

High Magick Lesson 6: Wiccan Magick

Please bear with me as I repeat a lot of things that many of you may be familiar with already, it is necessary for those who don't have a background in Wicca to understand the following information.

I'm going to cover a lot of aspects of Wicca really fast, but I am not going to dwell on any one aspect except the magickal structure to any great extent. There will be other topics that touch on Wiccan Magick, and I will cover those as I come to them, such as Poppet Magick, Sex Magick, and so on.

The one thing I won't be covering is the spirituality and the Religion of Wicca; only so much as those aspects touch on the Magick of Wicca.

So, let's start with a short History lesson.

It was back in the 1950's that the world first heard of the term "Wicca". It was in a book by Gerald B. Gardner, and it described a group of people, who called themselves Wiccans and Witches, who had a thriving religion that had been passed down for centuries from before Christianity in the British Isles. This proved Margaret Murray's essay as a real thesis and the world was stunned.

Time has passed and we now know that most of what was claimed was not as true as it could be. Gerald, instead of being initiated into a coven and being taught these secrets, took elements from many extant religions and magickal schools and combined them into what he presented as Wicca. One source he drew heavily on was Margaret's essays, which is why it appeared to prove them. In his E-book ["Witchcraft, a Concise History"](#), Isaac Bonewits explains the timeline that has been uncovered and shares his evidences for claiming that Wicca is a fabrication, albeit a good fabrication. *(You can find his book at Amazon.com and also it is reprised in ["Witchcraft, a concise guide"](#) also available at Amazon.)*

Please don't misunderstand me; I'm not down on Wicca. As I stated in my bio and in the first post to this class, I am Wiccan in many of my philosophies. However, just as I have stated that the practitioner must know himself or herself to operate at peak efficiency, s/he must also know the true history of the school he or she is studying, not the fantastic mythology built around it.

As I stated earlier, Wiccan Magick is made up of elements taken from a lot of different places after all; Gardner was a canny person. While many think that he took elements from the Druids and the Celts, the truth is that he took from many other sources, and not his native English traditions.

It has been established that Aleister Crowley, the Golden Dawn, the OTO, and the Rosicrucians heavily influenced Gardner. It would make sense since he was a member of both organizations and good friends with Aleister throughout his life. The New Forest Coven consisted of 5 members of an experimental group of magickians who were practicing a combination of Freemasonry, Rosicrucian Magick and what would become known as Wicca.

From there, many different things happened. Alex Sanders was initiated at some point, and he split off from Gardner and created his own tradition, called Alexandrian, into which his extensive Ceremonial Magickal background got inexorably mixed. Doreen Valente took the original borrowings from Crowley and re-wrote a lot of the material, making it more poetic and flowing. Gardner himself sent "proof sets" (which is the only thing I can call them) to several of his followers

for corrections/expansions. Raymond Buckland took Gardnerism across the "Pond" to America. After divorcing his wife he created Seax-Wicca, legitimizing self-initiation for the masses.

Now, I would point out a few things. First off the above history comes from Bonewits' book, *Witchcraft, a Concise History*. I had the privilege of receiving an advanced copy of the book for review. I make no claims to the authenticity of the material, other than to say that I trust the source for his integrity and honesty. I'm sure that if specific issues need to be addressed, I imagine the author would be happy to take them up on a point-by-point basis.

I make no judgments on this history. It has appeared to me in many email debates that the "true" history of Wicca, especially Gardnerism, is a matter of hotly arguing peoples on both sides. While I will not make judgments, I tend to believe the documented historical facts, rather than the flights of fancy. However, if one wishes to believe that sundogs live on the Sun, whom am I to dissuade them?

All of this does tend to point out a few things, however.

1. Wicca is a created religion
2. Wicca is not ancient, as many have claimed, although there are "ancient" concepts inherent in it
3. Wicca is a magickal composite of a lot of different traditions
4. Wiccan magickal/ritual elements should be familiar with ceremonial magickians.

