

TODAY'S



WITCH

FEBRUARY 2024

VOLUME 1 ISSUE 4



IMBOLC

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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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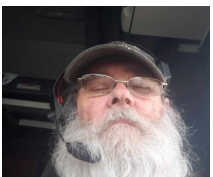
Meet the Staff

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 (Sales and Marketing Dir.)



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.

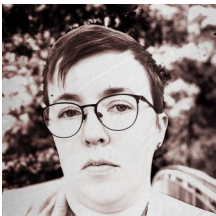
Earl Williams (Hum. Res. Director)



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.

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.

Atalanta Moonfire (Vice President)



Atalanta Moonfire is an eclectic witch who is also an author, diviner, teacher, and lover of all types of spirituality. Born in Manassas, Virginia, she grew up moving frequently which gave her the ability to be flexible and adaptable to change as well as diverse life experiences. She studied and worked as a paralegal for 15 years, eventually becoming a presiding judge's assistant in Floyd County, AL. At 54 years young, she has been pagan since the age of 14, practicing since she was 18, and specializing in divination at age 25. Atalanta is a Reiki master, Ordained Minister, graduate of Harvard ED Online Oracles & Prophecies, and High Priestess of Sacred Moon coven. Always looking to expand her knowledge, she continues to study and practice Hecatean Witchcraft and Hoodoo. She is currently touring with the Oddities & Curiosities Expo promoting her new book, "Throwing the Bones Divination for the Modern Practitioner". She is also Vice President of Covered Bridge Press, LLC and Co-Founder of "Today's Witch" magazine. Her goal in life is to expand her spiritual education and help others who share her desire of understanding this magnificent universe in which we live.

Genine Turnbull (Webmstr, Graph. Des.)



Genine Turnbull is a fascinating person who is an Herbalist, Empowerment Coach and a Webmaster. She is also the Web Editor of Today's Witch Magazine and Covered Bridge Press LLC. She is a spiritualist who follows her own path, which she is happy to share with others. She believes in personal growth and encourages people to learn and grow every day. She is a motivator and a force of encouragement for every person she meets. Her work is important and has inspired many.

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.

“A Peek Behind the Scenes”

Merry Meet,

As a recently added staff writer, I would like to share some of the vision of “Today’s Witch” board members...

Today’s Witch magazine was born hand in hand with the Today’s Witch Traveler’s Companion for 2024. It came from the mind of those who did not want to lose these precious resources in our communities known as pagan stores, witch shops and crystal shops. These are the places where folks go to find not only supplies and have energy work done, but also serve as “hubs” for these communities to gather-this was not always the case.

There was a time when these shops were exceedingly rare. As an example, there was a time in St Louis (Missouri) when if you wanted quality, magick books you needed to drive to Chicago.

Even after Covid -with many shops shutting down- there are still more pagan/witch/magick shops than ever before. With the new-found availability of these shops, pagan folk now have something they have not had in the past- choices. You can “try different shops on” and find the one that fits your vibe. You can also find the shops that have quality knowledge- and not just be the next “chain” store. (You can buy tumbled stones just about anywhere now; just keep in mind they are not always real stones.)

Another great thing you can do is discover new shops, either by ads, the internet or the new Traveler’s Companion. I know from personal experience that if I am going on a trip, the first thing I like to do is scope out the rock shops in town (which will usually lead to pagan shops too!). I love playing tourist and finding these hidden gems. Some of these gems are hidden right in the ad section of this magazine along with its quality informational articles.

That is another part of the vision of the board- quality information. This magazine was created as a collectible resource that you can revisit repeatedly. Is one of your goals for 2024 creating your own grimoire or book of shadows? Today’s Witch can give you well-researched information on a variety of topics such as stones, the Qabbalistic Tree of Life, correspondences, rituals and much more. Trust me, I have seen the “vault” of information available, and it is *huge*.

I know that as I plan my magickal 2024 and get ready for astrological New Year’s, I will use these resources as well. A lot of people begin their New Year on January 1st or even Imbolc, I like to start mine at Ostara. That is one of the remarkable things about our community- our personal paths are just that-personal.

So, if you are already into your New Year, are in the incubating stage of getting ready, or new to Today’s Witch (like me) happy 2024 and welcome aboard!

Blessed Be, Blessed We,

Warmly,

Melina Valdejo, owner of Pathways New Age Books & Gifts



Spring Mysteries Festival 38

Come face to face with the Iron Queen of the Underworld



March 28-31 2024

Seatac Hilton Convention Center

www.springmysteries.com

Imbolc Ritual February 1, 2024

CASTING THE CIRCLE

HPS: I cast this circle to be a place that's not a place, in a time that's not a time, and in a space that's not a space. I place where we may hold this sacred rite, away from the distractions of the mundane, in safety, love and trust. This I will so mote it be.

ALL: So Mote it be

CHANT: We are a circle within a circle with no beginning and never ending. X3

CALLING THE QUARTERS

NORTH:

I call upon the Sacred Watchtower of the North

Powers of the Earth. Come now and lend your Silence, Strength, and Energy

To this our sacred rite.

By the Earth which is that of Her body

This I will so Mote it be!

ALL: So Mote it Be

EAST:

I call upon the Sacred Watchtower of the East

Powers of the Air. Come now and lend your Knowing, Awareness, and Energy

To this our sacred rite

By the Air which is that of Her Breath

This I will so Mote it Be!

ALL: So Mote it Be!

SOUTH:

I call upon the Sacred Watchtower of the South

Powers of Fire, Come now and lend your Strength, Passion, and Energy

To this our sacred rite.

By the Fire which is that of Her heart and blood

This I will so Mote it Be!

ALL: So Mote it Be

WEST:

I call upon the Sacred Watchtower of the West

Powers of Water, Come now and lend your Courage, Endurance, and Energy

To this our sacred rite.

By the Water which is that of Her Sacred Womb

This I will so Mote it Be!

ALL: So Mote it Be

DRAWING DOWN THE MOON

HP stands in front of high priestess HPS stands arms outstretched and palms skyward as HP administers Five Fold Blessing.

HP: Sacred Mother Goddess Brigid I stand before you with this vessel which I prepare with heart mind and spirit to welcome you to come one within,

HP: Places hand on forehead of HPS..

HP: Blessed be the mind of this vessel that she may receive your wisdom,

HP : Places hand on Lips of HPS

HP: Blessed be the lips and mouth of this vessel that she may speak your words

HP places hand on chest of HPS

HP: Blessed be the heart and lungs of this vessel that they may administer your life giving breath and nurturing love.

HP Places hand upon stomach of HPS

HP: Blessed be the womb of this vessel that bring forth life onto this earth.

HP places hand upon feet of HPS

HP: Blessed be the feet of this vessel so that they may walk within your path forever.

DRAWING DOWN THE SUN

HPS stands in front of HP . HP stands arms outstretched and palms skyward as

HPS administers Five Fold Blessing.

HPS: Sacred Father God Lugh Lamfhada, I stand before you with this vessel which I prepare with heart mind and spirit to welcome you within.

HPS places hand of forehead of HP.

HPS: Blessed be the mind of this vessel that He may receive your wisdom

HPS places hand on Lips of HP

HPS: Blessed be the lips and mouth of this vessel that He may speak your words.

HPS places hand upon the chest of HP

HPS: Blessed be the heart and lungs of this vessel that they may breath forth life and blood.

HPS places hand upon stomach of HP

HPS: Blessed be the groin of this vessel that provides the seeds of rebirth.

HPS places hand upon feet of HP

HPS: Blessed be the feet of this vessel that he may walk in your path forever.

HPS: Invokes the Goddess Brigid

Blessed Mother Goddess Brigid, Mother of the Sun and the Light,

You have now rested and are restored

Ready with your life giving milk and breath to nurture us all

I Invoke you come forth now into this worthy vessel,

Bring forth your light, and let it shine through me.

Let me Become one with you

Let me speak your words,

Let me carry your love

Let me be your living representative for all those present

So that they may share in your wisdom, light, and love

I welcome you Mother to enter me, in perfect love and trust

So Mote it Be!

ALL: We welcome you Great Mother Brigid So Mote it Be.

(Bell is rang 3x)

HP: Invokes the God Lugh Lampfhada

Blessed Father God Lugh Lampfhada, God of the Sun, Warrior of the Tuatha,

You have come forth from times past to bring your teachings to your child,

You are the Alpha and Omega, the beginning and End yet your legacy must remain and the New Sun

Must be blessed by your guidance and strength.

I invoke you come forth now into this worthy vessel,

Bring forth your strength, guidance and wise council and let it be taught through me.

Let me become one with you

Let me Speak your words

Let me extol your honor

Let me carry your love and stern discipline

Let me be your living representative for all those present

So that they may share in your honor, your courage, your love.

I welcome you Father of the Tuatha to enter me, in perfect love and trust.

So mote it be.

ALL: We welcome you great Father Lugh So Mote it Be!

(bell is rang 3x)

CHANT:

We are the children of the Lord and Lady

We are the children of the parents of the world.

(x3)

BODY OF RITUAL

MAIDEN then brings forth the Child of the Goddess and presents the child to the HPS

HPS: Holds the child up in front of all so that they may all look upon him

HPS: Look now upon the new Sun, life has come forth from my womb and is ready to restore life as I have restored the life upon the Earth.. Come now lets all welcome the Child in Song.

CHANT

Chorus: Oh come ye forth Son and Sun

Shine your light on every one.

That days become longer

As you grow stronger

We welcome you now Oh! Blessed One!

HPS: Son of my heart and warrior strong

May you grow healthy may your days be long

That your should get stronger

And the days become longer

I welcome you now with this my song

(chorus sung by all)

HP: Son of my heart and warrior young

You are the new keeper of the warming sun

Grow you strong and grow you brave.

By your sacred light our world you will save

Get you stronger

As days become longer

I welcome you now with this my song.

(chorus x3) to end.

HPS Then hands child to HP for HP's blessing and HP in turn hands child to HPS for her blessing. Then HPS hand child to Maiden who carries child from East to each member of the circle for their blessings as well.

Then brings child back to altar where child is placed in crib on altar.

COMMUNION:

HP then takes chalice and blesses the Chalice

HP: I consecrate this sacred vessel to be the life sustaining representation of the womb of the goddess, This vessel shall hold within the life giving waters that may partake from it and it may be shared by all.

HPS takes up the plate of Cakes and blesses the cakes.

HPS: I consecrate these loafs to represent the seed of the god from which all harvest and life is given within. This vessel shall hold the bread of life so that each may partake of it and it may be shared by all.

At which point the HP pours the ale into the Chalice and offers it to the HPS stating May you never thirst M'Lady. HPS then takes a sip places the chalice in the hands of the HP stating may you never thirst M'Lord. Then HPS takes the chalice and gives it to the squire with same statement as above. Squire partakes and gives chalice to the maiden with same statement above and does same to Squire.

HPS then takes the cakes offers to HP saying may you never hunger M'Lord. HP then in turn does same for HPS and then places the cakes in hands of the Maiden. Who in turn repeats same procedure with squire.

And vise versa.

Then Maiden and Squire go around the circle from East to each member with Cake and Ale and make same offerings.

Then bring back Chalice and Cakes to altar where remains are given to Children of Danu.

The Fae folk.

OPENING

HP: Dismisses the God Lugh

HPS Dismisses the Goddess Brigid

QUARTERS are then Dismissed in Turn

And Circle is opened up returning back to mundane

CHANT:

(ALL)

May the circle be open and not unbroken,

May the peace of the goddess be ever in our hearts

Merry Meet and Merry Part

Until we Merry Meet Again x5



Dill

Dill's name is derived from the Norse word *Dylla*, to lull", and in fact, dill was used for centuries to promote restful sleep. People of the Middle Ages used dill to ward off the Evil eye and witches' spells. The herb was held and honored place in ancient Athen and Rome, where it was woven into garlands for war heroes. Today dill is an important medicinal and culinary herb that soothes indigestion, cramps and gas.

There are two species in this genus, widely distributed in warm parts of Eurasia. Dill (*A. graveolens*) resembles fennel but is a more slender plant with a single, easily uprooted stem, and a matte, rather than shiny appearance. Its gray-green leaves have a strong parsley-caraway smell. Dill has been an important medicinal herb in the Middle East since Biblical times; the Talmud (ancient Jewish law) records that it was subject to a tithe. Numerous uses were described by Pliny (CE 23-79), and various European writers from the 10th century onward. According to Culpepper (*The English Physician Enlarged, 1653*), "It stays the hiccough, being boiled in wine...and is used in medicines that serve to expel wind, and the pains proceeding therefrom". Dill also has a long history of both culinary and medicinal use in India. Indian dill, or *satapashpi*, formerly classified as a subspecies of *A. graveolens*, is now considered a separate species, *A. sowa*. It is slightly taller than dill, reaching 1.2m (4ft) and has a white stem and very finely divided leaves. Containing less carvone, it also differs in flavor. The leaves are used to flavor rice and soups, and the pungent seeds are an ingredient of curry powder.



Annual or biennial, with usually only one upright, hollow stem, and glaucous leaves, to 35cm (14in) long, divided into thread-like segments. Umbels of tiny yellow flowers are produced in summer, followed by oval flattened, aromatic seeds.

- Common Name:** Dill
- Botanical Name:** *Anethum graveolens* syn. *Peucedamum graveolens*
- Genus:** *Anethum*
- Family:** Apiaceae
- Native Location:** Mediterranean Region, Europe, Spain, Portugal, Italy, SW Asia, Naturalized in Mediterranean regions and parts of N. America.
- Plant Facts:** Dill is an annual plant belonging to the Umbelliferae family, which also includes carrots and parsley. The hollow ridged stems bear fine, feathery leaves that end in yellow flower umbels. Dill grows to a height of 3-4 feet and has a sweet, pungent flavor that is often used as an ingredient in pickling spices.
- Cultivation:** Well drained, neutral to slightly acid soil in sun. Dill bolts (flowers prematurely) if overcrowded or in poor dry soil. It should not be grown near fennel because the two may hybridize, producing plants intermediate in flavor or appearance. Dill reputedly has an adverse effect on carrots, but it is beneficial to cabbage if planted nearby. The flowers attract many beneficial insects that prey on aphids.
- Propagation:** By seed sown in spring or summer, thinned to 20cm (8 in) apart. For a regular supply of leaves, make successive sowings every 3-4 weeks from early spring to mid-summer.
- Harvest:** Leaves are cut in spring and summer for using fresh or dried. Seeds are gathered in summer and dried for making infusions and concentrated dill water. They are also ground into powder and distilled for oil.
- Height:** 60-90 cm (24-36in)
- Width:** 15-30cm (6-12in)
- Parts Used:** While dill leaves are used fresh or dried as both a medicinal and culinary herb, the seeds tend to be favored for their stronger medicinal effect. Leaves, seed, oil.
- Properties:** A pungent, cooling, aromatic herb that calms and tones the digestive system, controls infection, and has diuretic effects.
- Components:** Dill's leaves have volatile oil, terpinene, pinene, coumarins, dillapiole, vitamins, and myristicin. The volatile oil contains limonene, carvone, and phellandrene. The seeds contain protein, phenolic acids, coumarin, mucilage, vitamins, minerals, kaempferol, flavonoids and fats.
- Indications:** Dill is primarily used to relieve numerous digestion problems, including abdominal and intestinal cramps, belching, flatulence, nausea and hiccups. The herb also promotes lactation and is recommended for nursing mothers with infants suffering from colic and gas, since the gentle medicinal effects are passed on via the mother's milk. Dill also stimulates the appetite, alleviates insomnia and is mildly diuretic. The herb's antibacterial properties are used to treat urinary-tract infections, coughs, colds and flu. Chewing the seeds also improves bad breath.
- Medicinal Uses:** Internally for digestive disorders, including indigestion, colic, gas, (especially as an ingredient of Gripe Water for babies), and Hiatal hernia.
- Culinary Uses:** Both seeds and leaves are widely used in cooking, especially in Scandinavian cuisine, with eggs, fish, seafood, and potatoes. Sprigs of dill are added to pickles and vinegar; chopped dill is the main flavoring in gravlax (preserved salmon).
- Commercial Uses:** Oil is used in commercial medicine, soaps, detergents, and for flavoring in the food industry.
- Bibliography:** The Complete Guide to Natural Healing Copyright © 1999 International Masters Publishers AB™ Group 1 Card 84 Encyclopedia of Herbs by Deni Brown Copyright © 1995, 2001 Dorling Kindersley Limited. pp. 121-122

Mycology

Admirable Bolete.

