgan Daimler: The Morrigan is a complex Goddess in Irish mythology who appears throughout a range of stories including standing alongside warriors in battle and encouraging them to fight. She is also a Goddess associated with prophecy and magic, as well as victory. When she shows up in a story, she tends to be the one driving the action and her appearances are always significant.

Her mother is the goddess Ernmas and she has a lot of brothers and sisters, but most importantly two sisters Badb and Macha; these three are the three Morrigan's. We don't know what the Morrigan's actual name is - Morrigan is a title - but it might be Anann or Anu. She has at least two children, a son Meiche who is killed, and a daughter named Adair; her son's father isn't known but her daughter's father is her husband the Dagda. In many stories she appears and acts alongside her two sisters, often using magic in battle.

I got into witchcraft when I was a pre-teen so I don't remember exactly where I first heard of her or read about her, but I do remember that most pagan books of the time - the early 90s - tended to warn against engaging with her because they leaned into the later Christian demonization of the Morrigan. Obviously that didn't stop me, because she was one of my main deities by the late 90s.

TW: Amazing, thank you. Are there significant ways in which the Morrigan is similar to modern women today?

MD: I think that all goddesses have echoes in their stories of women today, because their myths reflect struggles humans also face. They're relatable. With the Morrigan in particular, her son Meiche who is killed because he has three serpents in his heart that will destroy the world if set free. At first that may not seem relatable to modern women, but to me it speaks to mothers grieving a child who is sick and can't be saved.

She is also the one in many stories who gets the Gods around her to stop talking and actually do something about a problem. I think that may be relatable to some women as well. For Witches in particular, she's a powerful figure who intimidates people. The church and patriarchy have tried hard to remove her power for hundreds of years. Essentially, she can be a symbol of strength, persistence, and power to witches today.

TW: Excellent, yes. In what ways does the Morrigan of legend display personality traits true to the archetype of the times. In today's standards what traits could be considered archaic, obsolete, or in need of healing upgrades?

MD: She solves a lot of problems, or encourages others to, with violence and I think that's something that would need a very nuanced decision in today's world. The world of her mythology was one ruled by the sword and spear but killing the problem isn't viewed the same way now. In my experience, most modern followers of the Morrigan focus on her strength and perseverance, and emphasize personal autonomy, rather than embracing her war-like characteristics.

TW: Got it, thanks. Who or what are the best sources for accurate information and writings about The Morrigan?

MD: I always suggest people go to the myths to start because that lets you form your own picture of her through the older stories. "The Cath Maige Tuired" is probably the best starting place because it shows her acting to help her own people, the Tuatha De Danann, and after that I'd say go for the "Ulster Cycle" which is much longer and more complicated. Outside the myths there are a few modern pagan authors who have good books on her including Lora O'Brien, Courtney Weber, and Morpheus Ravenna. I have a couple out myself.

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

THE MORRIGAN Part 2 (Continued)

MD: You could call on the Morrigan in any magic really, in my opinion, but ideally things involving success, prophecy, illusion, or defense magic. Those things would lean into her purviews the most. In the myths she's called a sorceress, a druid, and a witch though so really any kind of magic should still be within her range of associations. Even love magic, as odd as that might sound, because we do have a reference to a man praying to her for success in winning the woman he loves by succeeding in a cattle raid. I would definitely call on her for anything that involves willpower, strength, or overcoming difficulties.

TW: What pagan holidays are associated with the Morrigan?

MD: In the myths and older stories there aren't any specific holidays associated with her. In a modern context a lot of people connect her to Samhain. That comes, I think, from a story within the "Cath Maige Tuired" where we're told that she meets up with the Dagda before a big battle that's happening on Samhain. Even though the meeting is a couple weeks before the holiday, people still conflate the two and it has led to some really interesting theology around the date. I'd think either Samhain or Bealtaine could be associated with her, because those are two really significant dates for the Tuatha De Danann. Samhain is the big battle to overthrow the Fomorians who are oppressing them, and Bealtaine is when the Tuatha De Danann first arrived in Ireland.

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

MD: You can get a lot of different answers to these questions, so I'll offer my thoughts based on what we do and don't know from the myths. Colours associated with her would be red, black, grey, and white. Animal forms she takes in different stories would be crows, ravens, black birds, eels, cows, and wolves. Plants associated with her would be the hawthorn because it grows over the Cave of Cats in Tulska which is said to be her home. I know many people who use red wine or mead as offerings to her. Weapons associated with her would be the sword as would the spear because both are the main weapons in the stories of her time. For a modern witch the tool that would align with her energy would be the athame or ritual knife both as a symbolic weapon and a tool that directs magical energy.

TW: We like your answers. What are the best ways to connect with and meet this Goddess; how is it best to go about calling on her and asking for guidance, blessings or assistance?

MD: I think the best way to start is by learning about who she is so that you have a solid place to start from, but once you have that foundation the only thing left is jumping in. Make a little shrine to her, start praying to her, invoke her in a ritual.

From what I've seen today a lot of people initially reach out to her in troubled times and then feel like she's too intense, but that's her nature in those situations. Ideally it would be better to connect to her when you aren't mid-crisis, and ease into getting to know her.

I also encourage people not to pigeonhole her as a 'dark goddess' but to see the ways that she can be influential in all aspects of life. We have a reference in a source to a man praying to the Morrigan for success in a cattle raid so he could marry the woman he loved, and while yes he was praying about something related to warfare the ultimate point was love, and I think this shows her flexibility. She can help with anything related to success or a better life, in fact one of her most famous bits from myth is a peace prophecy, so it's important to keep that in mind and see her as able to help in a range of situations. She is, at her core, a war goddess but she isn't only that.

TW: I agree yes. What are some key pointers when invoking the Morrigan?

MD: Key points when invoking the Morrigan would be to expect a tangible response in some way. The Morrigan isn't subtle.

Second, with all of the Irish gods I suggest having an offering as part of invoking her, maybe pour out a little water or wine into a cup or onto the ground if you're outside, include some poetry into the invocation as an offering, that sort of thing.

Finally, it helps to be specific in invoking aspects of the goddess that are the broadest or most inclined to engage. For example, her specialty with war or death aspects in most cases. You can tailor an invocation so you are emphasizing her as a sovereignty goddess, or her connections to witchcraft or prophecy, and not describe her as a goddess of bloodshed. Not so much a key point but just a suggestion: the rigan in her name means Queen so saying lady Morrigan or queen Morrigan is redundant, like saying lady great-queen. I find adjectives work better, like mighty, powerful, wonderful, etc .

The MORRIGAN Part 2 (continued)

TW: Great advice, thank you. Can a practitioner actually meet the Morrigan, in her spirit form, through astral travel or during magickal workings?

MD: I believe that they can, although of course different people have different ideas around how real the gods are. But I've had experiences myself and talked to a lot of people who have met her in dreams, or visions, or meditations. She seems to be one of the more active deities in the modern world and people will talk about how they actually met her first, in a dream or in the waking world by suddenly having crows around them a lot, and that is what drew them to learning about her. People tend to find her energy to be intense and a bit intimidating but that's just her nature.

I think she has an undeserved reputation for being scary or harsh to people, but some of that is just her intensity and the other part seems to be how often she shows up to people who are in crisis of some kind; always to help them push themselves into a better place, but the timing can make it seem like she's the cause of the chaos not a solution to it. Even in her myths she tends to do this, to show up at the start of a crisis or in the middle of one to push things to change. Change is scary so people resist it, but she always seems to work towards improving a situation not accepting the status quo.

TW: Brilliant, thank you. What are the most important aspects of Morrigan's personality to remember when working with her magically?

MD: I think the most important thing to keep in mind when working with the Morrigan is that she's a 'no nonsense' goddess. Don't ask for things you don't really want to happen and don't invoke her if you aren't willing to work for the results. She's not a being you need to be afraid of and she won't hurt you, but she will push you to be your best self and to let go of things that are hurting you, whether you want to or not.

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

MD: I think the two bits of misinformation I run across the most often relate to her not being a goddess and not being married. In reality she is called a goddess in several different manuscripts, so there's no question she was viewed that way historically, and we know that her husband was the Dagda, because again it's mentioned in several places. I think both of those things come from people who just aren't aware of the older material. There is also a tendency for people to hyperfocus on very niche pieces of the Morrigan, like her as a sovereignty goddess or a goddess of prophecy, and ignore everything else. But I think to understand Morrigan we need to appreciate all of the things that she's connected to and all the various roles she plays.

TW: Yes, thank you. Are there earlier Goddesses in Irish myth and legend who equate to earlier representations of the Morrigan archetype?

MD: This is where we run into an issue because we just don't know who the earlier deities might have been or what people would have believed prior to around the 5th century when things start being written down. And everything was written down by Christians which adds another layer of complication. As it is the Morrigan appears in some of the earliest material we have so there really isn't much to predate her.

In a broader sense in contemporary works we have several other Irish war goddesses that existed at the same time as the Morrigan, and especially her two sisters Badb and Macha share a lot of the Morrigan's characteristics and purviews. It seems likely that the Irish always had a concept of a Goddess of war which was understood differently in different regions.

TW: Good to know! What Goddesses in other ancient cultures resonate/align/synchronize with her or are most like the Morrigan?

MD: I personally find her to be unique compared to other cultures, but scholars have suggested comparisons to the Norse Valkyries, Roman goddess Bellona, and the Furies. There are also some comparisons to the Gaulish Rigantona, but beyond the meanings of the names being similar we can't be sure because we don't know anything about her. I could see these as being similar in energy but there are always - to me - but differences between each of them too which make it an imperfect comparison.

TW: Fair enough. What do a lot of people or storytellers get wrong about her?

MD: The biggest thing I see people getting wrong about her is seeing her as a sex goddess. It's become a really pervasive idea now but it's built on a misunderstanding of a single story, where she appears to Cu Chulainn in disguise as a princess and offers to marry him. He refuses and she threatens him, then follows through on her threats shortly afterwards. In the wider context of the epic tale this occurs in its pretty clear she was trying to trick him so he'd abandon the place he was guarding but people retell the story in a way that makes it seem like she genuinely loved him and was so hurt that he rejected her that she attacked him later. Somehow this one incident gets twisted into her being a sex goddess, even though in that story there is no sex. In all of her stories we have exactly one story where she sleeps with someone and it's her husband. Honestly it would make more sense to say the Dagda was a sex god, given that he does have sex as a feature in several of his tales, but for some reason people latch onto the Morrigan that way.

THE MORRIGAN Part 2 (Continued)

TW: All right. Is it dangerous to have a close personal spiritual relationship with the Morrigan?

MD: Obviously I'd say no, since I've done it for decades. It's unfortunate that she was heavily demonized by the later Christian material. She tends to show up around people in crisis or to urge people to change things that need to be changed. I think because of all that there's this perception that she's like a wrecking ball in people's lives, but I've only ever seen that happen when there was some huge dysfunction that needed to be addressed by the person.