Now, the first point is irrelevant, as it does not matter that a person created this religion in modern times. Many a good religion and magickal way has had the same origins, and to the practitioners of that system, this is negligible and has no effect on their spirituality. The only bearing I can think of is in point 2, which can be argued is a critical point. For a young religion, it would be wise to take the elements of magick slowly and pace oneself before deciding suddenly to add new elements to the mix.

Here is an example of the need to, "Take it slowly". I know of a friend who recently went to what he has come to call the "Ritual of Ragnarok" and his lady Grinwithin is with us in this class. According to my understanding, a Druid (who really should have known better) invited everyone in an open ritual to invoke their own God/desses in the group of about 250 people. Naturally, there was the usual large group of deities invoked, which led to enemies of each other being invoked as well as completely incompatible pantheons being called on. Needless to say, this had a profound effect on the local conditions, going so far as to cause a highly localized storm that would probably be classed as an almost-tornado.

It's important to understand whom you are invoking for what reason. It's important to KNOW who has problems with whom and why. There are times when a practitioner of this kind of religo-magick DOES need to invoke conflicting Deities for one reason or another, they should have enough experience to be able to "control" the beings called, or at least be able to command enough respect that mutually antagonistic beings will work together because the invoker asks it.

As another example, Dorothy Morrison, author of *Yule and The Craft*, related to me in an email that she does use multiple pantheons in her private workings. She advised in her book that occasionally the Gods need to be treated like naughty children, but that it depends on the personalities of the Gods themselves. However, having worked with her Goddesses for many years and winning their trust over time, and also having a true understanding of the nature of those Goddesses, Kali and Calliope (the muse) will work together out of respect for Dorothy, rather than turn on each other as they may normally do. HOWEVER, and this must be stressed, this is after many years of practice and work with those specific Goddesses individually.

I mention this only because invocation is a large part of Wiccan Magick. As with most religio-magick, Wiccan Magick seems to work well by sending specific prayers out to the universe and ask the Powers that Be, or the Goddess, or whomever, to cause this action to happen. However, this is not true with the entire system, as will be explored below.

Another component of Wiccan Magick is the Elements. These are the classic Hermetic Elements of antiquity of Air, Earth, Fire and Water, pointing to a strong influence by Hermetic Schools, reinforcing the assertion that The Golden Dawn influenced Gardner. Had Gardner been pulling from truly contemporary sources native to the British Isles, he would have found the Druidic elements, or Dhùile, which are much more complex.

The arrangement of the elements is interesting, and can point to deliberate tampering, according to one article. General placement against the compass rose is this: Air=East, Fire=South, Water=West, Earth=North. There are color associations to go along with these directions and elements; however, those colors seem to vary depending on the practitioner or the color associations of the individual tradition, if you are interested, I would recommend checking with the tradition you are personally interested in. *(According to the [Alexandrian Book of Shadows](#) the color associations are Air=Yellow, Fire=Red, Earth=Green and Water=Blue. This does seem to be the most common color associations in Wiccan Magick.)*

In recent years, some arguments regarding alternate positioning have surfaced. Most noted is an article by Mike Nichols, a practicing Wiccan of more years than I have been alive, who places Air in the North, and his arguments are very sound. His article is here: [Rethinking the Watchtowers](#).

There is also one book out there, dealing with Female spirituality and Wicca that advocates coming up with your own elemental directional associations based on personal practice and your geographic location. Her arguments include the point that a practitioner on the East Coast of the United States would not get much energy out of placing Water in the West, since the Pacific Ocean is thousands of miles away from their geographic position. However, placing it in the East, and putting Earth in the West would be the proper arrangement of the Elements *for that practitioner*.

Additionally, there is a reliance on many tools from Ceremonial magick, once again pointing to Hermetic origins of parts of Wiccan Magickal practice. The Athame and White Handled Knife are names taken right out of Ceremonial texts, along with the Wand, Pentacle and so on.