Boletus mirabilis

- Common Name: Admirable Bolete
- Botanical Name: *Boletus mirabilis*
- Order: Agaricales
- Family: Boletaceae
- Description: Dark reddish-brown, flattened, scaly cap with yellow pores and dark brown stalk.
- Cap: 2¾-6"(7-15cm)wide Convex, becoming nearly flat; margin inrolled; moist to sticky, becoming dry, woolly, and fibrous-scaly, sometimes granular-scaly, often with hanging fragments; dark red-brown. Flesh white, rarely bruising blue.
- Tubes: Sunken around stalk; yellow to olive-yellow. Pores round to angular, yellow to olive-yellow.
- Stalk: 3¼-6"(8-15cm) long ¾-1¼"(1-3cm)thick
Club-shaped, up to 2" (5cm) thick at base; moist to dry, smooth, typically webbed at top; dark brown, with occasional yellowish streaks. Flesh dingy pink or yellow.
- Spores: 19-24 x 7-9µ Smooth, elliptical. Spore print olive-brown.
- Edibility: Choice
- Season: September-December
- Habitat: On or near rotting logs of fir, Hemlock, and western red cedar
- Range: Pacific NW and Michigan
- Look-Alikes: ***B. projectellus*** favors sandy soil under pine.
- Comments; Although a good edible, this mushroom is sometimes attacked by a whitish mold, probably a stage in the life of the Golden Hypomyces (*Hypomyces chrysospermus*), which renders it unappetizing.
- Bibliography: National Audobon Society Field Guide to Mushrooms. Gary Lincoff, Copyright 1981, Chanticleer Press Inc. Pp. 569-570



Natural Healing—The Flu.

More severe than the common cold this nemesis of a viral respiratory infection often leaves us feeling quite dreadful. Symptoms of the flu include: fever, chills, muscle aches, headache, fatigue, weakness, nasal discharge, cough, hot and cold sweats, and occasional nausea and vomiting due to the other symptoms especially the pain.

The immune system can build up a defense against the flu, which often occurs mostly during the wintertime, so it's advisable that if you are going to use natural remedies use those that boost or enhance the immune system.

THE DOSAGES AND HERBS BELOW ARE FOR ADULTS. WHEN TREATING CHILDREN BETWEEN 6 –12 REDUCE THE DOSE BY 1/2 FOR CHILDREN UNDER SIX REDUCE THE DOSE TO 1/4.

DO NOT USE HERBAL REMEDIES WITHOUT FIRST CONSULTING WITH YOUR PHYSICIAN. IF YOU ARE ON ANY MEDICATIONS CONSULT WITH YOUR PHARMACIST AND PHYSICIAN PRIOR TO TAKING HERBS.

| Herb | Form and Dosage | Comments |
|---------------------------|--|---|
| Anise | Tea bag prepared with 1c water. 3 times daily | Stimulates mucus secretion in the throat and lungs, and relieves unproductive cough. |
| Boneset | Take as directed on the label | Works as an expectorant and eliminates mucus from the lungs. |
| Catnip | Tea bag prepared with 1c water. 1 cup as desired. | Relieves digestive problems during flu attacks. |
| Cayenne | Powder add a pinch to soups and other foods | Keeps mucus flowing, aiding in preventing congestion and headaches. |
| Echinacea plus Eupatorium | Echinacea Tablets 900 mg per day. Tea 1/3 oz in 1c hot water 3 x's daily. | Relieves flue symptoms. Increases the immune stimulant effect of Echinacea by as much as 1,000 percent. |
| Elderberry | Sambucol. Take as directed on the label | Speeds recovery from the flu. Also prevents infection with flu. |
| Ephedra | Any OTC formula take as directed on label. | Dilates bronchial passages, deepens and intensifies breathing. Drink 8 glasses of water daily while taking this herb. |
| Fritillaria | Ching chi hua tang syrup. Take as directed on the label | Relieves sticky phlegm, snoring, and chronic sore throat. |
| Garlic | Tablets, Take 900 mg daily or fresh cloves. Use liberally in cooking | Use this herb to prevent bacterial infections that may develop in addition to the flu. |
| Ginger | Tea prepared by adding 1/2 tsp powdered ginger to 1c water, 1 cup 3x's daily | Relieves chest and nasal congestion, scratchy throat. |
| Kudzu | Tablets take 10mg 3x daily. | Relieves muscle tension accompanying flu. |
| Licorice | Tea prepared with 1c water 3x daily for 2 wks | Accelerates healing. also helps prevent infection from Influenza A. |
| Mullein | Tea prepare with 1c water 1 c 3 x daily | Soothes sore throat, encourages expectoration of phlegm. |
| Osha | Tincture take as directed on label | Contains Z-ligusticide, a compound that kills both A and B strains |
| Tilden Flower | Tea prepare 1c water 1 c 3x daily | Prevents headache , relieves scratchy throat |

Precautions for the use of herbs:

Avoid Echinacea if you have an autoimmune disease such as rheumatoid arthritis or lupus. Do not use if you have a chronic infection such as HIV or tuberculosis.

When using eupatorium, always use dried, not fresh herb. The fresh herb contains tremetrol, which can cause nausea, stomach ache, or vomiting.

Do not use Ephedra if you have anxiety, glaucoma, heart disease, high blood pressure, insomnia, or prostate disease. Do not use it if you are taking an MAO inhibitor or tricyclic antidepressant.

Do not use Fritallaria if you are pregnant or nursing, or if you have high blood pressure.

Amethyst

Amethyst is a variety of Quartz that occurs worldwide either in crystalline or massive forms. They display colors from deep purple to light violet lavenders.



Physical Properties:

| | |
|---------------------------|---|
| Category: | Silicate Mineral |
| Color(s): | Deep purple to light violet-lavender |
| Crystal Structure/System: | Trigonal |
| Chemical Composition: | SiO ₂ |
| Geological Category: | Metamorphic |
| Strunz: | 4.DA.05 |
| Specific Gravity: | 2.65 |
| Crystal Habit: | 6 Sided prism ending in 6 sided pyramid |
| Hardness/Mohs Scale: | 7 |
| Cleavage: | Absent |
| Fracture: | Conchoidal |
| Luster: | Vitreous/Glassy |
| Streak: | White |
| Diaphaneity: | Transparent to Translucent |
| Occurrence: | Worldwide |

Physiological/Holistic Properties:

| | |
|--------------|---|
| Preparation: | Elixir |
| Treatments: | Arthritis, headaches, pain relief, insomnia, lung disorders, virus symptoms, intestinal tract, pancreas, liver, thymus, immune system, eyes, nervous system |

Metaphysical Properties:

| | |
|-------------------------------|---|
| Astrology: | All |
| Numerology: | 3, 7 |
| Elemental Correspondence: | Air |
| Chakra(s): | Third Eye, Crown, Etheric |
| Keywords: | Protection, purification, Divine connection, release from addiction. |
| Tarot: | The Empress, The Hanged Man, The World, The Chariot, The Tower, 3 of Swords, 7 of Swords, Knight of Swords |
| Tone: | B, F |
| God: | Aegir, Bacchus, Bannik, Bel, Braggi, Cupid/Eros, Dainichi, Diancecht, Dionysus, Dumuzi, Dylan, Ea, Enil, Essus, Eurymedon, Februus, Forseti, Haurun, Heimdall, Hermes, Horned God, Hotei, Iacchus, Jupiter, Khephera, Llyr, Mabon, Manannan, Marduk, Mercury, Neptune, Njord, Orcus, Osiris, Pax, Poseidon, Shu, Thoth, Thor, Trusto, Zeus |
| Goddess: | Aine, Alphito, Anna, Anu, Aphrodite, Arachne, Aradia, Arani, Arianrhod, Artemis, Artio, Ashnan, Athena, Attar, Audhumla, Blaize, Branwen, Brigid, Brizo, Brynhild, Cabria, Cardea, Carmen, Ceres, Cerridwen, Chicomecoatl, Dahud, Damia, Demeter, Diana, Februa, Freyja, Frimia, Gaia, Goddess of Mundus, Habondia, Hani-Yasu-Nokami, Hathor, Hecate, Hera, Inanna, Ishtar, Isis, Juno, Kait, Kebehut, Kornjunfer, Kuan Yin, Laufey, Levanah, Libera, Lucina, Lunah, Marcia, Mari amne, Mari, Muma Alpa, Morgay, Nisaha, Nimue, Nuit, Parsiphae, Persephone, Phoebe, Pirua, Po Ino Nogar, Quocha Mana, Robigo, Saning Sri, Selene, Selu, Taillte, Tailltui, Tea, Themis, Tiamat, Triduana, Tuaret, Urania, Uti Hiati, Vesta, Yemaya, Zaramana, Zytnia Matka |
| Emotional Healing Properties: | Amethyst can help one to identify root emotions which underly unhealthy behaviors then assists in balancing those behaviors positively. It was throughout history revered as a stone to remove drunkenness and addiction. It helps people reassociate themselves and removes tendencies towards feelings of victimization. |
| Spiritual Healing Properties: | This is a stone that facilitates communication with ones guardian spirits or angels. It allows a person to surrend to the Divine and to recognize that they are a spiritual being. |
| Affirmations: | I am a spiritual being using a mortal vehicle from which to learn and grow. I can accept the Divine within. |

Interview with Star Ann Ravenhawk

EARL: Hey, good evening, everyone and welcome to Today's Witch is going to be our inaugural interview that we are doing with Star Ravenhawk. And as always, we have Edward Sott, who is the CEO and founder of Today's Witch.

And yes, this is going to be our first inaugural for Today's Witch, which there is going to be a lot more in the future coming up. So, stay tuned for that. In the meantime, let us get going with our interview with Star Ravenhawk, which is going to be in the magazine.

STAR: Great to be here, I got to have you guys on our show.

ED: Well, I will be happy to do it one of these days.

STAR: Yes, yes, yes. Well, we booked all the way through. We were booked in March or April for the entire year. So, we are gonna start, for January now, we are gonna, we are booking people again.

EARL: Okay, well just let us know. It has been great to have one show interview another show and that, you know, kind of like a, it is almost like a round table but for all of us. And really talk about what we have seen, you know, and things like that. So, it is kind of cool. And our show is very new compared to yours, you know.

ED: Well, let us get this on the road here a little bit. And the first question I am going to ask Star is, what brought you into the craft and how long you have been practicing?

STAR: Oh, dear goddess.

ED: You do not have to answer the how long necessarily...(CHUCKLING)

STAR: It has been, it has been since my teens I have been practicing. Yes, yes, late teens practicing, but before that curious, but not practicing. Kind of dipping your toes and stepping back. I am sixty-three now, so that is a bloody ass long time.

right there. So yes, that is a lot. I did not even realize when you think about it, that is a long span of time. What brought me to it?

Well, curiosity and questioning because I think we all kind of came from similar backgrounds in the sense of because most of us do not have pagan parents. My mom is extremely, extremely Christian...extremely. And we jumped around.

from one tradition of Christianity because we now know that all the different traditions Christians jumped to, you know, like Presbyterian, Baptist, whatever it is, right?

And I would...the last place I remember questioning was the Catholic Church. I went to Catholic school and was raised in that, and I questioned it. First of all, I do not know if you guys remember back when, when, when I was growing up, the Catholic Church had a, they had a, they had a prayer room. They had something called the prayer book. I do not know if they have it anymore.

ED: The Missal, the Latin Mass, the whole Nine Yards, I grew up there.

STAR: Right, right. So, they used to have this prayer book. And again, I do not know if they still have that book around.

And I used to be like, so what is this? You know, why are we with a prayer book and it is different from the Bible?

And then I would be like Well, why are there females? Why are the females a certain way? Or they would, it is almost like they were making the females like Mary Magdalene into prostitutes or different things. And I would question things, and I was too young to say prostitute, but I was like, why are the females like bad.

I would say things like that. Or why do I have to go through you to speak to God when I could just raise my voice and speak to him myself or, you know, and I would get a lot of flak. My mom was called into school. I would be flogged. I would be. Then the last part was when the priest smacked me, and my mom lost it.

She lost it on him. She is like, I am the only one that is allowed to smack her. You are not I allowed to smack her. Right?

And we left Catholicism, and she went into Christianity and me and you know, she never looked back. So, it started there. But what brought me into actually practicing was when my husband passed away back in 1990.

Because before that, it was just me going to diverse groups and doing as they are guiding and stuff like that and looking for them for guidance. After the nineties, when my husband passed away, I just went full-fledged and he was saying to me all that time, why don't you just do it?

And Im like, well, I need to follow all these people. At least I thought that is what I needed to do. Do you know what I mean? We are not as confident in ourselves and what we know and do not know. So, I just felt like I needed to follow what other people had to say, kind of the thing. And. Then I did not know it just went from there and this kind of I did not find anything out there that I liked that went with what I kind of thought, even among pagans, because even among pagans, we have issues.

ED: Would you classify yourself as an eclectic pagan?

STAR: No, I am just a witch. I, I, I am not going to say I am eclectic or any of those different things that people call themselves. I am straight up. Just a witch.

ED: Okay. So, in other words, you do not follow a particular tradition. You are solitary.

STAR: No, I am not solitary, but I am not well in a (certain) way,

STAR: Maybe I am solitary because we have a temple. I will not under any circumstances join a coven. That is just me.

I will not, under any circumstances. I am not that person. So, I formed the temple. The Wiccan Family Temple, I founded that, and I founded WFT: The Academy of Pagan Studies and all the different things. I guess in a way when you have a temple and not a coven you are... (considered eclectic)

ED: You are acting as a tradition when you have a temple or a coven If you build up a temple or that you are actually practicing as a tradition, but you can be considered an eclectic tradition in a way.

EARL: Okay, so when you built the temple, do you just classify it as a gathering space?

STAR: We just classified it legally and otherwise as to just a Wiccan family temple, period. When you form a 501c3 religious church, You have to follow a lot of the stringencies of the Christians because they created the 501 c3 for that. We are open to the public, so it has to be open for public gatherings. So, when we practice publicly, we just do general rituals.

It's not A particular god and goddess being called unless it's maybe, you know, if we follow a Sabbat or something like that. Then we may go into a god or goddess, but if it's like the moons, there's no god or goddess called, in particular, we just say god and goddess.

ED: So, that is what I was about to ask you next because the fact is that in traditionalism, we do have a god, goddess you know, and depending on what tradition, it only depends on what pantheon you are from. So, you, you basically will, for a Sabbath, you will, you will borrow from any one of the pantheons that suits it.

STAR: Yes, because there are thousands and thousands of goddesses. So, I kind of, it's just like we practice the way I teach. We tell them that we are open to anyone and its many gods and goddesses out there, many pantheons. So, we say to them, Let them decide for us, our, our priestesses and our reverends, we say to them, so, which god or goddess would you like us to follow? So, or which God or Gods would you like us to follow for this year or different things? We have them tell us and guide us with that because they have a say.

It is not like a coven where only that sort of priestess says this is what we are doing. Or like that because I am following it the way 501c3 are supposed to be run, right? I follow it very stringently because, you know, they come down harder on pagan religions than the regular Christian religious who can do just about anything and get away with it without losing their status. We might not be so lucky, so I do not want to take those chances.

ED: Okay. I have another question for you from the perspective of one of the things that you do every year, if I am not mistaken, is in New York City, you do the Witch Fest.

STAR: Yes, Witches Fest, yes.

ED: Can you tell us a little bit about it, and how you started that?

STAR: Okay, well, that is my, that is our baby, kind of a thing, our fundraiser because when you, again...with the 501c3, you have to have a fund, you have to have a charity that you support. Even though we are basically a charity yourselves, we need the money, but you have to have it. So, we found ways...this is how we fund-raise for it. And we created Witches Fest. The name itself, we got from Witch Fest from the children of Artemis in Europe. We called them personally and I asked permission.

To be able to use the name they said, sure, as long as you change or add one letter or something somewhere so that it does not come right back to them, and we can have our own identity. So, which is why it is an S in the middle of which is Witches and then the S and then Fest. That's the reason why it is an S there. I just thought it was out and they were shocked that I even called them, and they said they never had anyone give that much respect to it. I said because. I am asking your permission because that is the name I want to go with, and you guys produced that name first so I have out of respect I should ask your permission and not just take it and we will use it really nearly like I've seen people do since in the last 12 Years. Now people have started using the word Witch Fest, and whatever Witch Fest, whatever and I'm just like It kind of makes me miffed a bit, but such as life, right?

They did not at least give; they did not give me that respect to call and ask my permission. They just did it.

EARL: When did you first decide to start teaching?

STAR: 1993, 1993, I started just doing simple things, simple classes, almost one on one, which I did not like. Cause I do not like it, it is just and then it turned into this group of people.

The reason I do not like one-on-one is because they want too much of your attention. They are too, the majority of times, they are way too needy. I cannot do it. I have kids already. I do not need any more needy adults. So, I don't want to go one-on-one with anyone for anything. If we are gonna do classes, we are gonna do classes, period. And that is the way I do it, and I find it better too because. By osmosis, things kind of just get better because of the discussion you can get from not just one person, or not just my point of view.