She isn't like Brigid who will hold your hand and guide you through problems, the Morrigan comes out swinging, figuratively speaking. She's the perfect goddess to call in or work with if you want to better your life and let go of things that are hurting you, but she also isn't one to call unless you are prepared for those changes, because once it's started she won't relent. Which is all to say she isn't dangerous but she can make you uncomfortable the way that growth does.

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

MD: I've found that regular dedication in the form of rituals and offerings (of any type) work well to attune to her energy. As I mentioned above, red wine and mead are popular offerings in the community of people who worship her. I also find clean water, milk, and whiskey are well received, as are less tangible offerings like poetry or song. Artwork can be offered to her by burning if that's a safe thing to do. Outside of that people connect to her in personal ways that work for them, so some might take up a martial art as a spiritual practice or if they are in the military they might view their service as a spiritual act. A Morrigan related group called Macha's Justice works with domestic abuse survivors as a devotional act. For witches I'd argue that magical work and divination can be connected to the Morrigan as a way to attune to her energy as well.

TW: Wonderful, thank you. What is the best lesson we can learn from Morrigan?

MD: The best lesson I think we can learn from the Morrigan is to let go of what we've outgrown and to understand that happiness sometimes requires pain to get there. In many of her stories like the "Cath Maige Tuired" or the "Táin Bó Cúailgne" her actions incite the battle or fighting but ultimately the purpose always seems to be to improve the wider situation.

In the "Cath Maige Tuired", the Tuatha De Danann are being oppressed and she is a driving force in encouraging them to rise up and overthrow the oppressors. It results in a big battle but in the end it frees her people and allows them to live in peace and prosperity, which she foretells. In our modern world many of us are afraid of change and afraid to risk what we have even in a bad situation, and she comes in to tell us to be brave and let go of what's hurting us, so that we can move into a better, healthier place. It's scary but it's worth it.

TW: Terrific, yes. Where can readers go for more information?

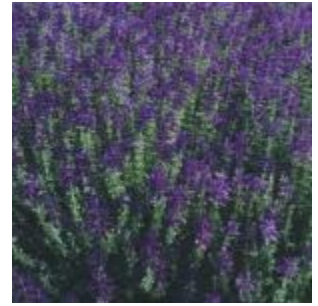
MD: Mary Jones Celtic Collective website has almost all of the original manuscript stories which is a great place to start. Lora O'Brien, Courtney Weber, and Morpheus Ravenna, as well as myself, have books about her which focus on her history and how modern pagans can or do interact with her. And there are some good online Morrigan communities. I always warn people that she is a war goddess so her people tend to be stubborn which makes for some interesting and even divisive conversations as people defend their opinions.

TW: Great to know! Would you like to share weblinks and/or titles of books and articles or classes you have authored on or mentioning the subject of The Morrigan?

MD: I have two short books on the Morrigan: "Pagan Portals the Morrigan and Pagan Portals Raven Queen." My publisher combined the two into a single hardcover book called "Moon Books Duets: The Morrigan & Raven Queen", which has a small amount of new material and it's actually less money to buy the hardcover than the two short books separately. I have a blog called "Living Liminality" where I sometimes write about her, and a patreon where I share free content (along with paid) that may touch on the Morrigan sometimes. I used to blog for Patheos Agora at Irish American Witchcraft and have several pieces about the Morrigan there as well.

Aconite

This genus consists of about 100 species of tuberous perennials that are found throughout northern temperate regions, in woods, thickets, rich grassland, and near water. Monkshoods make handsome border plants, with attractive spring foliage and delphinium-like flowers. The characteristic hooded shape of the flowers allows pollination only by bees. According to Greek myth, *A. napellus* was created by Hecate, goddess of the underworld, from the foaming mouths of Cerberus, the three-headed dog that guards the gates of Hell. All aconitums contain the alkaloid aconitine, which is one of the most toxic plant compounds known. *Aconitum ferox* is regarded as the most deadly, followed by *A. napellus*, which is one of the most poisonous species in the European flora. Monkshoods were used in making arrow poisons, and a number of species are used medicinally in various parts of the world, having therapeutic effects when used correctly by trained practitioners. *Aconitum carmichaelii* was first mentioned in Chinese medical literature c. CE200. It has two names in Chinese medicine: *wu tu* refers to the fresh root and *fu zi* to the root cooked with salt and sugar. The cooking process makes it safer for internal use. Research has found it to be effective in congestive heart failure.



Common Name:	Aconite	Herbal Uses:	Add to salves for its painkilling effects on rheumatism, neuralgia, and lumbago. A tincture given in one-drop doses for heart failure, high fevers, pneumonia, pleurisy, and tonsillitis. Because of its deadly nature, herbal aconite should be avoided.
Other Names:	Blue Rocket, Fu-Tzu, Monkshood, Wolfsbane	Homeopathic Uses:	Homeopaths use it for conditions of mental and physical restlessness, fear and shock; a great fear of death; acute sudden and violent fevers; conditions brought on by cold, dry weather and winds; and influenza. It can be very diluted by large amounts of vinegar, an antidote.
Botanical Name:	<i>Aconitum napellus</i>	Medicinal Uses:	Internally for facial neuralgia and to relieve the pain of arthritis and gout. Externally for sciatica and arthritis, Used in homeopathy for shock (especially after surgery or childbirth), chickenpox, measles, mumps, croup, toothache and teething, and complaints caused, or made worse, by getting chilled. Excessive external use, or application to broken skin, may lead to systemic poisoning by absorption through the skin.
Genus:	<i>Aconitum</i>	Magickal Uses:	Protection from werewolves and vampires. It is also a classical ingredient in flying ointments, which usually also contain henbane, belladonna, hemlock, and soot. Without the angel of death, no new life would be possible, and so we honor death and the dead by burning aconite as funeral incense and by planting it on a loved one's grave.
Family:	Ranunculaceae	The symptoms of poisoning are tingling and numbness of tongue and mouth and a sensation of ants crawling over the body, nausea and vomiting with epigastric pain, labored breathing, pulse irregular and weak, skin cold and clammy, features bloodless, giddiness, staggering, mind remains clear. A stomach tube or emetic should be used at once, 20 minims of Tincture of Digitalis given if available, stimulants should be given and if not retained diluted brandy injected per rectum, artificial respiration and friction, patient to be kept lying down.	
Cultivation:	Deep moisture-retentive soil in shade.	More Information:	http://www.prcupcc.org/herbs/herbsa/aconite.htm
Propagation:	By division when dormant; by seed sown in spring		
Harvest:	Plants are lifted in autumn and young, thick roots are removed before replanting. Roots are processed professionally for use in decoctions, liniments, and tinctures.		
WARNING:	All parts of aconitums are highly toxic if eaten and may cause systemic poisoning if handled. Gloves should always be worn when handling, to avoid absorption of toxins through the skin. For use by qualified practitioners only. Medicinal use is subject to legal restrictions in some countries.		
Native Region:	N and C Europe		
Height:	1.2-1.5m (4-5 ft)		
Width:	38cm (15in)		
Varieties:	<i>Albidum</i> has gray-white flowers Subsp. <i>Vulgare</i> Carneum has delicate pink flowers .		
Hardiness:	Z 5-8		
Parts Used:	Roots		
Properties:	A sedative, painkilling herb that acts on the heart and central nervous system, and also lowers fever.		

Mycology

Anise Funnelcap

Clitocybe odora



Common Name:	Anise Funnelcap
Botanical Name:	<i>Clitocybe odora</i>
Order:	Agaricales
Family:	Tricholomataceae
Description:	Blue-green cap with whitish gills and whitish stalk; anise-like odor
Cap:	1-4" (2.5-10cm) Wide Convex to flat or somewhat sunken; margin incurved, becoming wavy and uplifted; moist, smooth; dingy green to bluish-green, sometimes blue or nearly white.
Gills:	Attached or slightly descending stalk, close, broad; whitish to buff or green-tinged
Stalk:	1-3" (2.5-7.5cm) long $\frac{1}{8}$ - $\frac{5}{8}$ " (0.3-1.5cm) thick Sometimes enlarged above or below; whitish or tinged greenish; base often spongy or covered with white threads (mycelium).
Spores:	6-7 x 3-4 μ Elliptical, smooth, colorless. Spore print pinkish-cream.
Edibility:	Edible, Not recommended small amounts of muscarine.
Season:	July-September; November-February in California
Habitat:	Scattered to numerous, in oak woods.
Range:	Widely distributed in North America.
Look-Alikes:	<i>C. fragrans</i> is smaller, whitish.
Comments:	A West Coast variety, var. <i>pacifica</i> , under conifers, is green all over
Bibliography:	National Audubon Society Field Guide to North American Mushrooms by Gary H. Lincoff copyright©1981 Chanticleer Press pp. 792 Peterson's Field Guide to Mushrooms by McKnight & McKnight copyright©1986 McKnight

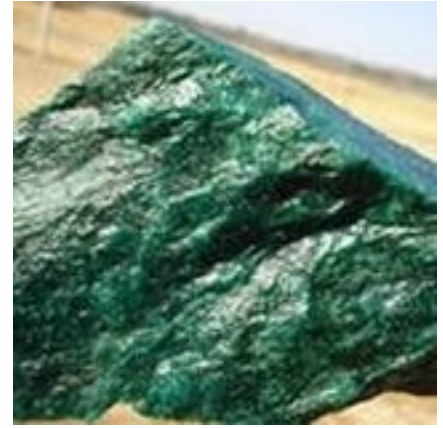
Though pretty to look at many mushrooms are poisonous and resemble each other do not consume wild mushrooms without first consulting with a mycologist.

African Jade

African Jade crystallizes in the form of opaque green masses, usually found in veins.