It also appears that in calling the Watchtowers at the opening of the Circle, Gardner was calling on Enochian Magickal rites, and in references to "Banishing and Invoking Pentagrams" he was pulling material directly from the teachings of the Golden Dawn.

So, initially at least, it appears that Wicca was to be another Ceremonial Tradition, with a mythological basis in Celtic England and at the same time legitimize the essays by Margaret Murray, by proving that the Witch Cult did indeed exist since "olden times". There was an attempt to get initiated into this budding tradition a great number of "wise wo/men" to legitimize these claims to antiquity. However, it appears that these wise wo/men were Horse Whisperers and Herb Wo/Men who had handed down homeopathic and/or herb lore from parent to child.

With the claim that Witchcraft was a part of Wicca, and the autonomous nature of the Covens, it appears (and this is speculation) that someone started including elements that were not originally introduced. Moon worship started becoming more common. So, another component of magick became common as well, directly related to the Moon phases. In order for a spell to be successful now, it had to be cast during a favorable time of the Moon, rather than the planets or Stars. The Moon came to have more influence over the cycles of magick in Wicca, which truly makes Wiccan

magick unique. I know of no other system that places such a reliance on the phase of the moon for the success of its magickal workings.

In brief, constructive magicks should be cast in the time of the waxing (to full) and the Full moon. Spells should be timed so that they are performed from the Quarter Moon phase and cast every day culminating in the climax of the spell on the day of the Full Moon. Destructive spells, ones designed to get rid of negative aspects in the practitioners life, were to be timed to be cast from the Three Quarter Moon with it waning to New, culminating on the New Moon, as with the Full Moon. No magick was to be undertaken at all during celestial events such as eclipses of the Moon or Sun, since those influences messed the feel of the energies up too much.

In addition to the Elements as being a source of energy to draw upon to fuel the spells, the Moon also became a source of energy. Since most Classical mythology associated the Moon with a Goddess (and because Robert Graves clutched some straws and associated ALL goddesses together as one Goddess) the Moon also came to represent the Maiden/Mother/Crone aspects of the Goddess. The Sun came to be the God, and the Solar year (Spring, Summer, Fall and Winter) was celebrated just as the quicker cycle of the Moon was celebrated. However, the Solar Cycle was de-emphasized in favor of the Moon Cycle. No longer did a practitioner have to wait till the Month of Saturn, the Day of Saturn, the Hour of Saturn to do a spell to bring knowledge into them, they could write their own rhyming spell asking the Goddess to grant them knowledge and perform this spell daily from the Quarter Moon to the Full Moon.

In this Wiccan Magick became very mixed up with Low Magick. The Ceremonial elements were still there, and most practitioners were unaware of the actual origins of the rites.

Time passed and Wicca started incorporating many elements from the times around them. From the Victorian/Edwardian eras and the time following World War II Wicca incorporated elements of the Spiritualist movement, such as Tarot Cards, Ouija boards, Pendulums, Scrying Mirrors, seances, and Guides and Spirit Teachers. From the American New Age movements came crystals, Spirit Totems, ritual drug use (in some extreme cases), "Feel Good" self-help, sensory deprivation and Psychic powers. Now, all these elements were already present in one form or another in the original core of Wicca, but with better communication and people looking for spiritual roots and publishing books on those topics, this went rampant. Pulling diverse elements such as Spirit Totems from the Native Americans and adding that to the Loa of the Voodoo practitioners of New Orleans, and combining them with the Hermetic Elements, may actually work, but it is somewhat irresponsible in my opinion. However, I will grant that these people are only following in the footsteps of Gardner when they do this.