ED: Nice. Next question. I know you have a, currently you are working on a podcast, I believe, and a podcast radio show. That you do. Do you want to tell us a little bit about that too?

STAR: Sure. We started Magical Witchy World, I believe in January, right? We had a; we had our first show in January, and it is called the Magical Witchy World TV channel because there are many different things out there.

Different podcasts and everything, but they all have a leaning view or a theme that they stick with. So we decided that Ours is more geared to showing not just the magical community but the mundane world that which has come in many different forms the races, sizes, practices, coming from different traditions and all the different things that they come from and expose people to we want to expose them to the fact that we are just regular people who have regular lives some are judges and lawyers and Your neighbor it could be or anything and this is what we do there's nothing that's the witch hunt kind of a thing or going after them for certain things because a lot of it is especially when you have covens, it's so mystified to people from the outside that they presume things.

So, we decided that that is why we have people from all social classes, from all around the world, that we have, that we interview. Like on the 15th, we have somebody from Australia. We, like, we are having different things from distinct parts of the world and their perspectives. And what brought, and so similar to what you're asking us, asking me we will ask them questions with, for their background, their traditions and things like that, and expose it to people so that people can see that we're all just regular people, with regular lives just magical one added to it or whatever perspective of religion per se, because religion is not a bad word. People made it a bad word, which construct of it. People, the construct of people itself, take things and morph it into other things that are not or are based on their narratives.

So, we, we kind of said, let us do something that is slightly different to everyone else's own and go with that.

ED: Well, I know you were talking, we were talking a little bit before the show before we started this recording. And one of the things when you mentioned you, you are doing now. Instruction on a Death Tomorrow.

You would explain what that is.

STAR: Oh, yes, yes, yes. Yeah, I am glad you mentioned that. I am going to be putting out some ads for it soon. So, we are doing three different certifications, and we divided it up because I am the most thorough person you would ever find. I will create and I create all the curriculums that we have.

From scratch, I get upset when people copy and paste my curriculum. And I go to their sites, my students say, Star, you have got to go look at this. And it is my curriculum. And I am just like, are you kidding me? Could you not produce your own? But anyways, I produce all of my own curriculum and what I do is I do a lot of research before I decide to teach a topic or subjects.

Meaning I want to cover everything. So, they are getting a whole picture rather than parts of the picture. So we, there are many death doula schools and stuff or programs out there, but the one that we've put together, none of them have certain things added to their curriculum that we found out about legally and everything that they need to add, that they need to make sure that their students are informed on, and none of them are offering some of those.

So. The Death Doula is someone who the first one is the Death Doula and there are many names that they call them, but Death Doula and the Death Doula is someone who would actually be there with someone in their time from whether they are in a hospice or whatever their illness is that they know they are on their way to die.

They are dying, essentially, and they are on their way out. So that Death Doula will be there for the family, that person helping them, to guide them because people are scared when they realize they are on their way out in a certain way.

They do not know what is coming next. So, the majority of people are afraid.

So that Death Doula is there to cover many aspects of their life and their home life within their families, within their, and we are not talking about just blood family, but. But families by choice. And things like that, that is there to help.

So that whole aspect of it and the legal sides of it, of what they can and cannot do and what they are allowed.

Then we have got to do the end of life one or the after death care one of when the person dies. And with the Doula one, they get to do advanced directives of what they want to have happen before they go, they go. So, when they do go now, this is where the after death care comes in. So that, that particular Death Doula...takes care of the body the way that person has dictated they want it whether it is a natural burial at home, home, home cleaning of the body, or different things, all of those things are done in the after death care. And it is all by directives of the person who they were taken care of before.

There is a lot, and there are a lot of laws regarding that, and each state has their own laws, so you should know all the laws in each state, and we should teach you all the laws in each state, because what if you move from one state to another? You will then know how to adapt to that state's law, and things like that, so.

All of that is there and then the other part that we cover, and we cover that in each of the death doula as well as the end of life one is a bit of bereavement, but it is usually covered a tiny bit in each of those certifications. So, we have a separate one for grief and bereavement, which covers a whole slew from the very beginning with the stillbirth all the way through to the elderly.

And dementia or suicide or assisted death or different things like so there is a lot that is covered in each section, and I am literally putting the curriculums together and starting the advertisement shortly for us to start off in January.

Hopefully either January or February with the first classes.

ED: Okay. I have another question for you. Your school, you mentioned before, if you want to give us a name again of the school that you are.

STAR: Yes. WFT Academy of Pagan Studies.

ED: Okay. That is your school. Is it, is it accredited?

STAR: Yes. Oh, you mean the, the, the classes that it is accredited in the sense that with that certificate of completion is the only way you can do it for us to be able to ordain you as a reverend. We are accredited in that sense. They have to take that or if it is someone in another state, they are all being ordained through New York state, which pretty much covers the rest of the United States because New York is the most stringent of all the states for that requirement.

So, when they have our certificate of completion, they must have all part of their documentation that they send to the city clerk's office in New York, and they become ordained officially because of those accreditations that they get. So, everything is legally done in that sense. We set it up like that for that purpose.

ED: Gotcha. So, you run one of the few, one of the very few actual accredited witch schools.

STAR: Yes, that is why we do not take certificates from, we do not take studies from other places because when we do it, we have to let the state know that they did complete all these different studies because the majority of witch schools only teach witchcraft.

We teach witchcraft and theology across the board so that they can be, when they are finished and they are ordained, they can be interfaith ministers or interfaith reverends. And they cannot do that with a regular witch school teachings when all they are getting is Witchcraft or, or, or just studying one section, but missing the rest of it.

And the ministry classes and all the different things. So, for us to be able to tell the state that they did complete all of these things, they have to go through from the very beginning with us all the way through.

EARL: So, would you say that it is similar to, or different from what like Cherry Hill, for example? Is doing.

STAR: I do not know. I do not. I have heard of the name Cherry Hill, but I have never looked at their curriculum.

EARL: Yeah, I know. I really have not checked into them either. I do know that a lot of people know of have gone through Cherry Hill,

STAR: but I am sure it has to be more than just us. And the thing is, is because that is the one of the things that people enjoy about doing it with us is because, like I said, New York is the most stringent state.

To become a licensed reverend. So, once you pass it in New York, when other students have left New York and they have gone to other states and they literally said, they went to them and they said, Oh, you were ordained in New York? Oh, then you are good. Just sign right here. That is, it. Because New York is the most stringent.

Gotcha. And it is also good in Canada as well. So 's the United States and Canada.

EARL: Yes. That makes sense. It seems like New York is closer to Canada than pretty much.

STAR: Well, we follow, we follow again because we teach theology across the board and witchcraft. The way the curriculum is written up, that is the reason that, that, it follows all the, all of their doctrines and their laws with it. So again, because it is New York and when people get ordained here, they are like, Oh, wow. So, you, you, you went through New York with this.

ED: virtually you are a Witch school and a seminary for Witch school?

STAR: Yes, pretty much. Pretty much. Excellent.

ED: Because I know of a couple of different other schools that have been wanting to accredit, but they have not been able to meet the requirements within their states for our acquisition.

STAR: That is exactly what I mean. You have to follow it stringently like a 501C3. If you do not. and adhere to the state and city clerk's office, then you are not, you are doing, you are, you are sucking in the wind.

You are just studying for nothing, and you are not going to do anything other than to go after that and pay, you know, universal life or one of them for, for their accreditation. And that is it, because that is all you can do after that. Whereas with us, you are ordained under the Wiccan family temple.

ED: Nice. You know, I am happy to hear that you are actually providing that service for the Pagan community in that regard of offering an actual accredited school of learning, including philosophy and theology, which is particularly important in the craft. Yes, that is one of the things that I have seen neglected in many schools.

STAR: Well, we, one of the things too is we, we, we teach in a way that basically. I had one of my students did they did a we did a meeting on zoom for people who want to register and she said that what made her choose this school is because Everything was covered that a lot of places do not cover The curriculum is and I don't put the curriculum, from second degree onwards online because people tend to take my curriculum so I Have them as protected pages, but they can look at the first degree curriculum, but that's about it.

ED: No, if someone were interested in going to your school, how would they go about it?

STAR: They will just need to register. We register once a year. Generally, October, I think October 20th to December 20th is registration after that. And then classes begin in January after that. It is once a year. So, they would have to do it like that.

And we have time until then. And that is pretty much it because we used to try to do it all year round, but it got too difficult. So, we stopped doing that and we do it once a year and it is an interview process. They can, they, they, they apply, they pay a nonrefundable registration fee, and then they go through, and the application says references and all of that, and we actually check references.

We actually check everything, because if you become ordained with us, we want to make sure you're someone who has no We verify who they are and what they are and because we don't want anyone being a reverend that has Anything a to hide, you know, like maybe what'd you call it? Or anything nefarious in any way because it affects the temple And so we have to check everything and not just from their point of view but from their references and Even when they become a reverend at the end We run a credit check that's ran through ministries only to make sure that you know They're not getting someone who has been listed as a pedophile or anything like that

ED: Well, it is good that you do that. I mean, I am glad that you, im glad that you...unlike some of the schools I have seen that have developed over the course of the years, yours is, yours is probably the most accurately done and properly done, and I appreciate that fact. I mean, I really can say that is an innovative idea.

STAR: Thank you. I, and, and that is for that very reason. For that very reason, a lot of people along the way sometimes get upset and say, well, Star did not want me to go on or whatever, and they get upset. And I am like, no. I have certain rules that I have to follow based on the state, what they require legally, and I cannot have you, someone who I find may have or have not, whatever it is, continue. I am sorry.

You know, but they can go ahead and blame me. That is fine. I do not mind them blaming me, but we follow the rules of it because we want to make sure of who and what we have going forward.

ED: Well, that is excellent. You know, that is an excellent thing. Well, you have actually put together a school with a very well-conceived plan.

You follow the rules and guidelines of standard educational format and stuff like that, which is. Which is necessary for the accreditation and everything. So, I mean, that is really excellent compared to some of the other schools I have seen out there. I am not bashing the other schools.

I mean, there is some schools of the craft that can teach a pretty decent curriculum, but there's others that teach a lot of misinformation and everything, and that is where we are trying to, for the new people coming in and everything, we are trying to readapt bringing back some traditional values and core to the craft.

STAR: Right. Right. Well, one of the things we, we, I teach it from a point of view, like if they're in university with a thesis and they do have to write a thesis at the end of the year to actually one 30 page and one 15 page they do at the end of their third year as they go on to being priestesses and all of that, as they go up, they have to write a thesis rather two thesis.

And. Everything that we teach is as if you are in a university because we want you to not just learn like how you just said misinformation by accident or whatever because there are priestesses and priests out there that think that they're accurate about the information and they are not.

So, we have to go by. archaeological standards or whatever it is of what really was, which is why I don't like the words tradition or, or eclectic because I'm, I'm what I call a throwback witch as the time went by because a lot of things that they would say, like maybe sky clad, which was not until the fifties, you know a lot of things, throwback witches from way, way back, not reclaiming or anything, but throwback witches, did not do any of that. That was not part of it.

That is people bringing in the BDSM and everything else into their lifestyle, into their traditions. And that is their choice.

because it is "their," tradition. But we are going to teach the facts and let them decide on their own whatever they choose to practice for themselves.

ED: You focus more, you focus more on the theology and spirituality of it than you do the actual practices. Well, I mean, I am saying your focus is. is basically, you know, because if you go into traditionalism, you know, traditionalism focuses on one particular aspect or craft. Right, right, all aspects of it, including the spirituality and everything. Yes. Which is a lot more in depth and a lot better teaching.

And that is what I try to do with mine. I call myself an Alexandrian by tradition. By, you know, by actual craft tradition.

STAR: Right. Right. And I have nothing, and I will not join Gardnerian or Alexandrian.

ED: With my, with my, with my coven and my grouping and my students, I teach an eclectic form of Alexandrian

Wicca. I know we are using the basics of Alexandria in Wiccan, but, but with an eclectic format because I teach theology and spirituality first.

STAR: Right. And that' where we, we, we, we kind of delve into the word Wicca or Wiccan because it just means witch, but it was, it is an old way of the way that they used to spell it.

So, when we say Wiccan family temple, we just mean more than one witches gathering. That is all it means. So, because, and even the word Wiccan means more than one male witch. Wiccan, E N rather than A N is more than one female witch. So, it, it, you know what I mean? So, we kind of just left it at Wiccan, but they need to know the etymologies of the different things of where things derived from and where it originated or where it began because they learn things over and over regurgitating things that is not true.

That was not there initially, was not part of the practice. And that people, when it comes to, this is why I am not crazy about the word being tradition, with traditions they tend to bring their lifestyles into it, hence the scourging and the and the and the sky clad and all those things. All of those things were from their lifestyles.

It had nothing to do with the religious part of it, but they brought it into it from the fifties.

EARL: So basically. Essentially what you are doing is you are going back to absolute basics.

STAR: Yes, all the way back to where witches were before they became all these traditions and all these other things.

ED: Before modern witchcraft or neo paganism.

STAR: Right, all of this is why I do not like the words neo pagan and tradition because all of that is a construct of what they created. They bring their lifestyles into it. They bring, you know, Their thoughts on it. We did not ask you for your thoughts. We want your facts. We want the facts of where it came from and whatever and once, we have taught it all to you. You can then make up your mind with an informed decision as to what you do or where you want to take your practice.

EARL: and I have an opposition to using the term neo when it comes to paganism.

I am opposed to it.

STAR: It is, it is, I am, so certain words over time when you really get to learn where it came from and everything. You are not crazy about using it. I just cannot. This is why I am a throwback. I am not reclaiming. I am not any of those things. I am a throwback.

ED: Now, the reason I do use the term neo pagan traditions, okay, is because neo is actually the root of, is new. The word neo pagan.

STAR: Yes, that is what I mean.

ED: Yes, no. In a way, it is new. As of the 1950s, modern paganism took its own format and its own forms. It developed into ritualism, it developed into ideas in particular Wiccan covenants and so forth. It started with Gerald Gardner. and actually, started in the 1800s with the spiritualist movement and Madame Blavatsky and a few of her ilk.

STAR: Yes, and, and, and what is her name, Margaret Murray who really wrote the first set of things that she found archaeologically speaking, not from a traditional point of view. I prefer some of those things and it's, it is, yes, and you are right, neo pagans are for, the word neo pagan would be used for anybody from the fifties and up who follow those traditions.

I do not know. I do not, I just do not.

ED: So, I do not use it in a negative way. I do not take it as a negative context. It is right.

STAR: No, no, no, no, no, no. to each his own

ED: For each person and that is what I am trying to explain to EARL a little bit there too because we do not, I do not take this from a negative context. I take it from the aspect of yes, differentiation between the types of learning of way back when and modern.

STAR: Well, it is kind of like the word Wicca. The word Wicca is a modern construct of a different, different definition than it really is. So, you can call that Neo Pagan Wicca. But again I know its origination and its entomology.

I just cannot see it that way and I am, that is why hence I would say to people, we are not Wiccans.

We are not Wiccans. The name Wiccans, we are just covering for all witches. That is all it means, nothing more.

EARL: Because there are several of us who are looking even further back from the 1950s. Basically, I mean, back to the dark ages,

STAR: That is what I mean. I am a throwback. Exactly. I will go all the way back to the caveman era if I have to.

I refuse to be in the 1950s because unfortunately if you do the research on it Gardner, Alexander, all of them. They were two things. Catholic priests at one time and high magicians at one time. Hence the ceremonial magicians. Yes.

Hence the, the, the other parts of what they brought forward with their, the sky clad meeting.

They were nudists. They were nudists. Simple as that.

ED: They went sky Alexander things. Sanders changed that around from the garden area principle of the sky clad ritual and everything. Okay, but they both came from the same background. Yes, originally.

STAR: Yes, if you look at a lot of them, there is a lot of power written as part of their traditions, and you put a catholic and you put a catholic thing right next to it.

All it did was take a pagan twist, but it is right there with it right there with it. I am sorry, but it is when you study it, and you see it. I am like, okay, I cannot. I cannot.

ED: Well, like I said, I know the more the history of my tradition, you know, so I can, you know, about certain things that Alexander did to get away from the Gardnerian aspect.

STAR: No, no, no. I know that. I know Maxine really well and she told me a lot of things because I used to hang out with her a lot. Yes,

ED: Maxine Sanders and Alex did a little bit differently than the standard Gardnerian practices because of the fact that they did not believe in the total sky clad ritual.

Performance of the great. Right. In public, in front of your things. That was at Gerald Gardner's deal. Yes. That is why they did the, that is why they did the, that's why they did to, to the, to the, to it.

STAR: Like, if it was, so that is the part about it that I did not like that became this thing where people thought, oh, that is all the way it has always been.

And I am just like, no, it was not. Stop.