Physical Properties:

Other Names:	Budd Stone, Transvaal Jade
Category:	Hydrogrossular Mineral
Color(s):	Green
Crystal Structure:	Isometric, Cubic
Chemical Composition:	$\text{Ca}_3\text{Al}_2(\text{SiO}_4)_3$
Geological Category:	Metamorphic
Strunz Classification:	9.AD.25
Specific Gravity:	3.55-3.73
Crystal Habit:	Massive
Hardness/Mohs Scale:	7-7.5
Cleavage:	None
Fracture:	Conchoidal
Luster:	Vitreous
Streak:	Colorless
Diaphaneity:	Transparent
Occurrence:	Transvaal Africa



Physiological/Holistic Properties:

Preparation:	Elixir
Treatments:	Venular disorders, heart disorders, throat, infection, feet, hearing loss, allergic conditions, circulation, Qi flow

Metaphysical Properties:

Astrology:	Taurus ♉
Numerology:	2, 5
Elemental Corresp.	Earth
Chakra:	Heart
Tarot:	The High Priestess, Judgement, The Hierophant, Temperance, 2 of Pentacles, 5 of Pentacles, King of Pentacles
Tone:	F, E

God: Adonis, Aesculapius, Apollo, Arawn, Athtar, Atlas, Athos, Attis, Baal, Balder, Bel/Belanos, Beltene, Bes, Bochica, Braggi, Bran, Cernunnos, Chacol, Chors, Cronos, Cupid/Eros, Dagda, Dagon, Dauh, Dharme, Diancecht, Dionysus, Donnus, Dylan, Ebisu, El, Eros, Father Sun, Faunus, Freyr, Ganges, Ghanan, Gwali, Gwydion, Hadad, Helios, Hermes, Herne, Horned God, Howtu, Hyperion, Janus, Jesus, Jupiter, Khonsu, King Arthur, Legba, Liber, Llew, Lono, Lord of the Greenwood, Lugh, Mannawyddan, Marduk, Maui, Mercury, Mithras, Mitra, Neper, Ngau, Nurelli, Oak/Holly King, Oceanus, Odin, Orion, Osiris, Orunjan, Ovis, Pan, Prometheus, Puck, Ra, Robin Goodfellow, Robin Hood, Saturn, Sin, Sol/Helios, Tammuz, Telepina, Thor, Ukko, Upulero, Xochipilli, Xuihtecutli, Yahicmata-Hiko, Zeus

Goddess: Aestas, Aima, Aine, Albina, Alphito, Angerona, Anna, Anna Fearina, Anna Perenna, Aphrodite, Ariel, Artemis, Asherah, Ashnan, Astarte, Athena, Banba, Baubo, Befana, Beltis, Blodewedd, Bona Dea, Branwen, Brigitte, Brizo, Cabria, Carmen, Cerd, Ceres, Ceridwen, Changing Woman, Chicomecoatl, Chuang-Hu, Chup-Kamui, Coatlicue, Cupra, Cybele, Dag, Damara, Damia, Damona, Dana, Demeter, Devana, Dia Griene, Diana, Djanggawul Sisters, Doda, Elat, Eos, Eostre, Erce, Eriu, Erzulie, Eve, Fand, Flidais, Flora, Fortuna, Freyja, Gaia, Garbhog, Gerd, Goddess of Mundus, Gokarmo, Grian, Habondia, Hani-Yasu-Nokami, Hannah, Hathor-Tiamet, Hebe, Hecate, Heket, Hera/Juno, Hilaria, Hygeia, Ilamatecutli, Inanna, Indra, Ishtar, Iris, Isis, Jord, Juno, Kaikibani, Kait, Kali, Keca Aba, Kefa, Kornjunfer, Kou-Njami, Kupulo, Lady of the Lake, Levanah, Libera, Lilith, Lofn, Lucina, Lunah, Ma'at, Mabd/Maeve, Madhasri, Mah, Maia, Marcia, Mari, Mariamne, Marici, Marku, Melusine, Metzli, Mielikkom, Minerva, Mitra, Moon Mother, Muma Alpa, Morgay, Mus-es, Nephthys, Nimue, Nisaha, Nox, Nu Kua, Nut, Olwen, Oshun, Ova, Pandora, Parsiphae, Pax, Perchta, Persephone, Phoebe, Pirua, Po Ino Nogar, Prithivi, Quocha Mana, Rainbow Snake, Renpet, Rhea, Rheda, Rhiannon, Robigo, Robigus, Salamaona, Saning Sri, Sarbandal, Sekhmet, Selene, Selu, Sheila-Na-Gig, Shekinah, Skadi, Spinning Woman, Taillte, Tailltui, Tea, Tethys, Thea, Tiamat, Tuaret, Tuulikki, Uti Hiati, Var, Venus, Vesna, Vesta, Virgin Mary, Wurusema, Xatel-Ekwa, Xochiquetzal, Yahimato-Hinne, Zaramama, Zoe, Zvezda, Zytania Matka

Mabon Harvest Quinoa with Apples, Mushrooms & Sage

Ingredients, Measurements & Correspondences:

- ~ 1 cup quinoa, rinsed (for wholeness, transformation, and balance)
- ~ 2 cups of vegetable broth (for nourishment, harmony, and earth connection)
- ~ 1 tablespoon olive oil or butter (for comfort, healing, and the turning of the seasons)
- ~ 1 small red onion, diced (for wisdom, protection, and ancestral roots)
- ~ 2 cloves garlic, minced (for strength, health, and spiritual protection)
- ~ 1 cup mushrooms, sliced (for grounding, mystery, and the Otherworld)
- ~ 1 medium apple, diced (for love, renewal, and the blessings of the harvest)
- ~ 1 cup diced butternut squash (for prosperity, grounding, and solar energy)
- ~ ½ cup dried cranberries (for joy, remembrance, and seasonal sweetness)
- ~ 1 teaspoon dried sage (for wisdom, cleansing, and ancestral connection)
- ~ ½ teaspoon cinnamon (for warmth, protection, and abundance)
- ~ ¼ teaspoon nutmeg (for vision, luck, and sacred transitions)
- ~ Sea salt and black pepper to taste (for protection, balance, and clarity)

Optional Toppings:

- ~ Chopped walnuts or pecans (for prosperity, strength, and grounding)
- ~ Crumbled goat cheese or blue cheese (for joy, nurturing, and sacred union)
- ~ Fresh parsley (for blessing, renewal, and prosperity)
- ~ A drizzle of maple syrup (for sweetness, gratitude, and divine favor)

Directions:

1. In a medium pot, bring quinoa and broth to a boil. Reduce heat, cover, and simmer for 15 minutes, until quinoa is tender and the little “tails” unfurl — a sign of the harvest’s unfolding gifts.
2. While quinoa cooks, heat olive oil or butter in a large skillet over medium heat. Sauté onion and garlic until fragrant, stirring in intentions of balance and gratitude.
3. Add mushrooms and butternut squash to the skillet, cooking 8–10 minutes, until softened and golden in places.
4. Stir in the apple, cranberries, sage, cinnamon, and nutmeg. Cook for another 3–4 minutes, letting the scent fill your space with Mabon’s magic.
5. Gently fold the cooked quinoa into the skillet mixture. Season with salt and pepper, adjusting to taste. Let the dish rest a moment before serving, honoring the stillness of the equinox.
6. Serve with your choice of toppings, offering the first spoonful to the land in thanks for balance, abundance, and the turning wheel.

Ritual Blessing:

Day and night now stand as one,
 Light and shadow, moon and sun.
 Fruits and grains, both old and new,
 Bless my heart in all I do.



Mabon Spiced Apple & Pomegranate Cider

Ingredients, Measurements & Correspondences:

- ~ 4 cups fresh apple cider (for love, renewal, and seasonal abundance)
- ~ 2 cups pomegranate juice (for balance, transformation, and the cycles of life)
- ~ 1 cinnamon stick (for warmth, protection, and prosperity)
- ~ 4 whole cloves (for purification, clarity, and protection)
- ~ 2 star anise pods (for spiritual connection, mystery, and guidance)
- ~ 1 small orange, sliced into rounds (for joy, vitality, and solar energy)
- ~ 1 tablespoon honey or maple syrup (for sweetness, gratitude, and divine favor)
- ~ 1 teaspoon fresh ginger, grated (for fire, courage, and vitality)
- ~ Optional: ½ cup brandy or spiced rum (for celebration, warmth, and sacred joy)

Optional Garnishes:

- ~ Thin apple slices (for beauty, blessing, and renewal)
- ~ Pomegranate seeds (for abundance, fertility, and mystery)
- ~ Fresh rosemary sprigs (for remembrance, protection, and clarity)

Directions:

In a large pot, combine apple cider and pomegranate juice.

Add cinnamon stick, cloves, star anise, orange slices, honey or maple syrup, and ginger.

Heat over medium-low until steaming but not boiling, for about 20 minutes, stirring occasionally while infusing intentions of harmony and balance.

If using alcohol, stir it in during the last 5 minutes of heating.

Strain out the spices and fruit slices if desired or leave them in for a rustic presentation.

Serve hot in mugs for a cozy ritual gathering, or chill and serve over ice for a refreshing daytime drink. Garnish with apple slices, pomegranate seeds, and a sprig of rosemary. Offer the first sip to the turning Wheel in gratitude for the blessings of balance and harvest.

Ritual Blessing:

Sun and moon in equal sway,
Grant your blessings on this day.
Fruit and spice, both dark and light,
Guide me through the coming night.



Mabon Sparkling Harvest Sangria (Non-Alcoholic or Festive)

Ingredients, Measurements & Correspondences:

- ~ 3 cups of sparkling apple cider (for joy, renewal, and the blessings of the harvest)
- ~ 1 ½ cups pomegranate juice (for balance, transformation, and the cycles of life)
- ~ 1 cup cranberry juice (for protection, remembrance, and seasonal sweetness)
- ~ 1 orange, sliced into thin rounds (for vitality, creativity, and solar energy)
- ~ 1 apple, thinly sliced (for beauty, blessing, and renewal)
- ~ ½ cup pomegranate seeds (for abundance, fertility, and mystery)
- ~ ½ cup fresh cranberries (for protection, joy, and harvest luck)
- ~ 3–4 sprigs fresh rosemary (for remembrance, clarity, and spiritual protection)
- ~ Optional: ½ cup brandy or spiced rum (for celebration, warmth, and sacred joy)

Optional Garnish:

- ~ Cinnamon sticks (for stirring in protection, prosperity, and seasonal warmth)
- ~ Star anise (for beauty, guidance, and sacred mystery)

Directions:

1. In a large pitcher, combine pomegranate juice and cranberry juice.
2. Add orange slices, apple slices, pomegranate seeds, cranberries, and rosemary sprigs. Stir slowly, infusing your intention for balance, gratitude, and harmony into the mixture.
3. Chill for at least 30 minutes to let the flavors mingle.
4. Just before serving, pour in sparkling apple cider (and brandy or rum, if using) to keep the bubbles fresh.
5. Serve over ice in tall glasses, garnished with cinnamon sticks or star anise. Offer the first glass to the land in thanks for the season's blessings.

Ritual Blessing:

Bubbles rise, the wheel turns round,
Fruits of joy and love abound.
Light and dark in balance stay,
Bless my heart this Mabon day.



Mabon, the Autumn Equinox & the Blood Moon Eclipse

By Melina Valdejo, owner, Pathways New Age Books

We have now reached the second harvest holiday of Mabon, also known as the Autumn Equinox. This sacred sabbat falls traditionally on or around September 20th -22nd. In 2025, it falls on **September 22, at 1:19 p.m. CST.**

The heat of Autumn is fading, but we may still experience some days of “Indian Summer.” While the origins of the phrase are unknown, “Indian Summer” is a very old term thought to have been “based on the warm and hazy conditions in autumn when Native American Indians chose to hunt.” ~weather.com

The Magick of Mabon

The name of this sabbat has been under debate amongst Pagans for quite some time however, most seem to settle on calling it either Mabon or Autumn Equinox. Others may call it a name specific to their traditions such as Foghar, Alban Elfed, or Harvest Home. More names for it are Winter Finding, Wine Harvest, Feast of Avalon, Equinozio di Autunno (Strega), or Cornucopia. Regardless of the name you use, it is a time of celebration and considered the height of the harvest season.