This taking from diverse elements came to a head in the late 1980's and early 1990's with the "Eclectic" phase of Wicca, in which no belief was sacred. If some Wiccan someplace joined the Masons, pretty soon there would be a coven that used Masonic traditions in some of their practices (which is where the phrase "so mote it be" came from in the first place.) If a Wiccan joined a Role Playing group; pretty soon you had ranks of Paladin and Ranger in the Coven. It became a severe problem in the mid 90's and in many ways we are still dealing with the consequences now.

Thankfully, for the most part, these "creations" had one of three outcomes. Either the practitioners of such an eclectic melding get wise and start learning more and gaining more respect amongst society in general and in the Wiccan communities, they get so far into whatever things they have incorporated that they forget Wicca and claim another tradition, or they get reprimanded by the mundane community at large for their deviant behavior and fade into the mists.

Because of this, some of the specific influences and tools in Wicca are interesting. Such as "poppets" being used in spells. Typically the poppet is used as a material focus for the spell. What

is done to the poppet, who represents person X, will happen to that person as in Vodoun magick and their dolls. Poppets are easy to make and the sympathetic properties make this a prime example of Low Magick. If I make a poppet of my wife, stick a needle into it in specific locations, cast a spell that ties the poppet to her, her to the poppet, and the pins to her arthritis, and I remove the pins, I am sympathetically removing the pain from her joints. Or I could reverse it, dedicate the poppet first and then insert the pins as in acupuncture to help her out. I could also make a poppet of my boss and take my anger out on the poppet instead of on him, and dedicate the poppet to ground the anger I feel at him into the Earth, so I don't blow at a critical time and take his head off for being a moron.

It could be used to injure, except for the prime ethical structure of Wicca which is summed up in two phrases: "An it harm none, do as you will" and "Ever remember the law of Three, what you put out comes back to thee". In brief, don't harm anyone but do as you want to, just remember that whatever you do will come back to you three times.

It is one of the most hotly debated topics in modern Wiccan conversation trying to decide just how far to take these ethical constraints. Many say that you should take these statements literally and NEVER harm anyone for ANY reason, others take it to mean metaphorically, while still others decide that it only applies to magickal acts, and still others modify it to be "harm the least amount of people you can", and so on. Each practitioner will ultimately have to decide for him/herself how far to take these constraints, as this is the only ethical statement in all of Wicca. Where most systems have a long list of Do's and Don'ts, Wicca only has this explicitly stated. There are many who add to it, elaborate on these, modify the statements as they need to and so on, but as I said this is the only explicitly stated ethical statements.

Gardner does go into a LOT of behavioral statements and constraints, but those are only on the behavior of the person in question, coven management, your tools and so on, and in my opinion they are outdated rules. There are some pieces of good advice in there, but most of those rules need to be modified or ignored. However, I'm heir to a tradition that does not acknowledge those Laws, so I'm somewhat biased. [Wiccan Laws](#). These are the Alexandrian Laws, but they are identical to the Gardnerian Laws and the Laws according to Lady Sheba (my commentaries on Lady Sheba's version can be found here: [The \(Outdated\) Laws.](#))

There are a few other components of Wiccan magick, Sex Magick (as shown in the Great Rite), Cord Magick, chants and prayers. Some of this can be verified through some research, but a great deal of what I am going to state is speculation on my part through a broad base of knowledge.

Sex Magick seems to have come about in Wicca as a response to the Victorian Moral mindset. In the Victorian Morals, one was not naked for any reason, except in the bathtub. Sex was something to be done to propagate the species, not something to be enjoyed, and certainly not to be reveled in or used as a tool of worship. However, in Wicca, Sex becomes a prime form of magickal power, a way of making the spell correctly, a rite of worship, all rolled into one. Some feel that it was an attempt to recreate the way in which our primitive ancestors must have worshiped. Reasoning that they would have had such rites and therefore by incorporating sex, they added legitimacy to the ancient feel of Wicca.

As Tantric Yoga practitioners have known for centuries, sex raises power. There is a tremendous amount of power that is collected and raised during the time when a person is making love to their partner, and usually it is "wasted" when sex is for pleasure. It is my belief that this energy can go to making a baby, when the time is right, but this is unproven. Normally there are several components to factor in to the sex act.