ED: That is why the ceremonial great rite was performed instead, where you take the athame and you unite it with the cauldron, the cup, or the chalice.

STAR: This is what I mean. All of that is from high magic. They took high magic and some witchcraft, put it together and said Tada.

ED: Maxine's work was ceremonial magic. Right.

STAR: But before they did that, there was no such thing as ceremonial magic. No, I understand that. Yes, so, so,

It is, it is, yes. And I came from being a high magician, then to a witch. So, I know high magic when I see it, and you cannot, you cannot perform high magic partially and do certain things.

Without knowing what you are doing, but they do it because as witches they think it is normal or that it is right, and it is not. It is the reason why a lot of high magician's object to taking things you cannot. It is kind of like I do not know how to explain it. I do not know how to entirely explain it.

ED: You know. We will debate it, but I mean, I like what your school teaches. I like the whole idea behind what you are teaching at your school and bringing back the history and core values of the craft. And that is an especially important thing for today's generation. They need to be able to, yes.

STAR: And also, one of the things that we do with school is. We do not dictate and tell you this is the way it is. We tell you this is what we have found as the truth of it. Now go out, do the research, and come back and let us debate it and discuss it so that they can come. And I told them, Facebook's not your teacher. Google is not your teacher. What did they do when they were in university?

That is what you are supposed to do. So, there are so many things I see on Facebook. That is being discussed and they are so sure and adamant about it. I walk away. I am not their teacher, So it does not have anything to do with me. Yeah

ED: What I tell my students is learn from everything and there's truth in everything truth and nothing a wise person seeks the truth regardless of the source

STAR: I am not going to say it

ED: being that what I am saying is, you know, to them basically is that they do not rely on just what I tell you is the truth. Exactly. Exactly. Look for the truth, regardless of its source, there's truth in everything and there's truth in nothing. The wise person seeks the truth regardless of the source of it.

We are supposed to be the craft of the wise.

So, look for the, you know, talk to other people, learn from other traditions, understand, you know, what each and then evaluate for yourself what best suits you.

STAR: Right, right. So that way we are not dictating to them how to me, traditions tend to dictate to people. This is who they follow. There is that these are the gods and goddesses they work with.

These are, you know, and we do not want to do that because everybody is different. Every, every human being is different. So, we do not, this is one of the reasons we do not do traditions. We do not do covens or any of those things.

And we, and I tell them, this is not for everyone. If you want a coven mindset, then you're welcome to find one. If

you want to do a particular tradition, you're welcome to do that. But this is what we teach because we cannot teach tradition only to be able to become a reverend in New York State. They will not allow it.

ED: Right. EARL, do you have any other questions for Star?

EARL: Not right now.

ED: I do not, even though I mean, we have had many discussions with Star to begin with and it has been wonderful having so we can end this interview now, but I mean, it has been wonderful having your Star again.

STAR: Thank you. And it has been wonderful having you guys have me. I appreciate that so much and allow me to just rant and rave about my certain things or whatever.

ED: It's always a pleasure. It is always a pleasure, My Dear. It is always a pleasure.

Imbolc by Melina Valdejo

Imbolc, also known as Bridgid's Day or Candlemas, stands as a sacred festival deeply rooted in Celtic and pre-Christian traditions marking the midpoint between the winter solstice and the spring equinox. Derived from the Old Irish word "Imbolg," meaning "in the belly of the mother," the festival signifies the early stirrings of life within the womb of Mother Earth.

The festival's roots are linked back to the worship of Brigid, a Celtic goddess associated with healing, poetry, and smithcraft. Brigid is often celebrated as a triple goddess with manifestations in three aspects: the healer, the poet, and the smith (these are only a few of her aspects). Imbolc serves as a time to honor and invoke her blessings, and to seek her creative fire to bring life back to the land (and ourselves) after the harsh winter months.

Imbolc is observed around February 1st or second, it falls at the midway point between the winter solstice and the spring equinox. It is recognized more by the increasing light and the lengthening days. As the earth begins to thaw and awaken from winter, Imbolc captures the essence of transition, hope, and the promise of renewed life.

One of Imbolc's main themes is that of fire and light, reminding us of hope during the dark days of winter. It is also represented by the return of the sun. The fires are not merely sources of warmth; they represent spiritual energy, giving us a sense of purification and renewal. As people gather around these flames, there is a shared recognition of the transforming power of light, by the arrival of spring and the resurgence of life from the sleeping earth. The flames at Imbolc also serve as a reminder that we can illuminate our own path ahead.

~ Brigid, the Goddess of Imbolc

Brigid, as mentioned before, is a revered and multifaceted deity. As the goddess of healing, she brings restoration to both the land and its inhabitants (just as the holiday Imbolc does). Her association with poetry symbolizes the creative force that stirs inspiration within the hearts of poets and artists during this season of renewal. Brigid's connection to smithcraft ties in with the transformative nature of fire, emphasizing the forging of new beginnings and the shaping of our own destiny along with our goals for the year. It is a time for devotees to pay homage to Brigid and seek her blessings. By working with her, we are able to invoke her energies and channel them for our well-being and personal development.

~ Seasonal Symbolism

Imbolc is strongly tied to its connection to agriculture, serving as a crucial point in the farming calendar. Many farmers and agricultural communities recognize Imbolc as the beginning of the planting season. It signals the time to prepare the soil for new growth and of the cyclical rhythm of life tied to the Earth's fertility.

History also ties this holiday to Oimelc which means "ewe's milk" a time when the sheep were giving birth and lactating-which makes any kind of cheeses or milk ideal for use as offerings or during celebrations. (Our circle nicknamed it "dairyfest" or "cheesefest.")

Beyond its agricultural roots, Imbolc celebrates the lengthening days as the spring equinox approaches and marks the subtle but significant shift towards increased daylight. Imbolc, therefore, serves as the next step on the calendar of life's cycles.

Observing the signs and signals from the natural world becomes a cen-

tral theme during this festival. Animal behaviors, such as the emergence of hibernating creatures and the return of migratory birds, are interpreted as omens of the changing season. Similarly, the growth of certain plants and flowers make themselves known.

As Imbolc has made its way into contemporary spiritual practices, it has found a home within Pagan and Wiccan traditions. The festival's connection to the changing seasons, the symbolism of fire, and the veneration of a goddess align with the principles embraced by modern Pagan and Wiccan communities. Many practitioners incorporate Imbolc into their rituals, often focusing on themes of purification, creativity, and the awakening of life forces. The fact that this holiday continues to be incorporated into many traditions today, marks not only its importance, but its common themes with humanity as a whole.

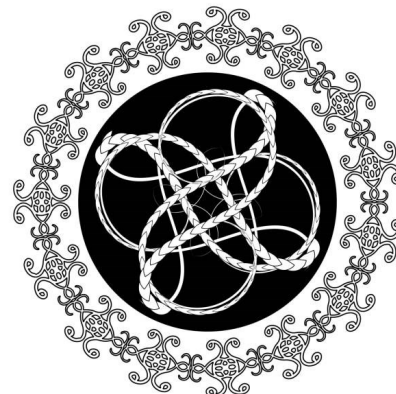
~ Looking Deeper Within Yourself at the Time of Imbolc

Just as life awakens from within the earth, we too, are encouraged to turn inward and take a journey of introspection. The increasing light and the promise of spring mirror the potential for personal growth and transformation within ourselves. At this sacred time, many individuals find solace in quiet meditation, seeking to awaken the dormant seeds of creativity, inspiration, and healing within their own hearts.

As we interact with the goddess Brigid, her triple aspects of healing, poetry, and smithcraft, give us an opportunity for self-discovery. Embracing the healing energy of Brigid allows for the mending of emotional wounds, which can again give us a sense of renewal within the self. Her artistic aspects speak to our creative spirit within, urging individuals to express themselves authentically and connect with our inner muse. The lesson of smithcraft and the forge encourages us to go through a transformative process, emerging stronger through the experience of fire and tempering.

Being close to the beginning of the year and just before Ostara, Imbolc is also the time of creating meaningful, spiritual practices, such as: the building of altars, creation of a magickal journal, or starting a daily devotional such as a series of prayers. By revisiting this altar regularly, you reinforce your intentions and create a spiritual touchstone that resonates throughout the year. Some practitioners light candles daily to symbolize her fire at Kildare.

Another intentional practice for Imbolc involves connecting with nature in a mindful and deliberate way. Take a contemplative walk in a natural setting, paying close attention to the subtle signs of the changing season. Observe the first blooms, listen to the sounds of emerging life, and feel the earth beneath your feet. As you attune yourself to nature's rhythms, reflect on how these changes are like your own journey of growth and renewal. By grounding yourself in the cycles of nature at Imbolc, you can create a practice that can inspire and sustain you throughout the unfolding seasons.



Brigid

By Jill Ann Cooper

Brigid, she is The "Sacred Flame" and is the goddess of pre-Christian Ireland. Goddess of fire and hearth. She is known by many names, Bride, Bridey, Brighid, Brigit, Briggidda, Brigantia. Hather was the Dagda—the Great God—a chief of the Tuatha Dé Danann. Brigid had many siblings, including her brothers Aengus and Midir.

She can be seen as one of the most powerful religious figures in all of Ireland's history. She is seen as a bridge between humankind and the other world . There is no separation between the inner and the outer worlds because of her.

She was born on the first day of February which became her sacred day of Imbolg. Brigid is known as The Mistress of the Mantle and represents the sister or virgin aspect of the Great Goddess. She is the Goddess of healers, poets, smiths, childbirth and inspiration, wisdom, poetry, and healing, creativity, and transformation.

As the Irish Goddess of spring and fertility in the mythology of Ireland, she is often referred to as the triple goddess having three distinct aspects that represent different domains of life. Imprints of Brigid can be seen in sacred sites and landscapes all over Ireland to this day from thousands of years ago.

I am She,
 that is the natural
 mother of all things,
 mistress and governess
 of all the elements,
 the initial progeny of worlds,
 chief of the powers divine,
 Queen of all that are in the otherworld,
 the principal of them
 that dwell above,
 manifested alone,
 and under one form
 of all the Gods and Goddesses.
 – Lucius Apuleius

Brigid grew up in a pagan perhaps Druid home. Even though she was born to a Pagan Scottish king she was raised with her Christian mother who was sold to her father as a slave. Brigid's mother Broicsech was born in Portugal but had been kidnapped by Irish pirates. Even though it made her father furious Brigid chose to remain Christian.

Growing up she was fed milk from other worldly cows, and she would vomit whenever eating pagan food. Her father did what he could to raise her as Pagan. Brigid defied her father by choosing to remain Christian. She would give away clothing to the poor and pray for the poor in the streets. There are even stories of Brigid bringing food to the poor and when she would run low on her food stalks this food miraculously replenishing itself.

Brigid was a Truly remarkable being. Whether You call her a Christian Saint or a Pagan Goddess this is one Deity on whom you can rely.

Stay tuned for more stories coming your way and once again I hope you have enjoyed this read!

Sabbat Correspondences—Imbolc

| | |
|-------------------------|---|
| Other Names: | Oilmec, Candlemas, Disting-Tid, Feast of Brigid, Festival of Light, Feast of the Virgin, Festival of Milk, Anagastios, Feast day of St. Blaize, St. Bridget's Day, Candelaria |
| Symbols: | Candles, The Bride, Burrowing Animals, Grain Dolly, Sun Wheels. |
| Colors: | White, Yellow, Pink |
| Deities: | Gods and goddesses as children, All Virgin Goddesses. |
| Activities: | Candle Lighting, Searching for Signs of Spring, Gathering Stones |
| Taboos: | Cutting or picking plants |
| Animals: | Robin, Burrowing Animals, Sheep, Lamb, Dragon, Deer |
| Stones: | Turquoise, Amethyst, |
| Foods: | Milk, Honey, Poultry, Pork, Lamb |
| Plants: | Evergreen, Willow, Rosemary, Clover, Dill |
| Meanings: | Honor of the Virgin Goddess, First signs of returning life, Festival of Light |
| Attunement Teas: | Chamomile, Red Clover, Rosemary, Blackberry |
| Ritual Oils: | Jasmine, Apricot, Carnation, Sweet Pea, Neroli, Olive |
| Mythological Creatures: | Firebird, Dragon, Berometz |
| Key Action(s): | Plan and Prepare |
| All Virgin Goddesses: | Anu, Arachne, Ariarhod, Athena, Audhumla, Branwen, Brynhild, Dahud, Frimia, Inanna, Laufey, Selene, Vesta |
| All Flame Goddesses: | Aradia, Arani, Artio, Attar, Blaize, Brigid/Brid, Cardea, Februa, Gaia, Kebehut, Lucina, Triduana. |
| All Dragon-Headed Gods: | Bannik, Cupid/Eros, Diancecht, Essus, Pax |
| All Flame Gods: | Braggi, Dainichi, Dumuzi, Februus, Trusto. |



February—Snow or Ice Moon

The Snow or Ice moon is the Full moon which falls in February. Being that it's a cold time of year and often we are given to have to stay indoors, this moon is a time which offers a period of introspection and inflection. Working with the Snow Moon's energy we must realize that during the time of the cold that there is a period of rest for the earth. She is recovering from the cycling of the seasons and needs the time to recuperate herself. While she is apparently at rest during this time she actually is already in the process of regrowth and renewal the seeds of

the plants have reached the ground and with the help of the animals and wind and weather they find their way underground where they lie semi-dormant. As the temperatures rise and the sun starts to overtake the cold and frost they begin a period of germination. This is where we too need to also plant our seeds and begin our own process of growth and rebirth. While we lie dormant we gather energy to proceed into the next cycle of our lives. So when working with this moon's energy keep this in mind.

Below is a correspondence table to assist you as you work during this moon:

| | |
|-----------------|---|
| Name: | Snow Moon, Ice Moon |
| Other Names: | Big Winter Moon, Horning Moon, Hunger Moon, Quickening Moon, Red & Cleansing Moon, Solmonath (Sun Month), Storm Moon, Wild Moon. |
| Nature Spirits: | House Faeries, both of the home itself and of house plants. |
| Herbs: | Balm of Gilead, Hyssop, Myrrh, Sage, Spikenard |
| Colors: | Light Blue, Violet |
| Flowers: | Primrose |
| Scents: | Heliotrope, Wisteria |
| Stones: | Amethyst, Jasper, Rock Crystal |
| Trees: | Cedar, Laurel, Rowan |
| Animals: | Otter, Unicorn |
| Birds: | Chickadee, Eagle |
| Deities: | Aphrodite, Brigit, Demeter, Diana, Juno, Kuan Yin, Persephone |
| Power Flow: | Energy working toward the surface; Purification; Growth; Healing; Loving the self; Accepting responsibilities for past errors; Forgiving yourself; and Making future plans. |



NORSE DEITIES

AEGIR



| | |
|-------------------------|---|
| Also Called | The Ale Brewer |
| Known Period of Worship | Circa (700 C.E. — 1,100 C.E.) |
| Colors | Turquoise, Purple |
| Incense/Oil | Rose, Cedar |
| Symbols | Dolphin, Whale |
| Stones/Metals | Coral, Turquoise, Lapis Lazuli, Amethyst, Tin |
| Plants | Avens, Rose, Polypody, Oak, Verbena |
| Day | Thursday |
| Runes | Laguz, Nauthiz |
| Other Equivalent | Dagda (Celtic), Gobniu (Celtic) |

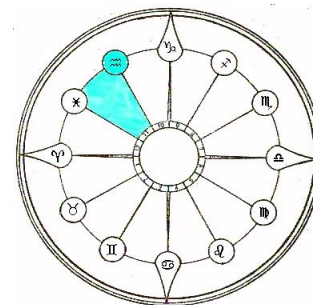
A lesser known Aesir god of Asgard concerned with the moods of the sea and their implications for mariners. The river Eider was known to the Vikings as “Aegir’s Door”. Aegir is also depicted in some poetry as the “Ale Brewer”, perhaps an allusion to the cauldrons of mead that were thought to come from under the sea.

There are references in literature to Saxons sacrificing captives, probably to Aegir, before setting sail for home. Linked in an uncertain manner to the Goddess Ran, he was believed to have sired nine children, all whom were the waves of the seas. These children were possibly some of the Giantesses.

Astrology

11th House—Friends—Aquarius

The Eleventh House is the House of Friends as well as the house of hopes and aspirations. It governs your long term goals as well as the associations you make to achieve those personal objectives. It is also the House of Idealism and your ability to have harmonious relationships with other. The Natural Ruler (or corresponding Zodiac Sign) of the Eleventh House is Aquarius.



Sign: Aquarius

Symbol: **h**

Dates: January 20—February 18

Ruler: Uranus

Element: Air

Quality: Fixed

Gender: Masculine

Body Parts: Shins, Ankles, Circulation

Key Words: "I know"

Colors: Turquoise, Aquamarine, White, Electric Blue.