Magically, this sabbat is a time of gratitude and celebration. Consider your life in all of its aspects and find gratitude even in challenging times. It’s a time to thank our Deities and Ancestors and recognize that their season is coming too.

Our Ancestors saw this as the time of beginning to “stock up” or “put up stores (of food)” for the upcoming winter. While we’re celebrating our bounty, we’re also keeping a prudent reserve. In our modern day and age, we can go to the store when we need to, but the idea of “putting back a reserve” has carried over into our modern-day finances. We can see this as saving money or even shopping early- a bit at a time - for the winter holidays.

Our Ancestors also viewed the time around Mabon as a time for settling affairs and wrapping up business. Personally, we can consider what we have been working on that is reaching its completion.

Reminding ourselves that this is also an equinox, this is the time when the Sun is directly above the equator, and we have equal day and equal night. Themes of balance and equality along with liminal or threshold moments may also be part of your rituals or celebrations. The full moon suggestions below can also be used or adapted for your Mabon rituals and celebrations.

The Full Moon of September: it’s also an eclipse

On the night of **September 7, 2025**, we will witness a **Blood Moon lunar eclipse**—a powerful celestial event when the Earth passes between the Sun and the Moon, casting a red-tinged shadow over the lunar surface. This dramatic event will occur in the sign of **Pisces**, amplifying emotion, intuition, and spiritual sensitivity. (Note that this eclipse will be visible from Europe, Asia and western Australia.)

Magically, the Blood Moon is a powerful time for:

- **Shadow work:** Journaling, meditating, or performing rituals to explore hidden aspects of yourself, such as fears, regrets, or repeating patterns.
- **Cord cutting and release:** Let go of what no longer serves, especially habits, relationships, or inner stories that have overstayed their purpose.
- **Divination and spirit work:** The veil begins to thin in autumn, and the Blood Moon can act as a powerful doorway to receive guidance from ancestors or spirit allies.
- **Harvesting intentions:** Reflect on the seeds you planted earlier this year—what has grown, what failed to thrive, and what wisdom you've gained.

If you work with deities, this is a night to honor dark goddesses such as Hecate, Persephone, or Cerridwen—figures of transformation, wisdom, and the underworld. Offer wine, pomegranate, or dark berries on your altar. Light red or black candles to honor your journey into the deeper parts of yourself.

Falling just two weeks before **Mabon**, the Autumn Equinox, this Blood Moon is perfectly timed to help us prepare for the inward turn of the season. While Mabon is about balance, gratitude, and the second harvest, the Blood Moon before it acts like a psychic catalyst—illuminating what needs to be cleared before we reap our soul's true rewards.

Just as Mabon celebrates the second harvest, so does this moon.

Traditional Full Moon Names for September:

- **Harvest Moon** – Common in both European and North American traditions, marking the season's primary grain, fruit, and vegetable harvest.
- **Corn Moon** – In many Indigenous and agrarian cultures, this name reflects the importance of corn (maize) as a staple food, ripening fully at this time.
- **Barley Moon** – Used in medieval England and other agrarian societies, this name honors the ripening and storing of barley for winter use.
- **Chrysanthemum Moon** – In some East Asian traditions, this name marks the season of blooming chrysanthemums, flowers tied to longevity and remembrance.
- **Singing Moon** – Found in certain Native American traditions, this name honors the communal gatherings, feasts, and songs that accompany the harvest season.

Each of these names reflects a core theme of completion, community, and gratitude, reminding us that we are part of a greater cycle of giving and receiving.

Ritually, this full moon is excellent for:

- **Harvest Blessings** – Offer thanks to the land, ancestors, and spiritual guides who have helped you grow and thrive.
- **Abundance and Prosperity Work** – Store symbolic “seeds” of wealth, health, and happiness to sustain you through winter.
- **Cleansing and Preparation** – Clear your home or altar to make space for new seasonal energies.
- **Ancestor Connection** – Begin gentle work with ancestral spirits, preparing for the deeper ancestral season of Samhain.

- **Community and Sharing** – Host a meal or gathering to celebrate collective successes.

How to Celebrate the September Full Moon

- **Harvest Feast** – Prepare a meal using seasonal produce—apples, squash, corn, root vegetables—and share it with friends or family.
- **Grain Jar Spell** – Fill a jar with dried corn, barley, or wheat as a charm for prosperity and stability.
- **Altar of Plenty** – Decorate your altar with apples, gourds, and grains. Offer a portion of your harvest back to the land or local wildlife.
- **Candle Magic for Preparation** – Light a brown or gold candle to focus your intentions for the months ahead.

Journal Prompts for the September Full Moon

1. Completion & Celebrating

- What projects or goals have I brought to fruition this year?
- How can I celebrate my accomplishments without rushing into the next task?

2. Gratitude & Giving Back

- What gifts have I received from the Earth, Spirit, and others this year?
- How can I give back in meaningful ways?

3. Harvesting Wisdom

- What lessons have I “harvested” from my challenges this year?
- How will I carry this wisdom into the next season?

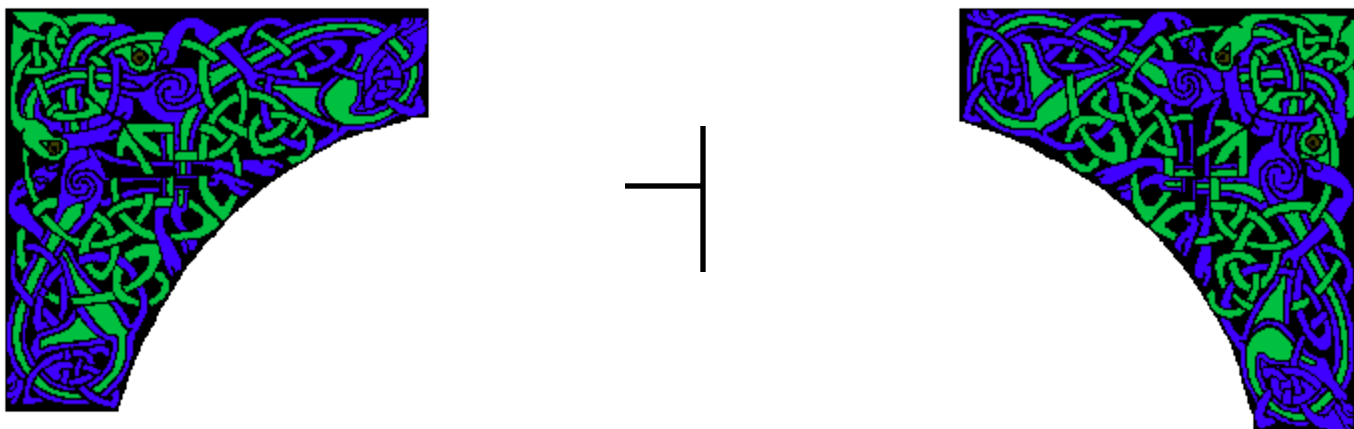
4. Preparation for the Dark Half of the Year

- What do I need to gather—physically, emotionally, or spiritually—to feel ready for the months ahead?
- What can I let go of now to lighten my load before winter?

The September full moon is a moment to pause between the high activity of summer and the introspection of winter. It shines a light on what we’ve achieved, what we’re grateful for, and what we still need to do before the year turns. Let it guide your steps into the waning season with a full heart, a clear mind, and hands ready to share your blessings.

May your harvest be abundant, your spirit nourished, and your path lit by the golden glow of the Harvest Moon. Blessed Be, Blessed We.





UNDERSTANDING THE OGHAM BETHLUSIAN—Huath, Uatha

Tree:	Hawthorn
Letter	H
Other Names:	Uatha
Meaning:	Cleansing, protection, transformation
God:	Tuatha de Danaan
Season:	May 13—June 9
Holiday:	Beltane
Magickal Purpose:	Fertility and masculine energy, protection transformation, contacting faeries,
Keywords:	Fertility, cleansing, protection, transformation
Astrology:	Gemini
Runic Equivalent:	Hagalaz



Gods and Goddesses of the World

South Pacific

Polynesian (Hervey Islands)

Te-Tanga-Engage

Type: Creator Being
 Information: Perceived in the form of a giant worm, this being is one of three spirits that govern and ensure the permanence of the universe. He lives in the middle part of the root of the coconut shell that represents the world.

Polynesian (Maori)

Te-Po

Type: Primordial Being
 Information: The personification of the night that existed in chaos before the creation of light. Usually coupled with Te Kore, the void.

Polynesian (Hervey Islands)

Te-Manava-Roa ("long lived")

Type: Creator Being
 Information: Perceived in the form of a giant worm, this is one of three spirits that govern the permanence of the universe. He lives in the highest part of the root of the coconut shell that represents the world.

Polynesian (Maori)

Te-Kore ("the void")

Type: Primordial Being
 Information: The personification of darkness of chaos before light came into being. Usually coupled with Te-Po, the unknown night.



Polynesian (Hervey Islands)

Te-Aka-la-Roe ("root of all existence")

Type: Creator Being
 Information: Perceived in the form of a giant worm, this being is one of three spirits that govern and ensure the permanence of the universe. He lives in the lowest part of the root of the coconut shell that represents the world.

Polynesian (Maori)

Tawhirimatea

Type: God of Winds
 Information: One of the children of the prime parents Raginui and Papatuanuku. He was uniquely opposed to the separation of this mother and father, sky and earth, at the time of the creation of the cosmos, and in consequence spends his time harassing and troubling mankind. In Maori culture Tawhirimatea, like all deities, is represented only by inconspicuous, slightly worked stones or pieces of wood and not by large totems, which are depictions of ancestors.

Polynesian (Maori)

Taumata-Atua

Type: Vegetation God
 Information: He presides over the fields and may be the god Rongomatane under an alternative name. In Maori culture Taumata-Atua, like all deities, is represented only by inconspicuous, slightly worked stones or pieces of wood and not by the large totems, which are depictions of ancestors.



Tarotscopes for September 2025

by Lisa Stewart

Chaos, panic and disorder seem to be the theme for most folks as we enter the Ber months. Sorting illusion from reality is the biggest challenge. Work to create your own reality, manifest your dreams and leave the toxic mire behind.

Aries: Ace of Pentacles
September is a good month to reap what you have sown. You may find that travel this month is very difficult even if the plans were laid some time ago. Even so, earned money should be at a high. So, relax and have a staycation.

Taurus: Queen of Cups
Pay close attention to detail this month, crossing all those T's and dotting the I's. Do not enter lightly into any long-term contracts or sign up for any duties until you have checked the fine print. You know as well as I, that no matter how much you hate the job, you will feel obligated once you have made your promise. So be aware and hang loose, if at all possible.

Gemini: 4 of Wands
This is a good month to look at all your relationships. Use your energy to put things in their proper order. Muster up your courage and really have those long-needed chats with friends, lovers and family. You will be surprised how good you will feel once you clear the air.

Cancer: 9 of Pentacles
What a great month for expanding your financial resources. Money should be coming in from many places. Invest it wisely, even though you may be very tempted to spend. Hold on to some of the cash for a while as it will make you more comfortable in the future.

Leo: 3 of Pentacles
Things should really be taking shape around the house. Tap into the growing energy to give yourself the burst you'll need to complete projects that have been hanging around. You may also find yourself enjoying your social life a little more.

Virgo: The Hermit
Well, it's back to school for a lot of people, and you may be joining them on some level. This would be a good month to catch up on learning something you have always wanted to, like a language, the guitar or even painting. It's OK to get creative and expand your knowledge. Seek enlightenment.



Libra: 4 of Pentacles
An offer is on the horizon, and this month it will work hard to tempt you to try something new. The benefits and income will probably win you over. Just follow your usual M.O., worry lots, lay all the groundwork and then go for it.

Scorpio: The Chariot
September finds you taking back control of things. The past few months have been a bit chaotic, but you should be getting a handle on things now. Maybe plan a weekend away, to regroup your thoughts and regain control, now that the tourist crowds are gone.

Sagittarius: King of Pentacles
Remember that people can be fickle. You know, they say one thing one day and then contradict it the next. So, advice for Sagittarius in September is to get it in writing, especially where finances are concerned. Really use your communication skills to back people into their respective corners and honour their commitments.

Capricorn: Knight of Swords
Temper, Temper! It seems like people may be very trying or aggravating this month. Try not to let the turkeys get you down. You know how sensitive you are, if you lose your temper with people, you'll regret it, and that will eat at you more than the original offense.

Aquarius: 7 of Wands
I know that you have been a bit worried about making ends meet, but there will be enough to get by. You might not have much money left over, but you will pay your bills. You may find yourself having to outlay a bit more than planned, however extra cash will come from unexpected sources.

Pisces: 5 of Wands
September calls upon you to be the diplomat in many groups. Work can be very demanding and full of tensions. You should be able to help soothe things with your kind words. Social groups need you as well; your way of seeing all sides and finding a happy medium. Keep your wits about you and rise to the challenges.

The Dhammapada of Buddha
Chapter XXI
Miscellaneous

Verse CCXC

If by leaving a small pleasure one sees a great pleasure, let a wise man leave the small pleasure, and look to the great.

Verse CCXCI

He who, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

Verse CCXCII

What ought to be done is neglected, what ought not to be done is done; the desires of unruly, thoughtless people are always increasing.

VERSE CCXCIII

But they whose whole watchfulness is always directed to their body, who do not follow what ought not to be done, and who steadfastly do what ought to be done, the desires of such watchful and wise people will come to an end.

Verse CCXCIV

A true Brahmana goes scatheless, though he have killed father and mother, and two valiant kings, though he has destroyed a kingdom with all its subjects.

Verse CCXCV

A true Brahmana goes scatheless, though he have killed father and mother, and two holy kings, and an eminent man besides.

Verse CCXCVI

The disciples of Gotama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

Verse CCXCVII

The disciples of Gotama are always well awake, and their thought day and night are always set on the law.

Verse CCXCVIII

The disciples of Gotama are always well awake, and their thoughts day and night are always set on the church.

Verse CCXCIX

The disciples of Gotama are always well awake, and their thoughts day and night are always set on their body.

Verse CCC

The disciples of Gotama are always well awake, and their mind day and night always delights in compassion.

Verse CCCI

The disciples of Gotama are always well awake, and their mind day and night always delights in meditation.

Verse CCCII

It is hard to leave the world (to become a friar), it is hard to enjoy the world; hard is the monastery, painful are the houses, painful it is to dwell with equals (to share everything in common), and the itinerant mendicant is beset with pain. Therefore let no man be an itinerant mendicant, and he will nor be beset with pain.

Verse CCCIII

A man full of faith, if endowed with virtue and glory, is respected, whatever place he may choose.

Verse CCCIV

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

Verse CCCV

Sitting alone, lying down alone, walking alone without ceasing, and alone subduing himself, let a man be happy near the edge of a forest.





FOOL MEETS WORLD

BY EMILY THORNTON

Finally, the Fool is now at The World. This card is the twenty-first card and embodies the ultimate stage of the Fool's journey. It represents fulfillment, synthesis, and the universal consciousness. This card can point to a profound achievement, signifying the successful termination of a significant cycle, or the attainment of holistic integration.

The Rider-Waite vision of the World depicts a central figure, often feminine, encompassed by a laurel wreath, and emblem of triumph and accomplishment. In each of the four cardinal points of the card, there are representations of the four fixed zodiacal signs: These four figures are symbolic of the four classical elements (earth, fire, water, air) and the four suits of the Minor Arcana (Pentacles, Wands, Cups, Swords).

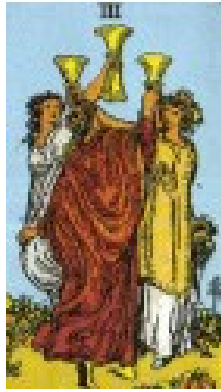
Common themes within this card are things like Completion. The World signifies the conclusion of a major cyclical phase or endeavor. It denotes the successful end to a chapter in one's life. There is fulfillment that the fool has achieved his objectives, aspirations, and ideals. It elicits a profound sense of gratification and contentment. The World embodies wholeness and unity. It represents the balance of all aspects of the self and a state of harmonious equilibrium with the cosmos. The Fool is now able to use all these skills for the next adventure. This card is the realization of one's full potential. Occasionally, the World may imply physical travel or the broadening of one's perspective through diverse experiences and cultural insights.

The basic symbols in this card are the 4 Zodiac signs: the bull for Taurus, the lion for Leo, the eagle for Scorpio, and the angel for Aquarius. Each sign also symbolizes the 4 elements. Within the card there is a strong presence of Light Blue which signifies that there is a strong sense of emotion, clear thinking, strength and intuition. The red represents passion, love, danger and adventure. The golds and yellows represent enlightenment and success. The central figure represents having a life balance, someone on the go, full circle of life and facing the naked truth. The shawl represents the continuity of movement and continued changes in the soul or spirit. The two wands represent the elements being brought together into completion. The red bands represent infinity, positivity, balance and vitality.

The World card stands as a powerful symbol of culmination and holistic achievement. It signifies not just an ending, but a triumphant completion that integrates past experiences into a foundation for future endeavors. It encourages embracing the lessons learned and moving forward with a profound sense of unity and purpose, ready for the next journey that awaits.



“THREE OF CUPS”



The Three of Cups is one of the cards of the Minor Arcana. Depicted on this card are three maidens holding cups high in a pledge of friendship while standing amidst a fertile field of flowers and fruit. This is a card of harmony, gaiety, and celebration. When this card comes into your spread it's there to remind you to celebrate yourself and all things in your life. Some view the three maidens as the three fates. In this case it says you should feel free to celebrate life. Because your destiny is one of contentment. It also is one to remind you not to be excessive in the seeking of pleasure. Immediate gratification is one thing, long term gratification comes from tempering the desire to seek pleasure.

Key Words:	Celebration, community, excess, friendship, gatherings, gossip, group events, imbalanced social life, isolation, loneliness, scandal, social events, solitude.
Element:	Water
Consciousness:	Subconscious
Numerology:	3
Astrology:	Mercury, Cancer
Stones:	Bieberite, Chrysoprase, Eilat Stone, Girasol, Horneblende, Morganite, Owyhee Blue Opal, Pink Beryl, Sea Sediment Jasper, Water Opal.
Chakra:	Heart
Tone:	B
Gods:	Apollo, Baal, Cernunnos, Dagda, Ebisu, Father Sun, Ghanan, Helios, Janus, Khonsu, Liber, Manawyddan, Neper, Oak/Holly King, Pan, Ra, Saturn, Telepina, Ukko, Xochipilli, Yahimata-Hiko, Zeus
Goddesses:	Aima, Bast, Cabria, Damara, Erzulie, Fand, Gaia, Habondia, Ilamatecutli, Kaikibani, Levanah, Ma'at, Nemesis, Pandora, Quocha Mana, Rainbow Snake, Saning Sri, Taillte, Uti Hiati, Var, Xochiquetzal, Yahimato-Hinne, Zaramama

FIVE CARD LIFE SPREAD

The Five Card Life Spread is a spread that traces your path through life. The first card that you lay out represents your youth years between the ages of 1-12. The second is your adolescent years from 13-20. The Third is your current age. The fourth is your adult years from your current age to 50, and the fifth card represents The Golden Years from 51 on up. The spread below is a sample spread and the definitions of the cards will change as you lay out your spread.

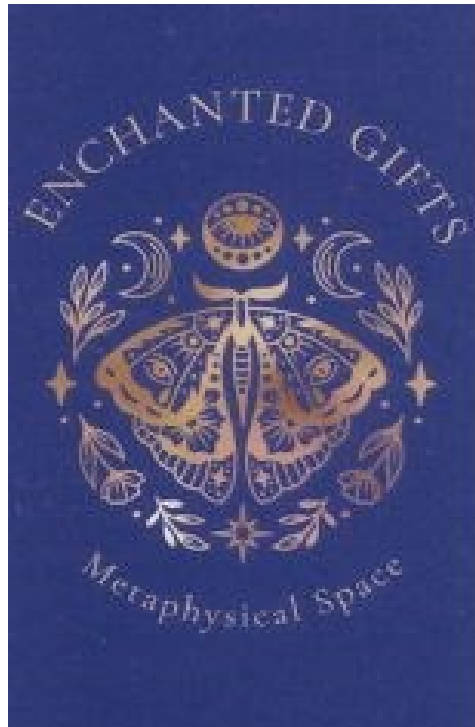
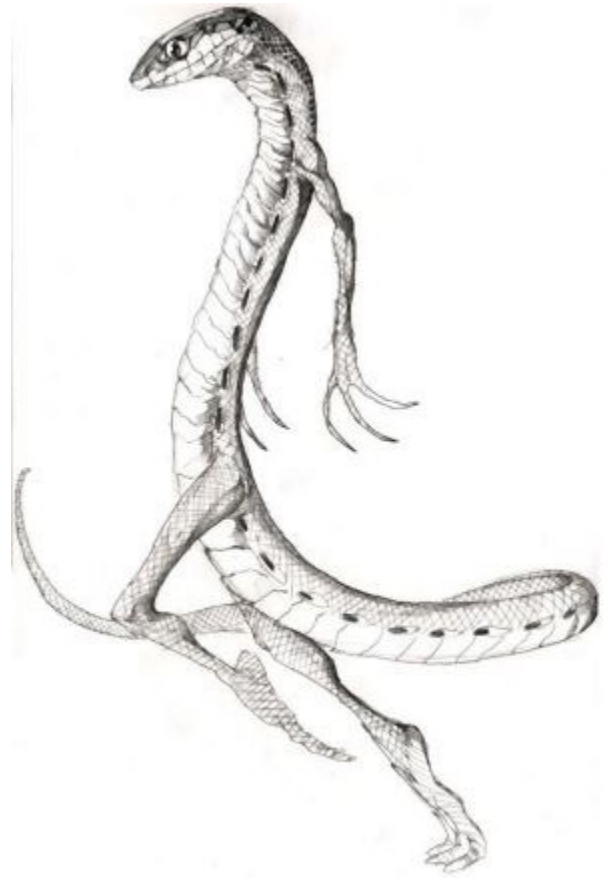


Card 1	Querent	The 9 of Swords as present in this spread is an indicator that the querent is having a period in their life of loss or grieving that they are in the process of dealing with. Judging by the surrounding cards this person is in despair due to economic loss and foolish spending habits.
Card 2	Recent Past	The Page of Pentacles as present in this spread is an indicator that the person tended to handle their spending habits foolishly. The person didn't take into account the fact that he/she would have to pay off debts or need to save money for bills, etc. Rather the person in this spread tended only to think about the extravagant possessions that would make them seem important.
Card 3	Short Term Solution	The World as present in this spread is an indicator that the person needs only to look at themselves in relation to how they view their current place in the world. In the past he/she relied on material things to present an air of status around them. However, they need to realize that it's not material possessions that make the person whom they are but their ability to relate to others. If he/she puts aside their materialistic ideas they will find they have a lot more going for them than what they thought.
Card 4	Past Influence:	Judgement as present in this spread indicates that the person was taught that in order to have friends, influence people, or have an effect on others that they needed to be a person of influence and status. They were taught that you are judged by the company you keep and that company should be people whom are affluent. And the only way to maintain this is to look the part. They were taught that you have to keep up with the Joneses.
Card 5	Highest Attainable State	The King of Pentacles in this spread indicates that this person having learned to place proper priority on money will find themselves not only coming out of debt but also better capable of handling his/her financial affairs and in a better position of not only helping his/her self but others.