Tarot: Wheel of Fortune, The Star

Archangel: Raphael

Birthstones: Aquamarine, Fossils, Jet.

Gems: Achroite, Albite, Amber, Amethyst, Ammonite, Angelite, Antimony, Aquamarine, Atacamite, Aurichalcite, Azeztulite, Barite, Berlinite, Bertrandite, Biotite, Blue Celestite, Boji Stones, Black, Grey, Brown Obsidian, Blue Coral, Blue Obsidian, Bismuth, Calomel, Cappelenite, Cavansite, Chalcanthite, Chevron Amethyst, Chlorocalcite, Chrysanthemum Stone, Chrysoprase, Clear Tourmaline, Columbite, Cowrie, Cubanite, Dragon's Tooth Coral, Dyscrasite, Emmonite, Epididymite, Erythrosiderite, Feldspar, Fergusonite, Fluorite, Fluoroapatite, Fuchsite, Garnet, Gismondine, Gmelinite, Graphite, Hawks Eye, Hematite, Holtite, Horn Coral, Hydrophilite, Labradorite, Leavesite, Levynite, Magnesioferrite, Magnetite, Marialite, Meteorite, Mica, Mochi Balls, Moldavite, Moonstone, Multi-colored Topaz, Norbergite, Northupite, Ocean Spray Agate, Ocho Plume Agate, Proustite, Quartz Crystal, Ruby Silver, Schalenblende, Shattuckite, Siderite, Silver, Skan, Spessartine, Spessartite, Stannite, Stibiotantalite, Tellurium, Tennanite, Tripliodite, Turquoise, Turritella Agate, Ulmannite, Uvarovite, Wavellite, Zeolite.

Babylonian Name: Enkidu Meaning: Giant Water-Carrier

Sumerian Month: Shabatu Translation: The Great Star

Keywords for Aquarius:

Original, Independent, Detached, Scientific, Cool, Humane, Freedom Loving, Congenial, Social, Reformer, Eccentric.

Keywords for House:

Friends, Contacts, Clubs, Social Groups, Humanitarian Enterprises, Altruism, Hopes, Wishes

URANUS Correspondences



Uranus is the planet of change and original thinking. Expressed in its positive form, Uranus endows a person with inspiration, serendipity, resourcefulness, originality and perhaps even genius or psychic power. When Uranus is prominent in your horoscope, you are unique!

If Uranus is afflicted (at odds with another planet in your horoscope), Uranus' influence results in abnormal and aberrant behavior, moodiness, an inability to follow through with plans or achieve personal goals, and sometimes even perversion.

Uranus is the 7th planet in distance from the Sun and was accidentally discovered in 1781 by British astronomer William Herschel. Because it is almost two billion miles from the Sun, Uranus takes 84 years to complete its orbit. Like Jupiter and Saturn, Uranus is a gas planet composed largely of hydrogen and helium. Its volume is 67 times greater than the earth and its mass is 14.5 times greater.

Uranus has a ring system (like Saturn and Jupiter) and at least 15 known satellites, the two largest of which (Oberon and Titania) were discovered by Herschel in 1787. Uranus has an unusually large tilt in its axis of rotation (98 degrees with respect to the planet of its orbit around the Sun).

In Greek mythology, Uranus was the husband of Gaea and the god of the Heavens. Uranus fathered the Titans, the Cyclopes, and the Giants. Uranus was violently overthrown by the ruler of the Titans, Cronus (Uranus's son). From Uranus's blood which fell upon the earth sprang the three Furies who avenge crimes of perjury and patricide.

| | |
|----------------------|---|
| Rules: | World Events, catastrophes, forced events, sudden happenings, changes, electronics. |
| Color: | White, blue |
| Signs of the Zodiac: | Aquarius |
| Metal: | Uranium |
| Jewel: | Turquoise |
| Incense: | Hemp, Musk, Cypress, Mimosa, Slippery Elm |
| Plants: | Amaranth |
| Animal: | Man |
| Gods: | Uranus |
| Number: | 10 |
| Energy: | Experimentation |
| Tarot: | The Fool. |
| Tone: | F |

Algiz
(all~geese)



| | |
|----------------------|---|
| Sound: | “Z” |
| Depiction: | Elk antlers, branches of a tree, a swan in flight |
| Runic Position: | 2nd <i>aett</i> , 7th Rune |
| Original Meaning: | Protective force, the three Valkyries |
| Key Words: | Spirit, protection, sanctuary, refuge, power, divinity. |
| Tree: | Yew |
| Herb: | Angelica |
| Gemstone: | Rainbow Tourmaline, Fluorite, Agate, Jasper, Diamond |
| Color: | Rainbow |
| Runic Half-Month | January 28— February 12 |
| Hours of the day: | 2:30 AM— 3:30 AM |
| Other Names: | Germanic: <i>Algis, Algiz, or Elhaz</i> Anglo-Saxon: <i>Eohl</i> Norwegian: <i>Elgr</i> |
| God/Goddess: | Heimdall, Valkyries |
| Power Animals: | Elk, reindeer, swan, goose, stag (hart), ram, wolf, raven, horse, cat, bat, owl, crab, lobster, badger, wasp, goat, boar, crane, blackbird, hound, porcupine, wolverine, cock, cougar, starfish, eagle, hawk, magpie, mongoose. |
| Element: | Air. |
| Numerological Value: | “15” |
| Astrology: | Cancer |
| Magickal Qualities: | Protects and defends from harm Moves toward completion of your patterns Taps into the divine threefold and ninefold patterns Understands your divine connection Communes with the elements Increases your regenerative process |
| Galdr Song: | Algiz, Algiz, Algiz Z z z z z z z z z z z z z z z z Uz az iz ez oz Oz ez iz az uz Z z z z z z z z z z z z z z z z M m m m m m m m m m |

Understanding the Chakras

Chakras (UK: /ˈtʃʌkrəz/, US: /ˈtʃɑːkrəz/ *CHUK-rəz*, *CHAH-kraz*; Sanskrit: चक्र, romanized: *cakra*, lit. 'wheel, circle'; Pali: cakka) are various focal points used in a variety of ancient meditation practices, collectively denominated as Tantra, or the esoteric or inner traditions of Hinduism.

The concept of the chakra has its roots in the earlier traditions of Hinduism. They are both meditative and also considered to be physical manifestations of the human body. Several Vedic and Ayurvedic healing practices utilize various techniques to control the flow of energy through these centers to enhance the balance of one's Auric Energy. Some techniques include Kundalini Yoga, breathing exercises, visualization, mudras, bandhas, kriyas, and mantras.

The Modern Western Chakra System arose from multiple sources, with their origin beginning in the 1880's with H.P. Blavatsky and other theosophists. They incorporated a wide range of correspondences with other systems such

as: alchemy, astrology, gemstones, homeopathy, qabalah, and Tarot.

In the correspondence table below we're going to look at each individual chakra and combine both eastern and western philosophies, and beliefs.



The Chakras– The Heart Chakra– Anahata

| | |
|-----------------------------|--|
| Color: | Green |
| Sanskrit: | Anahata “Unstruck sound” |
| Association: | Unconditional love, compassion, healing, learning to live in balance, bridge from physical to spiritual. |
| Body Areas: | Heart, upper back, breasts, general function of the lungs, blood and air circulation. There is a secondary chakra close to the heart chakra called the thymus, which controls lymphatic systems. |
| Emotional: | Emotional clearing and insight, clarity, stability. Healing for both body and mind as one complete package. Brings balance, focus. Green/gold works on nervous tics and stammering. |
| Planet: | Sun |
| Metal: | Gold |
| Crystals and Stones: | Adamite, Adularia, Aegirine, Ajoite, Alexandrite, Amazonite, Amegreen, Apache Tear, Apophyllite, Aquamarine, Aragonite, Astrophyllite, Aventurine, Azeztulite, Beryllonite, Black Jade, Black Phantom Quartz, Blizzard Stone, Blue Aragonite, Celestial Quartz, Chlorite Phantom Crystals, Chrysanthemum Stone, Chrysoberyl, Chrysoptase, Clear Calcite, Clear Quartz, Clinocllore, Copper, Covellite, Crocoite, Cryolite, Danburite, Datolite, Dendritic Agate, Diamond, Diaspore, Diopside, Dioptase, Dolomite, Dravite, Elestial Quartz, Ellensburg Blue Agate, Emerald, Epidote, Euclase, Eudialyte, Faden Quartz, Fairy Wand Quartz, Fancy Jasper, Flint, Fluorite, Fulgurite, Gaia Stone, Gaspeite, Gel Lithium Silica, Gem Silica, Gold, Green Apatite, Green Apophyllite, Green Aventurine, Green Calcite Green Chrysoberyl, Green Heulandite, Green Jade, Green Quartz, Green Sapphire, Green Tourmaline, Grossular Garnet, Halite, Hanksite, Healer's Gold, Hemimorphite, Heulandite, Hiddenite, Hollandite Quartz, Holly Blue Agate, Imperial Gold Quartz, Infinite Stone, Jet, Kunzite, Kyanite, Labradorite, Lavender Jade, Lemurian Jade, Lepidocrocite, Lepidolite, Libyan Gold Tektite, Lilac Lepidolite, Lithium Quartz, Magnetite, Malachite, Moldavite, Morganite, Moss Agate, Muscovite, Nebula Stone, Niobium, Nirvana Quartz, Ocean Jasper, Ohio Celestite, Opaque Pink Calcite, Oregon Opal, Padparadsha Sapphire, Pallasite Meteorite, Peridot, Pink Danburite, Pink Halite, Pink Opal, Pink Sapphire, Pink Tourmaline, Platinum, Prasiolite, Prehnite, Purple Sage Agate, Pyromorphite, Rainforest Jasper, Red Calcite, Rhodolite Garnet, Rhodonite, Rose Quartz, Rubellite, Ruby, Rutilated Quartz, Rutile, Scapolite, Seraphinite, Seriphos Green Quartz, Serpentine, Shaman Stone, Shattuckite, Shiva Lingam, Sichuan Quartz, Silver, Smithsonianite, Spinel, Staurolite, Stibnite, Stichtite, Stilbite, Tanzanite, Tektite, Thulite, Tibetan Black Quartz, Titanium, Titanium Quartz, Tourmalined Quartz, Transparent Pink Calcite, Tugtupite, Unakite Jasper, Uvarovite Garnet, Variscite, Vesuvianite, Vivianite, Watermelon Tourmaline, White Precious Opal, Zircon, Zoisite |
| Essential Oils: | Rose and Jasmine |

The Fool's Journey: The High Priestess (2)

By Emily Thornton

The Fool has continued on his journey after meeting the magician (in the previous article). He learned that he has all the skills at his disposal for manifestation. The Fool is now journeying to meet with The High Priestess. She is card number 2 in the major arcana and has some unique qualities to her.

One aspect to the major arcana characters is they have either male or female energy. Some of the newer cultural tarot decks have different energies attached to them. For some more recent examples, decks have come out with crystals or animals instead of their human counterparts. The High Priestess in the Crystal Magic Tarot by Kerry Ward and Clare Gregory, gives the crystal counterpart as Labradorite. Labradorite helps strengthen psychic ability and awakens intuition. It helps one on their inner journey. In many animal tarot decks, the High Priestess is usually portrayed as an owl. The owl represents inner knowing and intuition. The owl is usually thought to have some sort of wisdom or bringer of knowledge. As the Fool meets the Priestess, one cannot help but see the connection.

The uniqueness of the deck depends on the reader to help gain an understanding of what the card is trying to convey. This may sound contrary to what many tarot books are trying to teach, but it works. Just like each deck has a uniqueness to it, each reader has their own flair they can add to the deck. Sometimes it takes a while to find a deck that works really well for the reader, but once the reader finds that special deck, it's almost as if the cards become an extra extension of the reader.

The Fool meets the High Priestess when he has gathered the tangible tools from the Magician. Because this is early in the Fool's journey, the High Priestess is there to teach him about taking time to connect to the inner knowledge and inner truths. As the Magician has helped him with earthly tools, the priestess helps him connect intuitively to the inner gifts, spirituality, and powers that he possesses but doesn't know how to use yet.

In the imagery of this card there is a female figure between two pillars. Both pillars have the Boaz/Jachin signs which speak of strength and establishing. It tells us that the priestess is the wisdom between what is spiritual and what is earthly. A part of our journey as the fool, is to be an observer of the polarities of what is good and bad, right and wrong, and learn how to not get caught on either side. The priestess shows that by being the observer one can see what is possible.

On the priestesses head, there is the crown of Isis, and she is sitting in front of the veil of Isis. This gives us the idea that the priestess has the knowledge of mysteries and spiritual knowledge...and yet we are not allowed to have access to that yet. She is holding a scroll, which many believe to be the Torah, and it reveals she holds information about the higher laws. She is robed in blue and white which reveal she has a stream of consciousness and intuition which flows forth with healing for the Fool throughout his journey, that is if he learns from her. Finally, the crescent moon at her feet indicates a manifestation and a zeal for new knowledge. The main message within The High Priestess is to develop gifts and connect to intuition. The answers that one is seeking can be found within oneself.



5 Card Life Spread



| Card Number | Card Description | Divinatory Meaning |
|-------------|--------------------------|---|
| 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 only needs 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 ideals they will find they have a lot more going for them than what they thought. |
| Card 4 | Past Influences | 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 as present in this spread indicates that the 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/herself but other. |

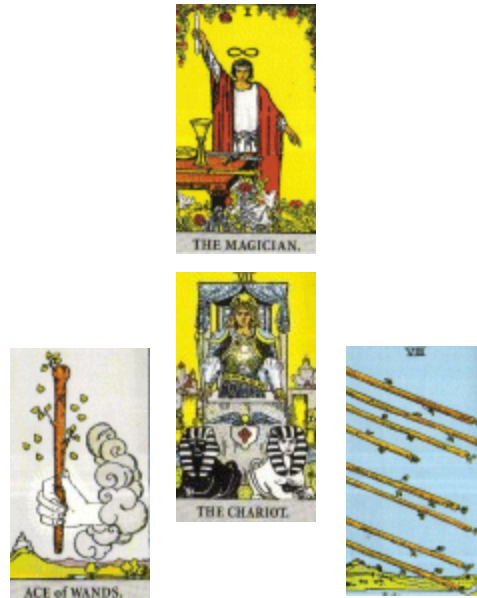
This is a sample spread the cards you lay out will vary by interpretation. If you follow the meaning present in the card description you will be able to determine when reading this spread the messages being given to you. I present this spread and interpretation to show you the value of the use of this spread and how it can be used to help decide the course of your present life.

Tarot Spell

Action II

Stimulate Individual Action

To stimulate a particular person to "get going".



This is a spell you would most likely use when a particular person had been putting off doing something or has not been able to find the motivation to get started on something that is of importance to you.

This layout can be perceived as an arrow directed at the person who is the subject of this spell. The **Ace of Wands**, the **Chariot** and the **Eight of Wands** used together denote forces being activated. The top card represents the person who needs to take the action. The **Magician** is the best card to use as a significator because it depicts an individual taking action as well as acting upon his/her surroundings.

For this spell you may accessorize with red candles, flowers, crystals and gemstones and a red cloth. These will all suggest the energy and vitality necessary to take action as Red is a color of action and will. If you have a picture of the person of whom you are working this spell, include it in the altar arrangement as a focal point.

The ritual for this spell can be performed at any time, although first thing in the morning is most appropriate — especially on a day which you feel is a good one for new actions or new beginnings.

To perform this spell, you may improvise a ritual of your own, or just proceed by laying out the cards and doing the following meditation, visualization, and affirmation.

Meditation and Visualization

Lay out the cards when you come to the appropriate point in the spell.

For this spell, you will need to visualize the person in question taking the necessary action, or doing whatever it is that he or she should be doing.

As you lay down the SIGNIFICATOR card, visualize this person cloaked in a bright red aura and full of energy and enthusiasm to tackle whatever tasks lie ahead. If you have a picture of something belonging to the subject, you may stroke it while continuing to do this visualization.

As you lay down the rest of the cards, use the visualization provided in previous spell on getting action and/or setting forces into motion.

At the appropriate point in the ritual, after your visualization, recite the following affirmation:

Affirmation

"This person, _____,

Is pushed forward to accomplish
that which needs to be done!

Powers from within and without

Allow him/her to find no peace

until he/she has taken this action!

The power and strength grows with him/her

such that action leads to more action

and success leads to more success!

He/she learns the satisfaction

of moving rapidly toward a goal,

Gathering more and more magical momentum,
more energy and he/she moves forward!

Leading ultimately to the goals

which I have visualized here.

So Mote It Be!"