Fairies of the World

Attorcroppe

Land of Origin:	Saxony, particularly Scotland
Other Names:	Attercroppe
Element:	Earth
Appearance:	Small serpentlike with arms and legs, able to walk upright.
Temperament:	They are known to be malevolent but highly curious.
Time of Activity:	Mostly at night.
Lore:	Attorcroppe (comes from the root word adder) literally means "little poison head", and it's likeness to the venomous serpent may mean that this particular member of the fae comes from the uniting of fae folk with poisonous snakes.
Where found:	Though they are not often spotted they are most likely to inhabit woodlands, near stream beds around rocks.
How to Contact:	They may not be contactable due to them not existing in whole forms. However if you should come in contact with them it's oft better to avoid interaction.
Magickal Abilities:	Attorcroppe are assumed to have several magickal abilities. These include the ability to shapeshift, poisoning with their bites, hypnotism and mesmerizing, and influencing people to do malevolent deeds.

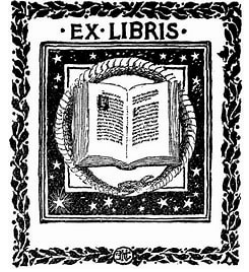


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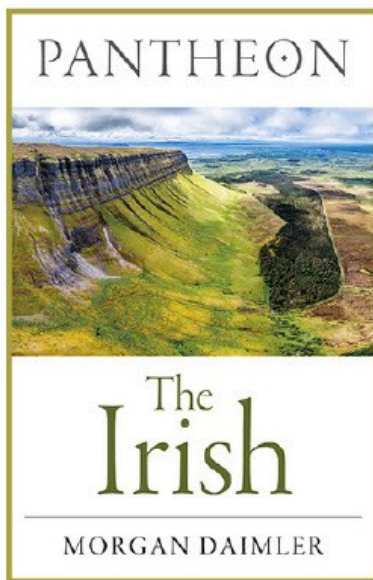
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The Pagan Library
Pantheon—The Irish
by Morgan Daimler



RELEASE DATE: September 2025



PRESS RELEASE

Pantheon The Irish
By Morgan Daimler

Pantheon: The Irish explores Irish pagan beliefs and practices in a beginner-friendly way, offering readers a source for understanding both the spirituality and its context. Besides covering cosmology and holidays, the author discusses the gods and spirits that are acknowledged within the belief system, giving brief descriptions of each, and how they were and are understood. Designed as an introduction to the Irish pantheon, this book will guide beginners towards a basic understanding of a unique approach to paganism, offering further suggested resources for those wanting to dive deeper.

Author Bio

Morgan Daimler teaches classes on Irish myth and magical practices, fairies, and related subjects in the United States and internationally. She has been published in multiple anthologies as well as presenting papers at university conferences, and she is one of the world's foremost experts on all things Fairy. Besides the titles available through Moon Books Morgan has a high fantasy novel 'Into Shadow' through Cosmic Egg and has an urban fantasy/paranormal romance series called Between the Worlds. Morgan has also presented papers on fairies and on fairies and witches at several university conferences.

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PUBLICIST
Rachel Patterson

Morgan Daimler Interview

ED: Good afternoon everybody. Welcome to Today's Witch Magazine interview with Morgan Daimler, author of several books. She's a very political author. The one that I was particularly interested in, that caught my eye, was the Pantheon book on the Irish Pagan. So without further ado, meet Morgan.

Morgan: Hello. Happy to be here.

ED: I know you've written several books. I know I said that, and I'm quite sure you have. I've seen your bookshelf.

Morgan: I like to keep busy.

ED: What are some of the pitfalls that you've seen with writing as many books as you have, especially when writing the nonfictional or Pagan side.

Morgan: I think the biggest challenge I find is translating the more academic material, which is where my strength is on the academic end, into writing that is very relatable, that everyone can understand. Because some of the stuff I get into, like talking about Irish material, it gets really complicated. A lot of it is theories that scholars disagree on, and I wanna be able to present that in a way that any reader is still gonna be able to get into and to understand.

ED: Yeah. I found that same type of issue I've had with my nonfiction too, and I've been doing the writing on the Pagan stuff. I'm an intellectual, so I tend to go above the normal. I end up lecturing. And that's been one pitfall I've seen.

Morgan: Yeah, it definitely could be a challenge to, to present, good solid, factual information where possible, depending on what the topic is. But without making it sound like a lecture, it's definitely a fine line.

ED: I know you're a member of the Pagan community much like I am.

Morgan: Yes.

ED: And I know we've seen several different things over the course of the year. Many different misconceptions. As a writer, do you feel we have a responsibility to try to clear up those misconceptions?

Morgan: I personally think that we do, and for me, I think people can believe whatever they want.

I'm never gonna tell anyone what to believe or that they have to believe anything. But there is so much misinformation out there. And even more so in the last couple years. Even more than there was before. I do think we have a duty as an author to try to dispel that confusion and the misconceptions. To give people a more accurate understanding of things were possible.

ED: Yeah. We've had an onslaught of new neo paganism, part neopagan in particular. I'm a traditionalist. Alexandrian Wiccan. We've seen neo pagan in traditions. And there's that, there are a lot of misconceptions that are constant, like the threefold law being a mathematical principle when it isn't.

Morgan: Yeah. Yeah I run into this and this is from the Charmed TV show actually, but it's something I run into actually more often in the last 10 years or so than when the show was actually on tv. And that's that idea that witches can't do anything for personal gain.

That if you do any magic for personal gain it'll basically backfire on you. And you'll just have horrible consequences for doing it. And again, like if some people choose to believe that is a choice they're making, and that's fine, but it's definitely not a universal law of magic that's out there.

There are lots of traditions and beliefs that don't see anything wrong with a witch doing magic to help themselves.

ED: All things considered, if you look at the term magic and what it means it's a physical manifestation and manipulation of energy in accordance with one's will.

Morgan: Yes.

ED: It doesn't specifically state what that will necessarily be because a moral standing aren't the same for everybody.

Morgan: Exactly. Exactly. And I was just gonna say, magic is a neutral force. You can use it. For a variety of purposes, but in and of itself, it isn't inherently positive or negative or however we wanna phrase it. It's just something that you can use like any other tool.

ED: Yeah. There's no such thing as black or white magic.

Morgan: Exactly.

ED: And the other, another misconception is the year and a day principle.

That I run into all the time. I run into a bunch of new pagans coming out, their TikTok witches and stuff like that, which I've seen every 15 years occur. But we got them in there to come around and say, I'm a high priest of high priest or high priestess of coven.

Morgan: Yep.

ED: And then we asked them how, I asked them, how long has your coven been around? And they turn around and tell me, only yesterday.

Morgan: Yep. Yeah, it's another fine line I think with the community. I certainly would never want to discourage someone who feels really passionate about their craft. But, as someone who has been doing this for decades and I'm sure you probably have been doing it longer than I have, it is really frustrating to see someone who has been a witch for six months and is putting themselves out as an expert and a teacher and leading a group. It's a weird dynamic I think,

ED: They don't know their rear end from a hole in the ground about it.

Morgan: Yeah. Yeah. I try to remind myself what I was like, when I was really new. I definitely also had that enthusiasm.

But yeah, I think more people really should look at witchcraft as a lifetime study then as something you can quickly master. I don't know that anyone can master it no matter how long they do it. To be honest...

ED: 49 years later and I still haven't got it mastered.

Morgan: Yep. There's always more to learn for sure.

ED: I got 49 years plus in the craft.

Yeah. Which is longer than some people have been living.

Morgan: It's just a little longer than I've been around. Yeah. I'm coming up on my 35th anniversary for dedicating the witchcraft, but I started very young.

ED: I was eight years old when I dedicated myself to the Alexandrian Wiccan tradition.

Morgan: That's impressive.

ED: My stepmother was Alexandrian Wiccan

Morgan: Yeah, that helps. My kids are in the same spot. I have three children and I've raised them, with my beliefs and the two older ones at least, are really interested in it. And I'm thinking, I don't know how they would explain to people how long they've been doing this.

They could talk about when they are officially dedicated to it, but they grew up with it. It's always been something around them that they've been aware of.

ED: As of which, I would say being a ed, you know when you dedicate yourself to it per se, that's when you're, when you go into your actual, from init, from your secret to initiate role.

Morgan: Yeah. That commitment makes a difference.

ED: Then that's when you actually initiate, is when you are actually an initiate or dedicated.

Morgan: Yeah. No, I would agree with you. I just

ED: That's only the only time a year and a day actually applies,

Morgan: For the initiation

ED: is from the secret to initiation level.

Morgan: Yeah.

ED: Because after that, it's 19, 20, 25, 30, 35, 40. The rest of your lifetime.

Morgan: Yep. And it just keeps going. Definitely. It is interesting to see and I know you've seen this too because you've also been around for a while with it. It's interesting to see the way that trends come and go,

ED: oh, gods.

Morgan: Yep. Yep. Like I'll run across recently, the last few years, people getting really upset about aesthetic witches and people that are just into it, for the appearance of it, but not serious. And I'm like, we already did this. We did this in the late nineties when all the movies were coming out.

And then Charmed was on tv and all of a sudden it got real, trendy to be a witch. And it'll pass. And people who are meant to stick with it will stick with it.

ED: Every 15 years we cycle.

Morgan: It seems that way for sure.

ED: You look at the play-gans (play Pagans) from 1992 to 94, when the "Teen Witch" book came out at the same time, the movie *The Craft* came out.