Elemental Table of Correspondences—Water

| | | |
|--------------------------|--|---|
| Direction: | West | |
| Rules: | Emotions, feelings, love, courage, daring, sorrow, the ocean, the tides, lakes, pools, streams and rivers, springs and wells, intuition, the unconscious mind, the womb, generation, fertility. | |
| Time: | Twilight | |
| Season: | Autumn | Green Tourmaline, Pink Tourmaline, Watermelon Tourmaline, Green Turquoise, Zircon. |
| Colors: | Blue, blue-green, green, gray, indigo, black | |
| Property: | Cold and moist | Incense: Myrrh |
| Plane: | Astral | Plants: Ferns, lotus, mosses, rushes, seaweeds, water lilies, and all water plants. |
| Zodiac Signs: | Cancer, Scorpio, Pisces | Tree: Willow |
| Tarot Suit: | Cups | Animals: Dragons as serpents, dolphins and porpoises, fish, seals and sea mammals, water dwelling snakes, all water creatures and sea birds. |
| Magical Tools: | Chalice, water, the sea, mirrors, cauldron | Goddesses: Aphrodite, Isis, Mariamne, Mari, Tiamat, Yemaya |
| Symbols: | Oceans, lakes, rivers, wells, springs, pools, rain, mist, fog. | Gods: Dylan, Ea, Llyr, Manannan, Osiris, Neptune, Poseidon |
| Rulers: | Nymphs, undines, mermen and mermaids who live in the sea, lakes, streams, and springs, and fairies of plants. | Ritual Work: Fall, sunset, plants, healing, emotions, taste, smell, absorbing, communion with the spiritual, purification, the subconscious mind, love, emotions, pleasure, friendships, marriage, fertility, happiness, sleep, dreams, the psychic. |
| King: | Niksa or Necksa | |
| Supreme King: | Thahebyobeataan | |
| Demon King: | Ariton | |
| Archangel: | Gabriel גבריאל | |
| Angel: | Raphael רפאל | |
| Qabalistic World: | Briah בריה (Creative World) | |
| West Wind: | Zephyrus | |
| Sense: | Taste | |
| Tattwas: | Apas, Silver Crescent | |
| Stones: | Blue Lace Agate, Alexandrite, Amethyst, Aqua-Aura, Aquamarine, Auricalcite, Azurite, Beryl, Blue Calcite, Green Calcite, Pink Calcite, Orange Calcite, Celestite, Chalcedony, Chrysocolla, Coral, Diamond, Diopase, Emerald, Geodes, Holey stone, Jacinth, Jade, Jet, Kunzite, Lapis Lazuli, Lepidolite, Magnetite, Moonstone, Mother of Pearl, Obsidian, Black Onyx, Opal, Pearl, Peridot, Crystal Quartz, Rose Quartz, Rock Crystal, Sapphire, Sardonyx, Selenite, So dalite, Sugilite, Blue Topaz, Blue Tourmaline, | |



Cabala, Qabala, Kabala: The ancient Hebrew system of esoteric philosophy centering on the Tree of Life (q.v.). Probably the biggest single influence on the Western occult tradition. Modern occult Cabalism is not identical with that of the old Rabbis, but its principles 'are the legitimate descendants thereof and the natural development therefrom' (Dion Fortune).

Cabbalism: An ancient form of Hebrew mysticism still practiced today as a form of witchcraft.

Cabochon: A cut and polished stone, round, oval, or square-shaped with one "rough" edge. Cabochons are often used in jewelry.

Cailleach: Celtic archetypal goddess; the Old Woman of Winter.

Caim: Meaning "loop" or "bend" refers to a sacred circle drawn on the ground to separate ritual space from mundane space. (See Circle).

Cakes and Wine: Also known as Cakes and Ale, this is a simple ritual meal shared with the Goddess and God, usually within the Circle, near the completion of a religious ritual. Such ritual meals predate Christianity.

Calling the Quarters: The act of formally evoking the energy of the four directions and their corresponding elements, usually at the beginning of the ritual.

Candlemas: See Imbolg.

Candles: See "Lamps of Art." In addition to illuminating the altar, candles are sometimes used to mark each of the four quarters, and can also be used for spell working. They may be anointed with oils and inscribed with runes.

Cardinal Points: The four chief points of the compass - north, east, south, and west.

Cast: A term used to refer to a ritual designed to "set" a particular intent, as in casting the circle (preparing sacred space) or casting a spell (directing focused mental energy).

Casting: A way of tossing small objects like stones or seeds on a surface in order to foretell the future from the resulting patterns.

Casting Stones: Several systems of divination call for small stones to be cast upon the ground, or on a special board or cloth. The stones may be marked with runes, or their color may indicate their meaning. Also, called Lithomancy.

Casting the Circle: The psychic creation of a sphere of energy around the area where ritual is to be performed, both to consecrate and focus the power raised, and to keep out unwanted influences or distractions. The space enclosed exists outside ordinary space and time. 2Preparing a designated space for ritual work, usually includes a purification ritual, calling the quarters, and invoking deity. The boundaries of the circle may be indicated or drawn with an athame or sword.

Cauldron: A term that refers to the Goddess' womb of rebirth, which has the capacity to both create and destroy, as is needed for the perpetuation of life. The physical symbol of the cauldron used in ritual is usually a black, cast - iron kettle, and it is used for many purposes, some of which are noted in the rituals.2 The cauldron represents the womb of the Goddess, as in Cerridwen's Cauldron named Awen, or the source of all plenty, as in the Dagda's cauldron. Modern Witches use a cauldron as either a symbol, or to cook in for Sabbat feasts, or to burn things in as part of a spell. 3Black cast-iron vessel representing the womb of the mother goddess. Often used in magic for burnt offerings. Specifically associated with Cerridwen and the Dagda in Celtic mythology.

C. E. : Common Era. The nonreligious equivalent of A.D.

Celestial Doorway: The means of access to the higher spiritual realms. See also Celestial Realm.

Celestial Equator: The projection of the Earth's equator against the celestial sphere.

Celestial Realm: In New Age thinking, the abode of higher beings.

Celestial Sphere: An imaginary spherical enclosure surrounding the Earth; the backdrop in which the stars are seen. Believed in ancient times to actually exist.

Censer: A vessel in which incense is burned during rituals and meditation. It would often be swung or hung from a chain. 2 A heat proof container in which incense is smoldered. An incense burner. It symbolizes the Element of Air.

Centering: A means of bringing yourself back into emotional, physical, or spiritual foci through meditation and visualization, often by drawing energy into your center of gravity. 2 The process of moving one's consciousness to one's spiritual center, leading to a feeling of great peace, calmness, strength, clarity, and stability.

Centers of Activity: Energy-centers of the Astral body, corresponding to neural and glandular centers in the physical body; the "Chakras".

Cernunnos, Cerunnos: The only known name of the Celtic Horned God; it is much used by witches, in the Cernunnos form.

Cerridwen: A Welsh Goddess-name, much used to represent the Mother or Crone aspects.

Chakra: A spinning vortex of subtle energy. The term comes from the Sanskrit word *chakram*, which means "wheel," because these centers appear to clairvoyants and yogis as whirling disks of light. The system of subtle energy channels and centers is the basis for the Meridians and energy points used in acupuncture, yoga practice, and energy healing. There are eight main chakras, located in a line aligned with the spine. These centers connect the energy of the physical body with that of the Subtle Body. The eight chakras are located in the crown of the head, the center of the forehead (third eye), the throat, the solar plexus, the base of the spine, the genitals, and beneath the feet (earth). When the chakras are functioning properly, the body's physical and subtle energies are in balance and harmony. Malfunctions can lead to physical, mental, emotional, or spiritual disturbances. Many energy workers believe that the chakras can be healed by the interaction between vibrations of crystals and the energies of the body's biomagnetic or subtle energy field. See also, Blown Chakra. ²The psychic and spiritual energy centers in the Etheric body corresponding to certain organs in the physical body. The chakras symbolize spiritual ascent, and form the basis of a system of meditation. ³ The next or focal points of the human energy field. There are traditionally seven major chakras in a line from the top of the head to the base of the spine, as well as many smaller ones. Being able to sense and influence the chakras is an important form of healing.(4) One of seven zones of occult energy within the human body.(5) The word *chakra* means wheel. In Eastern thought, small spinning power centers are located in the human body, each of which has a specific function. The "heart" chakra, located aptly over the heart (for example), indicates a person's emotional accessibility. If a person's heart chakra spins clockwise and is large, that would indicate a big hearted individual. The "third eye" chakra, located on a person's forehead between the eyebrows, indicates a person's psychic openness, and so forth.

Chalice: A cup, usually a stemmed goblet, used on the ritual altar. Symbolizes the feminine aspect and the water element. See Cup. ² The chalice or cup usually holds wine that is shared around the circle in Wiccan ritual. It is a symbol both of Water, and the womb. ³Magical tool representing elemental water and the feminine principle. Often a stemmed glass or goblet.

Channeling: The process whereby information is passed from a discarnate being(souls not in physical incarnation) via the voice and mind of an incarnate being. ²The ability to allow oneself to become a medium, or doorway for a spiritual entity or energy to communicate or move through. For example, one person may channel healing energy and another may channel a spirit guide.

Chanting: Not unlike prayer, except usually more repetitious in nature. It is meant to bring about a specific mental state to aid the movement of Magickal energy.

Charge, Charging :To infuse with energy, as in charging an altar tool; also to instruct, as in the Charge of the Goddess, as delivered by the High Priestess after the Goddess has been invoked into her. ²To magically imbue with power, generally utilizing visualization to direct power into the object or place. ³ Using your mind to place energy into an object for use at a later time. It is not unlike "plugging in" a battery, except this is accomplished through psychic force. (4) To infuse and object with personal power. "Charging" is an act of Magick. See also Empowering. (5) In the Gardnerian /Alexandrian witchcraft and some others the traditional address of the Goddess to her followers, delivered by the High Priestess. The definitive Gardnerian form was written for Gerald Gardner by Doreen Valiente, incorporating his inherited material but replacing some which he had adapted from Aleister Crowley's writings.(6)The New Age term for putting power into an object, similar to charging a battery. Rather than electricity, the energy being put into an item comes from nature—sunlight and moonlight being the most popular energy boosters. You can, for example, place a stone in sunlight to accent conscious, masculine, logical energies or in moonlight to accent psychic, feminine, intuitive energies. Other popular media for charging are soil, which provides foundations, and water, which cleanses and improves energy "flow".

Charge of the Goddess: A Witches' liturgical writing in which the Goddess addresses Her followers, first obtained by Charles Leland from an Italian Strega named Maddalena around 1886, and published in *Aradia; Gospel of the Witches*. It was rewritten and expanded by Doreen Valiente, probably in the 1950's, and then again by Starhawk in *The Spiral Dance*, 1979.

Charm: Object or incantation believed to have a beneficial power. From the Latin word meaning song, its meaning varies according to usage. An object might have a charm (incantation) for friendship placed on it, for example. Certain verbal charms illustrate the believed power of rhyme and rhythm as seen in the child's verse "rain, rain, go away."(2) A verbal incantation meant to invoke a specific result, often in connection with love or another heartfelt desire, or a small object (like those seen on charm bracelets) that is energized and worn in hopes of improving life's circumstances. Usually the object represents the desired goal, such as a four-leaf clover carried for luck.

Chatoyancy: The property, found in many stones, or showing movement, illumination, or opalescence within the stone itself. Tiger's Eye, Cat's Eye, Moonstone, Sunstone, and many others exhibit this phenomenon.

Chevreul's Pendulum: A pendulum by whose motion the sex of the individual holding it is supposedly determined.

Circle: See casting the circle. Also a term used for a coven or other Magickal group, and also a verb meaning "to gather together for ritual."

Circle Casting: The process of moving positive energy from the body and forming it into a large, nonphysical sphere of power in which Wiccan rituals usually occur. Circle castings usually begin each Wiccan ritual. The process is also known as 'laying the circle' and 'creating sacred space', among other terms.

Circle/Coven: A group of Wiccans who worship together regularly. An old tradition has it that the number of an official coven is 13, but this is not the case in most contemporary groups. The number of a group is usually a minimum of those who are interested -- more than one -- and a maximum of however many will fit into the High Priestess' ritual area. Another old tradition has it that if you have more than 13 in your group, you should call it a "grove." This tradition is only loosely followed, if at all. Circle also refers to the way a group stands together during ritual, and to the consecrated area in which they have "cast a circle" to hold their ritual. The consecrated area in which ritual is held is also sometimes referred to as a temple, or a sphere, indicating that the circle is not flat, but rather spherical. ²The area where Magickal workings are done. The term "casting a circle" is used to describe the process of making sacred space through prayer, meditation, incense, and other methods. It is also a casual reference to the organization or group of people with whom you are associated and with whom you do Magickal work.

Circle, Magick: see Magick Circle. A sphere constructed to Personal Power in which Wiccan rituals are usually enacted. The area inside the circle is seen as common ground on which Wiccans and their Deities can meet. The term refers to the circle that marks the sphere's penetration of the ground, for it extends both above and below it. The Magick circle is created through Magick.

Circle of Stones: see Magick Circle.

Clairaudience, Clairsentience, Clairvoyance: The ability to be aware of events, facts or phenomena by psychic means. The term 'clairvoyance' is loosely used to cover all forms of this; but strictly speaking it is clairvoyance when the impressions are received as visual images, clairsentience when they are felt as bodily sensations, and Clairaudience when they are heard as words, music or other sounds.

Clairaudience: Clear psychic hearing - the ability to hear things that are inaudible to the physical sense of hearing.

Clairsentience: Clear psychic feeling - the ability to feel things that are physically intangible.

Clairvoyance: Clear psychic vision - the ability to see things that are not visible in the physical world.

Cleansing: An act of purification, or of banishing impurities and unwanted energies.

Clockwise: The traditional form of movement in positive magic and in Wiccan Ritual. (If your facing a tree, move to your left and walk in a circle around it. That's Clockwise motion.) Also, known as Deosil movement.

Combustible Incense: Self burning incense containing potassium nitrate; usually in cone block or stick form

Commune: Not to be confused with channeling, this is the ability to communicate with spirits or the Divine without opening yourself to them. In this instance, the person with a gift for communing might act like a long distance operator recounting information.

Component: In spells, this is some type of verbal prologue, physical gesture, or a material element used to help focus the Magickal energy.(2) An ingredient for making magick. Each component in a ritual or spell is carefully chosen for its symbolic, metaphysical value to the overall working.

Cone of Power: The collective psychic charge built up by a coven at work, visualized as a cone whose base is the circle of witches and whose apex is above the center of that circle. 2The energy raised during Magick is imaged as a cone, which at its peak is released toward a specific goal. 3An energy field composed of the electromagnetic energies of the practitioners creating in. It is typically envisioned as a cone shape rising in the middle of the ritual circle. 4Refers to energy raised during a ritual, usually enhanced by chanting, drumming, or dancing.

Conscious Mind: The analytical, materially - based, rational half of the consciousness. The mind at work when we compute our taxes, theorize or struggle with ideas. Compare with psychic mind.

Consecration: To bless or sanctify an object, person or area. Consecration is usually done for Magickal tools, the ritual space, the altar, and sometimes for individuals on special occasions, in order to be certain all negative influences are removed. 2 The act of conferring sanctity. In Wicca, tools used in religions and Magickal rites are consecrated with Energy during specific rituals.

Construct: A magickal means and/or method. Constructs are the main focus through which the magick is created and directed.

Copal: Aromatic tree resin, similar to amber.

Cord: The Witch's cord is also called a girdle or cingulum; in many traditions the color signifies the Witch's degree. However the cord can also be used in knot Magick and in binding and loosing spells. 2A long, flexible material like a string or rope. Used as a tool in Magickal acts such as binding, or knotting to focus intent. Also, used in specified colors to denote a particular degree or rank. 3Usually nine feet long, either red, blue, or white; symbolizes the connection of the witch to the goddess.

Correspondences: A system of symbolic equivalents used in Magick. For example, a red candle may correspond to the element of Fire, which in turn corresponds to energy and will.

Corn Dolly: A figure, often human-shaped, created by plaiting dried wheat or other grains. It represented the fertility of the Earth and the Goddess in European agricultural rituals and is still used in Wicca. Corn dollies aren't made from cobs or husks; corn originally referred to any grain other than maize and still does in most English-speaking countries except the United States.

Cosmic Consciousness: A very high state of awareness in which the subject is part of nonphysical, divine energies.

Coven: See Circle. 2A group of Wiccans usually initiatory and led by one or two leaders, that gathers together, for religious and Magickal workings. Most covens operate within a specific Wiccan Tradition. 3An organized group of witches, meeting and working regularly together. (4) A group of Witches who gather regularly to celebrate their faith and work Magick. Covens range in size from three to twenty or more, though most covens limit their size to thirteen or fewer. Covens are self-governing and vary widely in their styles and interests. Some covens are affiliated with a particular tradition (denomination) of the Craft, while others are eclectic.

Covenstead: A coven's normal place or meeting. Or a collective group of covens that join under a single Coven.

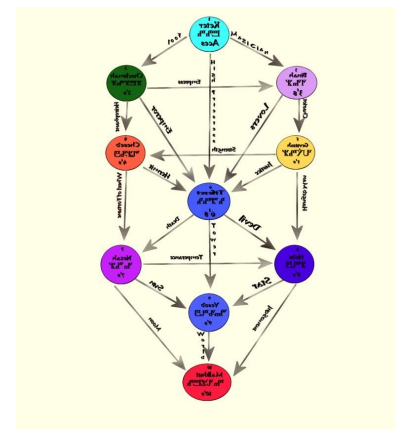
Cowan: Anyone who is not a Witch.

Crone: The aspect of the Threefold Goddess that represents maturity of wisdom. Also, used as a title of great respect for an elder woman.

Curse: A conscious direction of negative energy toward a person, place or thing.

The Tree of Life
Kether כהן - First Sephirah

| | |
|---|---|
| Hebrew Name: | כהן Crown |
| Consciousness of Adept: | הוא He Is |
| God Names in Assiah: | ואהיה Will Be |
| Heavens of Assiah: | דאשית הנלנים Sphere of The Primum Mobile |
| Orders of the Qlipoth: | לתיאומיאל Teomiel Dual Contending Forces |
| The Sword/The Serpent: | The flaming sword follows the downward course of the sephiroth, and is compared to the Lightning Flash. Its hilt is in Kether and its point in Malkuth. |
| Mystic Number: | 1 |
| Element: | Root of Air |
| Tree of Life: | 1st Plane, Middle Pillar |
| Paths of the Yetzirah: | Admirable or Hidden Intelligence |
| Tarot Attribution: | The Four Aces |
| King Scale of Color: | Brilliance |
| Queen Scale of Color: | White Brilliance |
| Emperor Scale of Color: | White Brilliance |
| Empress Scale of Color: | White, Flecked Gold |
| Egyptian Gods: | Ptah Asar un Nefer, Hadith |
| Attribution Egyptian God: | Ptah |
| Perfected Man: | Disk (of Ra)-The Face, (In Daath, Assi—The Neck) |
| Hindu Deities: | Parabrahm (or any other whom one wishes to please) |
| 40 Buddhist Meditations: | Indifference |
| Certain of Result: | Unity with Brahma, Atma darshana |
| Greek Gods: | Zeus, Iacchus |
| Roman God: | Jupiter |
| Christian Gods: | God, the 3 in 1 |
| Animals, Real /Imaginary: | God |
| Plants, Real/Imaginary: | Almond in Flower |
| Precious Stone: | Diamond |
| Magical Weapons: | Swastika, or Fylfat Cross, Crown |
| Perfumes: | Ambergris |
| Vegetable Drugs: | Elixir Vitae |
| Mineral Drugs: | Aur, Pot |
| Magical Powers (Western): | Union with God |
| System of Taoism: | Shang Ti (also the Tao) |
| Lineal Figures/Geomancy: | The Point |
| Transcendental Morality: | Pyrrho-Zoraoastrianism (accomplishment of Great work) |
| Coptic Alphabet: | ϸ |
| Arabic Alphabet: | The Three Lost Fathers |
| Greek Alphabet: | δ |
| Divine Names of Briah: | אל |
| Angels of Briah: | ישראל Israel |
| Choirs of Angels in Briah: | שרפים Seraphim |
| Palaces of Briah: | היבלקורשקראשם Palatium Sancti Sanctorum |
| The Revolution of אהיה In Briah: | ואהיה Will Be |
| The 42 Fold Name: | אב Father |
| The Saints/Adepts: | Messias fillus David |
| Angelic Functions: | Seraphim stabant supra Illud; sex alae |
| The Heavens of Assiah: | עדות Scars |
| The Revolution of הוה : | הוה Hue |



| | |
|--|--|
| Parts of the Soul: | התורה The Self |
| Archangels of Assiah: | ממתודון Methadon |
| Angels of Assiah: | שחיחיה הקדש Holy Living Creatures |
| Revolution of Adonai: | אדני Adni |
| 10 Divisions/Body of God: | Cranium |
| 10 Earths in Seven Palaces: | אדא Earth (Dry) |
| 10 Hells in Seven Palaces: | אולא Grave |
| Princes of the Qlipoth: | Satan and Moloch |
| Elements and Quarters: | יהוהאלהים Your Lords and Gods |
| Sephirothic Colors: | Concealed Light |
| Alchemical Metals: | Metallic Radix |
| Password of Grades: | Silence |
| Masonic Officers: | P.M, |
| Egyptian Part of the Soul: | Kha or Yekh |
| The Soul (Hindu): | Atma |
| The Chakra (Hinduism): | Sahasara (above head) |
| Ten Fetters (Buddhism): | Aruparaga |
| Magical Images of Sepiroth: | Ancient Bearded king seen in profile. |
| Grades of the Order: | 10° = 1° 3rd Order Ipsissimus |
| Ten Plagues of Egypt: | Death of first-born |
| The Heavenly Hexagram: | ⚞ |
| Seven Hells of the Arabs: | Hawiyah |
| Their Inhabitants: | Hypocrites |
| Seven Heavens of the Arabs: | Dar-al-Jalal; House of Glory made of pearls. |
| Pairs of Angels Ruling Wands: | דניאל והוא Daniel |
| Pairs of Angels Ruling Cups: | אילעא Hidden Eyal |
| Pairs of Angels Ruling Swords: | אלמכאל זלאל Makhal Zalal |
| Pairs of Angels Ruling Coins: | אלשחיהל בבאל Shachihal in Baal |
| Titles and Attributions/wands: | The root power of Fire |
| Titles and Attributions/cups: | The root power of Water |
| Titles and Attributions/swords: | The root power of Air |
| Titles and Attributions/coins: | The root power of Earth |
| Greek Alphabet Numeration: | 31 |
| Diseases (Typical): | Death |

Calendar February, 2024

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--------|--------|---------|-----------|----------|---------------|-----------------|
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 New Moon | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 Snow Moon |
| 25 | 26 | 27 | 28 | 29 | | |

FEBRUARY

1st Imbolc
9th New Moon
24th Snow Moon

MARCH

21st Ostara
25th Worm Moon

APRIL

22nd Earth Day
23rd Pink Moon
30th Walpurgisnacht

MAY

1st Beltane
23rd Flower Moon

JUNE

21st Strawberry Moon/Litha

JULY

21st Buck Moon

AUGUST

1st Lammas
19th Blue Moon
23rd Vulcanalia

SEPTEMBER

2nd New Moon
17th Harvest Moon
21st Mabon

OCTOBER

17th Hunter's Moon
31st Samhain/New Year Eve

NOVEMBER

1st Samhain Day
15th Beaver Moon
16th Hecate's Night

DECEMBER

15th Cold Moon
17th Saturnalia
21st Yule.

From The CEO and Staff of Today's Witch

To Our readers, authors, advertisers, and distributors alike:

We are very grateful for your patronage and for your support of this venture. Being a young company with an ideal has not been without having a few growing pains along the way.

We are hoping that you are enjoying the magazines, and that you are able to gain more insight and understanding of the pagan practices and other things involved around this spirituality.

Our goal is to become even more inclusive in the future as things progress we are adding new and exciting articles and even advertisements.

However there are a few things which need to be mentioned here. Because we are a very diversified magazine in a diversified community we have to ensure several different things; inclusivity; that we maintain a good standard of communication, (*i.e. limited use of profanity.*) Because we do not know the actual ages of our readership, we must assume that we need to maintain a PG-13 rating.; That our graphics contents also meet these same standards; and that the information provided in our magazine is suitable for all audiences.

It must also be informative and educational in order to help us

remove the stigmatism so long attached to our beliefs, and allow the general public to see that we truly are a spiritual and humanistic group or path.

This is the goal we have set with this magazine and all our publications. We also set other valuable goals and standards. These include not charging exorbitant rates to the small business for advertising, wholesaling the magazine as well as retailing it to allow our small business partners the ability to help us distribute and still profit by it, and providing the magazine and our other products to the general public in as timely a fashion as we can.

These are our standards and our goals and we are achieving them with the help of everyone who is supporting us. And we will continue to provide this magazine and other publications as we progress.

We wish everyone, the best and happiest of the year and look forward to many years of service to you.

Edward Sott (C.E.O. Covered Bridge Press LLC,/Today's Witch Magazine) and Staff (of Today's Witch Magazine.)



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EnchantingWinds@gmail.com

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Facebook!

Puzzle 4 The Runes Word Search and Unscramble

Unscramble the Rune and find it in the puzzle.

| | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Q | F | E | H | U | W | E | R | T | Y | T | I | W | A | Z | U |
| N | M | M | N | B | R | V | C | B | X | Z | L | U | K | J | I |
| B | E | D | C | R | V | U | F | E | T | B | G | N | Y | H | O |
| T | H | U | R | I | S | A | Z | R | U | V | G | J | N | G | P |
| V | X | H | A | Z | V | N | X | K | B | C | N | O | H | F | O |
| C | S | B | I | F | S | S | G | A | D | H | B | Y | U | L | A |
| X | W | I | D | L | Q | U | R | N | W | E | V | C | I | D | S |
| E | O | J | O | H | T | Z | E | A | G | F | M | W | M | S | D |
| I | T | N | E | H | W | A | Z | K | G | J | O | F | I | S | A |
| H | H | O | Z | A | L | A | G | A | H | S | A | T | J | I | Z |
| W | A | K | Q | W | A | E | S | Z | R | D | X | I | L | N | I |
| A | L | M | Z | A | N | E | K | K | I | O | P | A | A | G | H |
| Z | A | P | L | P | L | O | Z | A | N | N | A | M | G | W | T |
| Z | A | P | E | R | D | H | R | O | J | E | R | A | U | A | U |
| L | Z | Q | Q | W | E | R | T | Y | U | I | O | P | Z | Z | A |
| K | J | H | G | Z | I | G | L | A | F | D | A | G | A | Z | N |

1st Aett

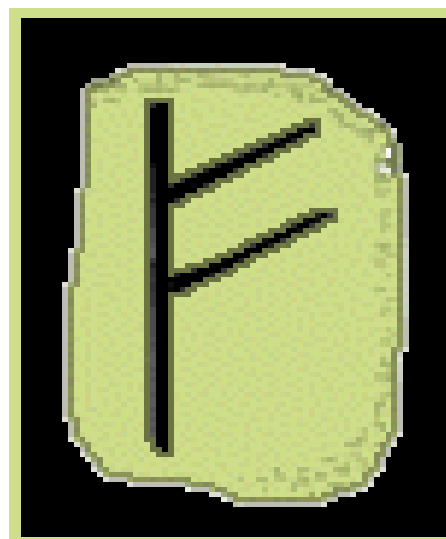
HFEU
ZUUR
HTISRUZA
ZNUSA
DAROI
NZEKA
BOEG
JNUWO

2nd Aett

LHAAZGA
TZINAHU
SAI
RAJE
ZHAWIE
DPORHER
GLIAZ
WLIOOS

3rd Aett

ZWTAI
KBRENAA
HZawe
NMAZAN
GZAUL
ZGINAW
GDAAZ
HTOAAAL



Answer to Last Months Puzzle

Puzzle 3– Major Arcana Word Search

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Q | W | E | R | T | Y | U | I | J | U | D | G | E | M | E | N | T | O | P | A | S | D | F | G | H | J | K | L | Z | H |
| X | C | V | B | N | M | Q | A | Z | W | S | X | E | D | M | A | G | I | C | I | A | N | C | R | F | V | T | G | I | B |
| Y | H | N | U | J | M | I | K | O | L | P | P | L | O | P | K | M | I | J | N | U | H | B | Y | G | V | T | G | F | C |
| R | H | D | X | E | S | Z | W | A | Q | E | R | V | Y | R | W | Y | C | Y | J | Q | I | C | X | U | W | H | I | P | N |
| Z | A | A | Q | X | S | W | C | D | E | V | F | R | B | E | G | T | N | H | Y | M | E | J | U | K | P | I | L | O | P |
| Q | K | L | N | Q | W | E | R | T | Y | U | I | O | P | S | P | O | I | U | Y | N | T | R | E | R | W | Q | L | K | J |
| W | J | Q | W | G | E | R | H | T | G | N | E | R | T | S | T | Y | U | I | U | O | P | M | I | N | B | V | C | X | H |
| E | H | A | H | D | E | G | S | F | A | P | U | O | Y | I | T | U | R | T | Y | E | T | E | W | R | Q | Q | E | Z | G |
| R | G | S | F | V | C | D | B | V | N | B | M | Q | T | W | Y | E | R | U | R | I | S | T | O | Y | P | A | W | L | F |
| T | F | D | J | X | B | C | M | N | O | X | M | Z | G | H | F | O | J | D | K | T | S | L | A | H | Y | S | H | K | D |
| Y | D | F | G | C | V | N | G | A | T | B | F | R | V | D | F | E | C | S | E | E | W | X | A | I | T | H | E | J | S |
| U | S | G | K | Z | T | Y | G | Y | N | B | H | U | N | F | J | I | M | S | K | M | O | L | P | E | U | D | R | H | A |
| F | A | H | H | L | O | H | V | I | O | P | P | L | O | O | K | M | S | I | J | P | N | U | P | R | R | J | M | G | M |
| O | M | J | L | J | W | M | T | U | G | F | S | L | A | P | O | I | U | Y | T | E | R | H | L | O | I | F | I | F | J |
| O | N | K | Z | K | E | U | F | Y | H | J | E | H | G | F | D | S | A | P | O | R | E | B | O | P | E | K | T | D | U |
| L | B | L | V | H | R | J | C | T | J | E | H | J | K | L | Z | X | C | V | I | A | W | Y | K | H | O | G | R | S | S |
| I | V | Z | X | J | M | K | R | R | H | K | G | A | Q | W | E | R | T | B | U | N | Q | G | I | A | W | L | E | A | T |
| O | C | X | B | G | Z | I | D | W | K | L | F | S | D | F | G | H | Y | N | Y | C | Z | V | J | N | P | Z | T | P | I |
| P | X | C | C | H | N | L | X | E | O | Z | D | S | A | P | O | I | U | M | T | E | X | T | M | T | Q | B | R | O | C |
| A | Z | V | N | F | X | O | E | W | L | R | X | C | V | B | N | M | R | O | R | E | P | M | E | Q | Q | X | Y | I | E |
| S | Q | B | V | G | B | P | S | Q | Z | X | L | C | V | B | N | M | Q | W | E | R | C | F | U | Z | E | N | T | U | N |
| D | W | N | M | D | C | Q | Z | L | K | J | H | D | G | F | D | S | A | M | N | B | V | C | H | T | W | C | U | Y | B |
| F | E | M | S | T | A | R | W | A | Q | Q | A | W | Z | S | E | N | X | C | D | R | D | E | V | I | L | M | Y | T | V |
| G | R | M | Q | F | V | Z | A | W | X | S | E | C | D | R | V | O | F | T | H | B | G | Y | N | Y | R | M | I | R | C |
| H | T | B | T | S | L | A | K | S | J | D | H | F | G | P | Q | O | O | W | I | A | E | U | R | S | E | C | U | E | X |
| J | Y | N | W | D | E | A | T | H | D | A | S | P | I | O | U | M | I | Y | U | T | R | Y | R | T | R | N | O | W | Z |
| K | U | V | Y | E | U | R | I | T | O | Y | P | A | G | S | H | D | J | F | K | G | L | I | Z | B | X | E | I | Q | Q |
| L | I | B | C | V | X | N | U | S | C | Z | L | J | K | H | J | G | H | F | G | D | F | S | O | D | A | P | V | L | W |
| Z | O | P | A | S | D | F | G | H | J | K | L | Z | X | C | V | B | N | M | A | S | D | F | G | T | H | J | K | O | E |
| X | C | V | B | N | M | M | N | B | V | C | X | Z | L | K | J | H | G | F | D | S | A | P | O | I | U | Y | T | R | L |

XI JUSTICE

XVII The STAR

II The HIGH PRIESTESS

V The HIEROPHANT

VI The LOVERS

VIII STRENGTH

IV The EMPEROR

XVIII The MOON

XII The HANGED MAN

XVI The TOWER

XV The DEVIL

I The MAGICIAN

VII The CHARIOT

X WHEEL OF FORTUNE

III The EMPRESS

XIII DEATH

XXI The WORLD

XX JUDGEMENT

IX The HERMIT

0 The FOOL

XIX The SUN

XIV TEMPERANCE

THE DHAMMAPADA OF BUDDHA

Chapter I The Twin Verses.

VERSE I

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up on our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

VERSE II

All that we are is the result of what we have thought: It is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with pure thought, happiness follows him, like a shadow that never leaves him.