Morgan: Yep. Yeah, I was thinking of *The Craft and Practical Magic*,

ED: *Practical Magic* and particularly *The Craft*. That movie was a nightmare for elders.

Morgan: Yeah. Oh I remember I have a friend who has an occult shop in the area I live in, and all of a sudden everyone coming in was asking about how to figure out what elements they belong to, how to find a four element coven.

Because that's what they have in the craft. It's like trying to explain, that doesn't really work that way.

ED: Yeah. And we cycle every 15 years and this new fad-ism.

Morgan: Yep. I see that too. Because the Irish has been my focus now for almost 35 years and. I see that with the Irish material where it'll all of a sudden get real trendy.

Everyone's interested in it, everyone's talking about it. Everyone wants to practice Irish or Celtic witchcraft or whatever, and then all of a sudden it's gone and no one's talking about it and it's moved on to the next thing. The Dragons or the Norse or whatever.

ED: Same with Thero, because it's been because of the Viking shows and stuff like that. People are now turning into Odin.

Morgan: Yep. Like you said it's that pattern of trends.

ED: And then there was one trend recently that I ran into, believe it or not, Christian Witchery.

Morgan: Yeah. I think that's definitely one of those cycling trends too. I remember, not recently, but probably like 2000, 2005, there was a big upsurge. Everyone was talking about that, whether it was possible to do it or not, and got very contentious. Yeah, we're just, we're looping right back around again.

ED: Yeah it was a Christian witchery thing. There was a, there was the, Norse trend going on of course, the Irish and Celtic trend going on, which has been going on for a while now.

Morgan: Yep. It's just everything with those cycles

ED: What beats me more than anything else about the head, I think too, and probably does you too, is the fact that people don't realize that God's and Goddess are nothing more than archetypes.

Morgan: Yeah, there's definitely a lot of different, a lot of different thoughts and opinions and all sorts of stuff going on with that for sure.

ED: The engine archetype is what they really are. We, if you look at it from the perspective of what we are truly, we don't worship the gods and goddesses as much as we acknowledge what they represent.

Morgan: Yeah. Symbolic.

ED: There are symbolic representations of what we strive to want to become like.

Morgan: Yeah, I was just talking yesterday actually about that in relation to fairies. 'Cause that's one of the primary focuses I personally have when I was explaining we don't worship the fairies like you wouldn't, that's not just, not how that works.

It's more about the energy and connecting to the energy in a. A genuine way and connecting into all of that history and folklore with it, which I guess you could say from one perspective would be the, what they symbolically represent that sort of fairy

ED: Archetype principle, right? Yep. I love the fae folk. I'm a collector of fairies.

Morgan: Yeah.

ED: So in fact is, I've caught myself a couple times going into the realm.

Morgan: Yeah.

ED: One place to be, by the way,

Morgan: That keeps it interesting. Yeah.

ED: But when you go into the realm of the Fae you definitely get lost for time.

Morgan: Yes. It's interesting that's one of those things that everywhere across all the stories, you'll find this idea that time is different. Sometimes it's faster, sometimes it's slower, but it's always not in step with human world time.

ED: No, actually, my cousin spent four hours trying to find me.

Morgan: Yep.

ED: And to me it seemed like it was just a couple minutes.

Morgan: Yep. Yep. I did a ritual once that I thought was like 15 minutes, and when I finished and looked at the clock, it was two hours. So it was an interesting experience.

ED: Yeah. There were several different planes of existence as you and I both know.

There's the astral level there's several different planes. It's on the astral level.

Morgan: Yep. Yep.

ED: You can reach those states several different ways through transcendental meditation, through actually reaching the Delta State where you're wide awake and sleeping at the same time.

Morgan: Yep. That sort of trance state...

ED: That's a total trans state. That's delta.

Morgan: Yeah.

ED: I come out of that all the time because I'm a lucid dreamer.

Morgan: Yeah. That's very cool. I don't do much with lucid dreaming myself sometimes, but not as often. But I'm very prone to conscious trancing. It's very easy for me to slip into that state.

ED: It's fun.

Morgan: Yeah. Yeah. It is fun and it definitely keeps things interesting.

ED: Yeah. But you learn a couple things with that too, that you don't wanna do.

Morgan: Yeah.

ED: Like one thing you never want to actually project while you're standing up vertical or walking.

Morgan: Yes. Yeah.

ED: Don't actually project riding a bicycle. Riding a bicycle.

Morgan: Basic safety rules. Yeah.

ED: Don't actually project behind yourself.

Morgan: That one I hadn't heard of, but that's, that

ED: causes as for whiplash.

Morgan: Yeah. Yeah, that makes sense.

ED: When you see your body walking ahead of you.

Morgan: Yeah,

ED: You tend to snap back into your body quickly.

Morgan: Yeah. I would imagine it'd be very disorienting

ED: and it causes whiplash.

Morgan: Yeah.

ED: I never actually project don't leave your body and walk under a lay line at the same time.

Morgan: Yeah. It's interesting that a lot of people these days, there are some that do still talk about lay lines and nodes and things like that, but it's not as common information as it used to be. I don't think, I don't see people emphasizing that sort of stuff as much as they used to. The idea of being aware of where the energy lines are around you.

ED: That was an accident. I did that accidentally. Yeah, it happens. I forgot to leave my body while actually projecting, so I caught a stage four type trance.

And I stepped under a lay line. Next thing you know, I'm in the 18 hundreds.

Morgan: Yeah. That's awkward.

ED: The physical body doesn't belong there, especially in this time period.

Morgan: Yeah.

ED: I came back to my mother's residence and turned around and said to, and she said I was white as a ghost. And I said, yeah, you understand why when I tell you,

Morgan: Yeah, that's an intense experience. Yeah.

ED: So there are certain things you don't do.

Morgan: Yeah. And that's, talking about misinformation that's something again, I don't see people talking about safety with things and stuff that you need to be careful of or to not do.

People seem to focus mostly on just the stuff you can do and the fun parts, I guess we'd say.

ED: Yeah. And they don't realize the hazards involved. The craft is like handing a chainsaw to a baby.

Morgan: Yep. Yeah. It's, I think though the community in general would probably be better off if we were willing to be more aware of the risk.

I always tell people when they're interested, particularly in this sort of witchcraft that I practice, that it's not safe. If you're gonna do it, you just need to be aware that there's risk involved and at one point or another, something is gonna happen. 'cause that's just inevitable and you need to be aware of how to deal with it and how to stay as safe as you can.

ED: The only true constant in the universe is for every action is an equal opposite reactor.

Morgan: Yeah. Yeah. So the idea that witchcraft is safe. I think it is maybe one of the biggest bits of misinformation out there.

ED: I think there's several on that aspect too. Yeah. They think there's immediate gratification because of the society of immediate gratification that we're now under.

Yeah. Everybody thinks that working the craft or working spells or magic or working with magic is for immediate gratification. For immediate reasons. I want this so I can use magic to get it manifesting whatever I desire.

Morgan: Yeah.

ED: And they don't realize the consequences of, first of all, a consequence of manifestation.

Second of all, you're not gonna get everything you desire if you don't put the work involved with it.

Morgan: Yes. Yeah. That used to be a saying back in the nineties, at least where I am. I'm sure it's probably everywhere that the goddess helps those who help themselves.

ED: Yeah, exactly.

Morgan: If you want to do magic to get a job, do magic, get a job, but also be out there applying and going to interviews and you gotta put the effort in on your end.

ED: Same analogy I use. Yeah. I give a spell to give a job, anoint the candle with a green and a brown candle with both, right?

Morgan: Yep.

ED: Write the name of the job, burn the candle. You're, you've done yourself. Sit on your ass and don't fill out an application. You get the job. No.

Does that mean the spell failed? No. You did.

Morgan: Exactly. If you want the magic to work, you have to do as much as you can on the physical end as well, and then the magic ideally helps get circumstances in conformity with your will. To give you the result you want. But yeah, if you're just sitting there waiting for it to happen, it's not gonna happen.

ED: Here's the actual definition of a spell, it's taking a subconscious idea and bringing it into conscious awareness. So you can take physical action to net the result.

Morgan: Yeah. Yeah. The physical action I definitely think is an underrated part for a lot of people these days. You gotta do as much as you can, whatever that is in the situation.

ED: And you have to have an acceptance of your needs being met before you, and you realize a realization and recognition of what your wants are versus your needs.

Morgan: Yep. I'll give you an example from my own experience, like if I do a spell because I need extra money, and so it's a prosperity abundance kind of spell.

It's not like I'm just going to find a hundred dollar bill on the ground. Most likely I will get more opportunities coming my way. I'll have things open up where then I can take that opportunity and it will result in me being paid. But it's not like money just rains out of the sky, the spell works.

I get the extra that I need in this situation, but it works by giving me the opportunity to earn it.

ED: Okay. We only have eight minutes left. So it, and I really appreciate your time by the way, and it's been great talking to you and having this discussion.

Morgan: For sure.

ED: And what other misconceptions have we seen?

Morgan: Yeah, there's so many. Honestly, there are a lot when it comes to witchcraft. In general, I think we've touched on some of the big ones. I also tend to see some specific ones with my own focus. Like one of the main deities, energy is however you wanna phrase that I am connected to work with honor.

There's so much vocabulary. Choose however, that makes the most sense to you, but would be the Morrigan

ED: Oh, God was working with the Morrigan herself.

Morgan: Yep. And that, but that's an interesting one. I can remember back in the nineties, everyone would tell you, don't do it. Just stay away from her.

She's too dangerous, she's too scary.

ED: No. Actually. Quite an interesting character to work with.

Morgan: Oh yeah. I adore her. And, then it was like in the two thousands it was mellowing out a little where there was a little bit of balance where it was, she is intense energy.

She has a very strong energy, very, can be very useful and helpful and worth connecting to. And now it's like we've swung the pendulum the opposite way and now. People tried really hard to make her not scary at all. Like she's just, sitting around knitting people's sweaters and stuff and it's just strange to me to see how we went from one extreme to completely the other when that middle ground was the place to stay,

ED: Exactly. Because the Morrigan is actually three.

Morgan: Yep. Yeah, definitely. The three faces, the three Morrigan. We see a lot of references to those. And I actually have a book. I have two books on the Morrigan and I just finished writing one on Maka, who is one of the three.

And then I have five I'm working on next year. So fascinating and there's just so much about them. I hope we can eventually get back to that middle ground approach.

ED: Yeah. Understanding the triple God, it's the triple goddess aspect.

Morgan: Yep. What, where people are not terrified of her. That's too extreme, but it also isn't. She's not a cuddly kitten. That's too extreme. The other way.

ED: Honor and respect her because she is worthy. Worthy of the honor and respect.

Morgan: Yes, exactly. Exactly.

ED: Yeah.

Morgan: Yeah.

ED: And another thing I noticed is misconception. Here's a big one. Invocation versus evocation.

Morgan: Oh yeah.

That confuses a lot of people.