VERSE III

'He abused me, he beat me, he defeated me, he robbed me', - in those who harbor such thoughts hatred will never cease.

VERSE IV

'He abused me, he beat me, he defeated me, he robbed me', - in those who do not harbor such thoughts hatred will cease.

VERSE V

For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule.

VERSE VI

The world does not know that we must all come to an end here; - but those who know it, their quarrels cease at once.

VERSE VII

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle and weak, Mara (the Tempter) will certainly overthrow him, and the wind throws down a weak tree.

VERSE VIII

He who live without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, and more than the wind throws down a rocky mountain.

VERSE IX

He who wished to put on the yellow dress without having cleansed himself from sin, who disregards also temperance and truth, is unworthy of the yellow dress.

VERSE X

But he who has cleansed himself from sin, is well grounded in all virtues, and endowed also with temperance and truth, he is indeed worthy of the yellow dress.



VERSE XI

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires.

VERSE XII

They who know truth in truth, and untruth in untruth, arrive at truth and follow true desires.

VERSE XIII

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

VERSE XIV

As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.

VERSE XV

The evil-doer mourns in this world, and he mourns in the next; he mourns in both. He mourns and suffers when he sees the evil (result) of this own work.

VERSE XVI

The virtuous man delights in this world, and he delights in the next; he delights in both. He delights and rejoices, when he sees the purity of his own work

VERSE XVII

The Evil-doer suffers in this world, and he suffers in the next; he suffers in both. He suffers when he thinks of the evil he has done; he suffers more when going on the evil path.

VERSE XVIII

The virtuous man is happy in this world, and he his happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

VERSE XIX

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, had no share in the priesthood, but is like a cowherd counting the cows of others.

XX.

The follower of the law, even if he can recite only a small portion (of the law), but having forsaken passion and hatred and foolishness, possesses true knowledge and serenity of mind, he, caring for nothing in this world or that to come, has indeed a share in the priesthood.

Similarities and Differences of Norse, Christians, and Romans by Earl Williams

Throughout the course of time, there have been many conversations, observations, and arguments over what brought about the creation of Norse mythology and Christianity.

In my own observations of both Norse way of life compared to Christianity of old would be this way:

Both Christianity and Norse believe in symbolism and their deities, for the Norse it would be Nordic Runes and the belief in many Gods and Goddess's of which the main ones you hear people refer to along with their creation stories are:

(Norse Mythology Family Tree To Be Explained later)

Odin-The All Father, Ruler of the Aesir, God Of War, Poetry, and Wisdom

Thor – The Hammer God of thunder, lightning, a protector of mankind and strength,

Loki – The Trickster of Mischief and Destruction who has the ability to change his shape and also recognized by the Aesir as the adopted brother of Odin, of which has not been confirmed.

Freya – The Goddess of Love and Fertility, she would also walk among the dead to choose her warriors to join her in her realm. She comes from Vanir as she is also known as the Goddess of War.

The Creation stories of the Norse are as explained by Norse Mythology Family Tree)

Ymir and Giants Created Bestia & Loki

Audhumla and Burl created Bor which in turn Bor & Bestia Created Odin and his brothers Vili and Ve

It is said that Odin and his brothers killed the giant Ymir and used his remains to create the world.

Then Odin and Earth created Thor and Sith who in turn created Magni and Modi the first humans.

When you first look at the lineage tree it is confusing at first but soon becomes clear to the person studying the Viking gods. It also shows the lineage from Loki and Sigyn and Loki & Angrboda

The Norse or Vikings valued their nine noble virtues and lived by those virtues in their daily lives. Vikings were bold and brave people who believed that death from battle was a great honor and would earn their place in Valhalla. Vikings were also farmers and homesteaders living off the land, forging wood and steel for boats and armor to search out new rich land and treasures among other regions.

The Creation story which Romans believe in is the following.

According to legend, Rome was founded by the twin brothers Romulus and Remus, twin brothers born to Princess Rhea Silvia and Mars the Roman God Of War. Mars feared he would be overthrown by the twin boys, so he ordered them to be abandoned on the Tiber River. They were then discovered by a wolf who raised them till a shepherd took them in to bring them up as brothers.

The Romans have Jupiter King of the gods, Mars the god of war, and Vulcan the god of artisans.

There is more of a comparison to the Roman Gods to that of the Greek Gods of which most are being recognized as being remarkably similar to that of the Norse Gods and Goddesses.

It is also known that both the Romans and Vikings(Norse) valued their reputation of Honor, Courage, Strength War and Wisdom

Whereas Christians they only believe in one god but yet they too believe in symbolism which represent the images of Jesus and God or Great Creator or to Native Americans The Great Spirit. They also have their bible of which there are currently forty different versions of said bible and each one has their own version of their god, Jesus, and his followers.

The story the bible tells us is this :

In the beginning God created heaven and Earth and the Earth was without form or void. There was only darkness, then God said let there be light, and he created light for the Earth. Now most everyone else has a belief in the Big Bang Theory but since there are no factual accounts, this is only myth and speculation.

Both the Norse and Romans have related stories of Gods who were in control of many aspects of life around them, both have an Underworld which tells of what happens to each of them when they die, and both have their mythological stories of how the world was created and how it works.

We also know that most all of the symbolism, seasonal holidays, stories of which Christians believe in were formed around that of which were originally that of Paganism.

When comparing the two cultures of Norse Viking to that of Roman and Greek is that they both are known to have the most fascinating and well known mythological gods and goddesses that we know of today.

And we all know that Paganism has been in existence long before Christianity was even thought of, and Paganism has always been referred to as the Old Religion. But there are different meanings to the term Paganism :

A person who follows a spiritual belief that does not conform to that of a Christian belief system, the People Of The Prairie, (those who lived outside of the roman empire), a Hedonistic Person, all of which came into being after the fall of the Roman Empire.

The Reuse of Roman objects was common during the Middle Ages and is used by many pagans today since most all pagans celebrate the moon cycles, seasonal holidays, the spring planting, and the fall harvesting of crops.

Vikings relied on the stories told that were passed down from generation to generation as they were not ones to keep written records of their lives. The one question that gets asked is this: Is Norse Mythology Pagan? Yes, it is and Norse Mythology stems from Scandinavia and continued on long after the inception of Christianity.

Here is another similarity to Norse and Anglo Saxon.

Their languages were both of Germanic Origins, Norse being of the North Germanic, Saxon being the West Branch Germanic. And both had Runes, The Norse runes had sixteen staves each with two possible sound values. The Anglo-Frisian runes had twenty-six staves. Right now, we know more about Norse religion than we do that of Anglo Saxon because the Norse preserved more of their writings and stories a lot more than the pre Christians did of the Anglo Saxon period. To this day, research continues to dig for more information and artifacts referencing back to the days of the Viking Era because it remains of a strong interest among many people who still follow the Norse religion and culture.

Whereas with Christians, even though a lot of what Christians tend to believe in stemmed from that of Paganism so you could also say that Christianity assimilated the deities, the symbolism, and the seasonal celebrations as their own. Christians have this belief that pagans are evil people since we do not conform to organized religion which has been instilled into most all Christians from the church. Christians believe in hell and the devil otherwise known as Satan whereas Pagans do not believe in the devil or going to hell when we die as the devout Christian would have you believe.

There are ancient Christian beliefs that some Christians could perform miracles by healing the blind, the sick, and the elderly. Again, this is all based on theories and myths rather than factual accounts.

Roman Historians will tell you that the Roman Emperor Vespasian could cure blindness, restore the elderly, and heal broken limbs, which is similar to Christian beliefs and mysticism.

Vikings and Norse Pagans believe if they die honorably in battle, they will go to Valhalla to be with Freya and Odin. But if you died peacefully of old age or natural causes, you would go be with Hel. In Norse mythology, Hel was known as the Goddess Of Death but originally known as the World Of Death. Hel was also the offspring of the trickster Loki and her kingdom laid Downward and Northward.

Their beliefs and myths are what guided them in the way they lived their lives, raised families, living off the land and raiding other villages for wealth and riches.

Pagans believe in the Summerland which is what they believe to be the afterlife. And Christians believe your soul will go to Heaven to be with their God along with the spirits of family and ancestors. Christians also have the belief that if your soul were evil, you would be condemned to hell to be with the devil. This was a man made construct for the church to scare people into not straying away from the church.

There is also a similar Greek god known as Hades who was the ruler of the underworld and the son of the Titans Kronos and Rhea.

According to Greek Mythology, Hades protected the wealth of the earth and its riches.

I had a rare instance of being compared to Hades to which I took humor in it and said Thank You? I took it as a compliment as I like Hades but being the ruler of the underworld would be a huge job to do.

Hades was the brother to Zeus, Poseidon, Hera, and Hestia. The three brothers drew lots to see which kingdom they would oversee after the defeat of the Titans in battle.

One similarity of Roman and Norse Gods is that they both are Polytheistic where they both have one god who rules over all other gods ex: Odin being the All Father while Zeus is the King of the roman gods, Romans believe that the world was created from Chaos while Mother Earth created all living things.

One significant difference between Greek Gods as to Norse Gods is that Greek Mythology states the Greek Gods Are Immortal whereas the Norse Gods are fated to Ragnarök which is essentially the end of life and the world the way I am interpreting the statements made.

The one thing that Norse, Romans, Christians, and Pagans all have in common is their belief in the afterlife.

Norse burial practices were clearly designed to ensure that the deceased had everything they need to thrive after death. People were either buried or cremated along with their weapons, trinkets, jewelry which would serve them well in the afterlife.

Christian burials consisted of the same beliefs that in death, the spirit would ascend to heaven to be with the spirits of their family and friends.

Roman burial practices are similar to that of ancient Viking practices of cremation or burial depending on what the family preferred.

I hope that you will be able to take away some valuable knowledge from my presentation today.

Pleasant journeys

References:

<https://norse-mythology.org/>

<http://www.hurstwic.org/history/articles/mythology/myths/text/creation.htm>

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https://www.windows2universe.org/mythology/viking_family_tree.html

<https://canvas.uw.edu/courses/862997/pages/creation-myth>

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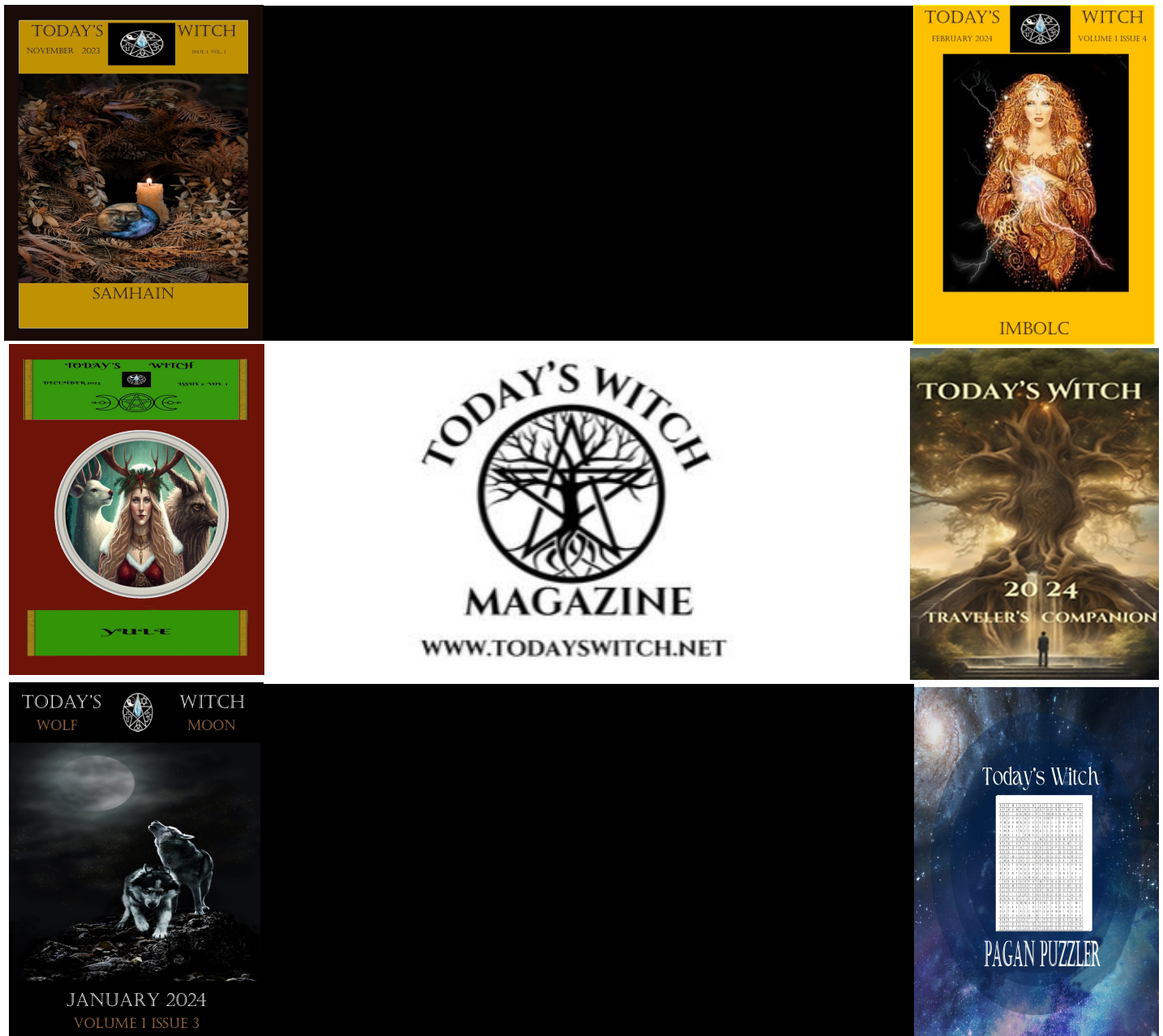
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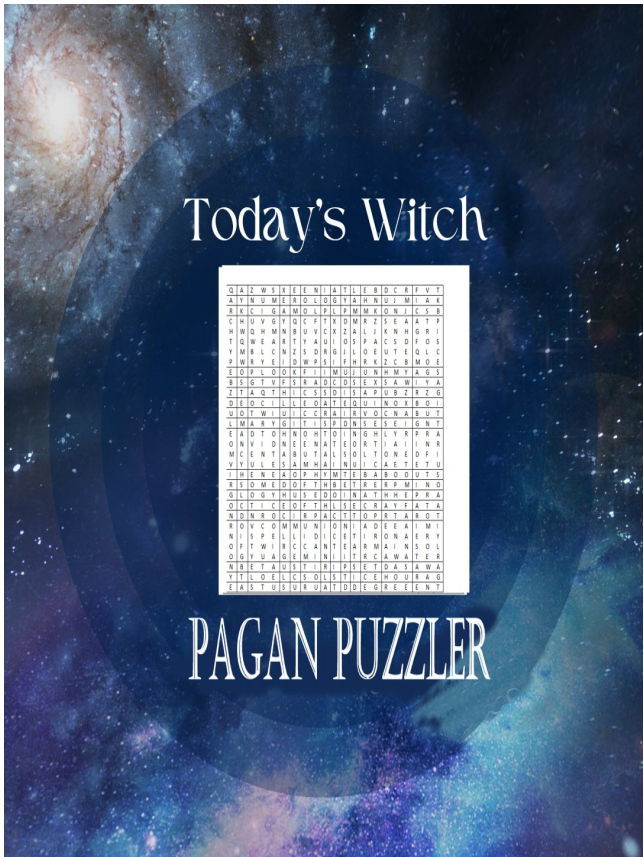
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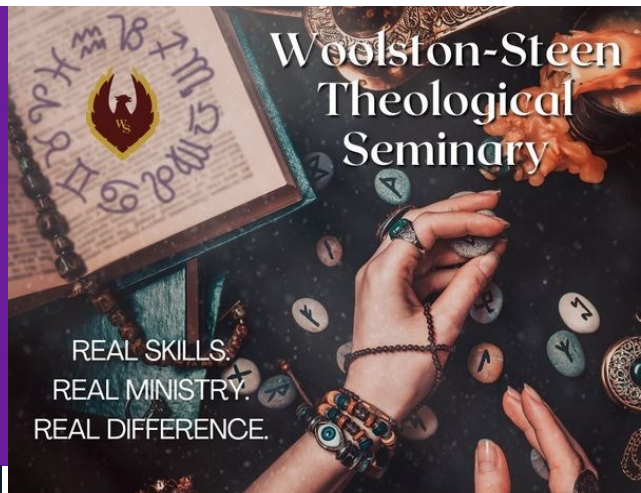
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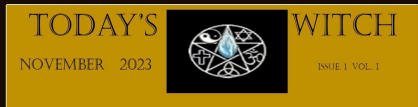


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