ED: People want to invoke the elements. They want to invoke the elements. Yep. I tell them, good luck.

Morgan: It'd be interesting

ED: If you wanna crush, invoke the earth and crush yourself under the way of gravity.

Morgan: Yep.

ED: Internally, break all your bones, invoke the earth in, invoke the air and suffocate.

Morgan: Yeah,

ED: Invoke the fire and have spontaneously combust or invoke water, which we are 90% of.

Morgan: Yep.

ED: And drown.

Morgan: All of those would be interesting...obituaries.

ED: Fun with that. Yeah. There's between invocation and evocation. Invo means to bring internally or internal, evo means to externalize.

Morgan: Yep.

ED: You always want to evoke over invoking anytime, even with the gods and goddesses actually,

Morgan: yes.

ED: It's more preferable.

Morgan: Yeah. The majority of the time. Yeah.

ED: I invoked the Pan. I know better.

Morgan: Yeah. I think we've all got back to what we were saying about witchcraft is a hundred percent safe. I think we've all had those moments where we maybe did something that wasn't the best idea.

And then ended up having to find out,

ED: the hard way. Yeah.

Morgan: Find out the hard way why that was not really such a great idea. To me that's part of what being a witch is, that's part of witchcraft is, that it's always interesting and there's always consequences, usually good consequences if you know what you're doing and you're being careful with it, but.

It's never boring.

ED: Nope. And just remember the consequences itself is its own reward.

Morgan: Yeah. Yeah.

ED: Because it teaches us what not to do.

Morgan: Yes. I think that and this is actually something I've talked about in other contexts. People who have been in the craft for a while, people who have written books or teach or any of that, we need to be really open about mistakes that we've made.

And talk about our own learning experiences. Because I do think there can sometimes be this idea with newer witches that experienced people don't ever make mistakes. That everything is always perfect and...

ED: Don't we always wish.

Morgan: Yep. Yep. And I think it actually makes people reluctant to talk about things that they may be messed up on and could use some assistance with or things that they learned from in that way.

And. The truth is, like I said, I've been doing this for a long time and I still will make mistakes.

ED: I'm making, like I said, I'm gonna make lots of mistakes still, and I've been doing this a lot, a lot. And some people have been living, but

Morgan: yep.

ED: I've made my mistakes Invoking Pan, for example, during Midsummer.

Morgan: Yep.

ED: My cousin said they had a blast. I don't know what the hell happened.

And they swore him and he swore them into secrecy too. They never told me.

Morgan: Yep. No we all definitely, we live and we learn and some of the learning is more intense than others for sure.

ED: Here we go.

The witches that want Ouija boards.

Morgan: Yeah. I have an interesting perspective on spirit boards 'cause I have a friend that was raised a spiritualist and that's where those come from. And I think that if you know how to use them. It

ED: is a tool, it is a yes tool that,

Morgan: And you are using them safely.

Safely that yes, that they can be useful. But unfortunately the vast majority of people that I see using them are approaching it almost like it's a toy, which is ironic 'cause of course they're sold by a toy company now. But they treat it like this is just a fun game and everything will be, I can play with this and nothing's gonna happen and that.

Often this is not the case. I've had many people come to me over the years with problems because they used the Ouija board without knowing what they were doing, and then invited something they couldn't get rid of or opened a portal to things.

ED: How many times have I had a closed portal?

Morgan: Yeah. You and me both.

So yeah, it's one of those things, when I hear the subject come up, I always sigh and make a bit of a face. Not because I don't think they aren't useful tools. They are, but because they're, yeah, they're so misunderstood and misused.

ED: They are a tool. Yes. Which means you have to be trained and qualified in learning how to use that tool correctly.

Morgan: Yes. You need to know what you're doing for sure.

ED: To a baby.

Morgan: Yeah. Hopefully not in the ideal. No.

ED: Thank you, Morgan. Do we have any final words for our reader, because we're a little bit over time, but don't Mark.

Morgan: Yeah. Just, I really appreciate you having me for the interview. It's been a really good conversation and I think our big takeaway with everything is just never stop learning and be prepared for the adventure that is witchcraft.

P.A.T.



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September 2025

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2 Celtic Tree Month of Vine Begins	3	4	5	6
7 Full Corn Moon/ Total Lunar Eclipse	8	9	10	11	12	13 Fire Lighting Ceremony
14	15	16	17	18	19	20
21 Mabon/New Moon in Virgo/ Partial solar eclipse/Feast of the Guardian SPirits	22 Mabon	23	24	25	26	27
28	29	30 Celtic Tree month Ivy				

September 2 Celtic Tree Month Vine Begins

September 7 Full Corn Moon/Total Lunar Eclipse

September 13 Fire Lighting Ceremony

September 21-22 Mabon...

September 30 Celtic Tree month Ivy

Mabon: The Autumn Equinox and Ireland’s Harvest Heritage

By Emily Thornton

Ireland has a rich history with Paganism throughout the years. The upcoming celebration is Mabon which is celebrated on the Autumn Equinox around September 21–23. It is one of the eight Sabbats in the modern Pagan Wheel of the Year. It marks the moment when day and night stand in perfect balance, before the darker half of the year begins its quiet reign. For contemporary witches, druids, and spiritual seekers, Mabon is a time of thanksgiving, reflection, and preparation for winter. In Ireland, the roots of this harvest celebration reach deep into ancient history—long before the term *Mabon was ever known—touching stone circles, mythic kings, and the turning of the agricultural wheel.*

Long before the Celts, Ireland’s Neolithic people built megalithic monuments aligned with the equinox sun. At Loughcrew Cairns in County Meath, the rising sun on the equinox floods a passage tomb with golden light, illuminating intricate carvings over 5,000 years old. Similarly, at the Hill of Tara, alignments suggest equinox rituals tied to kingship and sovereignty. These solar events would have been powerful markers for planting, harvesting, and holding community gatherings.

Although there is no single “Mabon” story in Irish mythology, the equinox themes of balance, sacrifice, and preparation for winter run through several myths:

- **The Dagda and the Morrígan** – In one tale, the Dagda (the “Good God” of abundance and wisdom) meets the Morrígan (goddess of sovereignty, fate, and battle) beside the River Unius at summer’s end. Their union strengthens the land before the coming wars and hardships of winter, symbolizing the union of forces to protect the harvest and community.
- **The Struggle of Lugh and Crom Dubh** – Though most associated with Lughnasadh, some late harvest traditions echo this myth, in which Lugh secures the fruits of the earth from the dark, hoarding figure of Crom Dubh. The victory is temporary—darkness will still come—but the land yields its bounty for the people.
- **Light and Darkness in the Otherworld** – Irish tales often depict portals opening between worlds at seasonal thresholds. The equinox, as a perfect balance point, could be seen as a time when both realms are equally near, requiring offerings and respect to the *Aos Sí (fair folk)* to ensure harmony.

In the centuries after the ancient pagan era, many equinox traditions persisted in rural life, sometimes blending with Christian feast days like **Michaelmas** (September 29). Common customs included:

- **The Last Sheaf** – Cutting the final sheaf of grain with ritual care, weaving it into a *corn dolly* or *harvest knot* to keep in the home for protection and fertility until the next planting.
- **Seasonal Feasts** – Gathering to share apples, grains, berries, and roasted meats—foods symbolic of both abundance and the need to store for winter.

- **Offerings to Spirits** – Leaving the first and last of the harvest in the fields or at holy wells to thank the land, ancestors, or the fair folk.
- **Autumn Fairs and Markets** – Trading goods, arranging marriages, and strengthening alliances before the quiet, isolating months ahead.

Today, Irish Pagans, Druids, and Wiccans celebrate Mabon as part of the Wheel of the Year, blending ancient themes with contemporary ritual. Modern practices might include:

- **Altar Decor** – Using autumn leaves, acorns, apples, and blackberries to symbolize the harvest.
- **Balance Rituals** – Meditations or spellwork honoring the equal day and night, often performed at sunrise or sunset.
- **Gathering at Ancient Sites** – Visiting places like Loughcrew or Tara to watch the equinox sun align with ancient stones.
- **Community Feasts** – Cooking seasonal meals, sharing them with friends and family as an act of gratitude.

In Ireland, the equinox is not merely a point on the calendar—it's a reminder of life's eternal balance. The old myths teach that abundance is never separate from decline, and light is always followed by shadow. At Mabon, we stand at that tipping point, holding gratitude in one hand and readiness for change in the other.

Whether through ancient alignments, fireside feasts, or quiet offerings to the unseen, Mabon in Ireland connects the modern soul to a lineage of people who have watched this turning of the year for thousands of autumns.



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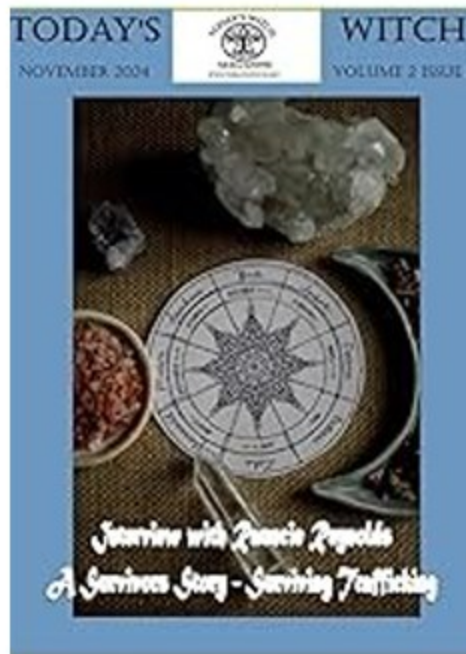
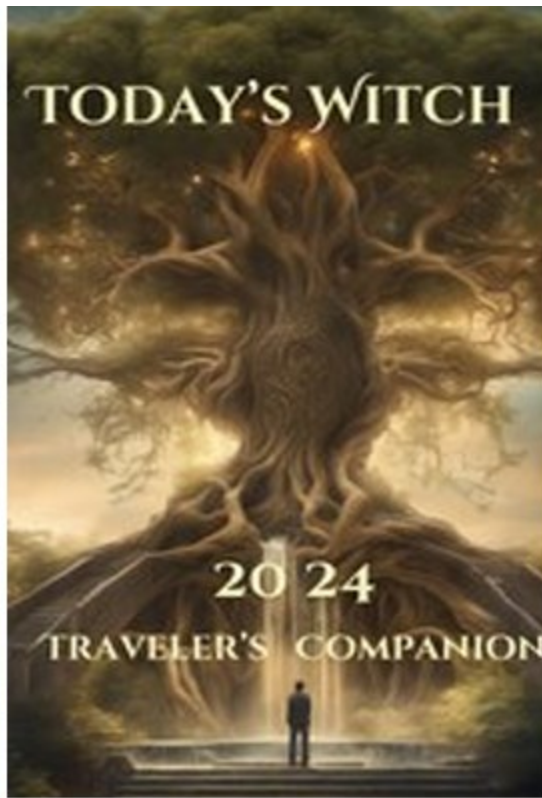


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