First is the spiritual aspect. Making love feels good and it is actually an altered state of mind. In this state, the brain releases endorphins that act as drugs on the conscious mind, shutting it down somewhat and making the subconscious slightly more powerful. People who report that their partner was an "animal", are not far from the truth. The subconscious is the animalistic part of the mind, the primitive part, the sensual part.

Then there is the physiological part, the actual fertilization of the egg to become a new human. I'm not going to elaborate on this anymore, if you don't know the Birds and Bees by now, it's not for me to explain it to you.

There is also the energy part. If the sperm and egg becomes a baby, the baby gets the energy to become a person from this source. As I have said, there is a tremendous pool of energy to draw upon. Take that energy away in a spell, and while the act may result in a person, it is my belief that there will be something missing because of this lack of energy. Thus it behooves the ethical practitioner to insure that no one is able to get pregnant while doing a spell involving sex magic. However, there are no studies or experiments to back me up with this, only speculation.

The adept can take sexual energy and channel it into a spell. Having done spells of this nature, I can attest to the strength of this energy. The energy is perfect for creation. However, there are practical problems involved in this process for neophyte practitioners. Most times during this process, the partners are not thinking clearly enough to visualize and will the spell into completion, due to distractions and overwhelming stimulus. The solution is to begin the process LONG before the actual act, get it clear in the minds of both participants what is going to be happening so some small part of their consciousness can be focused on the spell and the working of it.

I have an article sharing my comments on sex magick at <http://davensjournal.com/sex-magick>.

In Wiccan ritual, there is a celebratory rite called "The Great Rite" which can be performed either literally or symbolically. In brief, The Great Rite is the sex act, magickally and ritually redefined to celebrate fertility, be it the fertility of the Earth, the animals, the people or what have you. Obviously, the literal version of The Great Rite consists of a male practitioner (usually the Priest) ritually having sex with a female practitioner (normally the Priestess). The energy from this rite is channeled into the Earth, as a ritual offering and sacrifice and in celebration of fertility.

In the Symbolic version of this rite, it is exactly the same, with the exception that the Athame and Chalice are used. Normally the Chalice is held by the woman (again, normally the Priestess) and the Athame is held by the man (once again, usually the Priest). It is slowly inserted into the Chalice and the ritual and symbolic aspects are invoked, with the same act being performed as in the literal Great Rite.

Normally, the literal version is NOT done in the Circle with observers, it is usually only done in the privacy of the bedroom and between consenting adults. Most often they are married or in a permanent relationship as well. However, this does not mean that it NEVER takes place in the Circle, as it has been known to happen.

One example of this is in the book "Heather, Confessions of a Witch" in which the primary character makes love with the Coven Priest in the Circle during the ritual. I must caution you, however, this book has a LOT of flaws. It purports to be a true story and yet for myself, it is sensationalized fiction written by someone with a bit of knowledge about Gardnerian covens. From what I know about the rituals, it's somewhat accurate, but there are major flaws. So if you decide to read this book, please take it with a pan of salt.

This is the only ritual sex in Wicca that I am aware of. Most Sacred Sex is for fueling spells, and it can be a very powerful means of fueling a spell. One other comment on Sex for Magick is this; it is possible for a solo practitioner to use Sex in their spell work. I'm going to end it there, and let you figure out what I am talking about.

I have some references on Tantric Sex, which can relate to Wiccan Sex Magick as well, which I will give you later.

Chants are a means of focusing the will and the mind on a desired outcome, and while Chants are used in most Ceremonial Magickal Traditions, normally their chants are much longer than a typical Wiccan Chant. In addition, many chants require a "call and response" so that they need more than one person. In some ways it corresponds to the Catholic magic of the high mass. I will give you an example of a Wiccan Chant here:

E-O-D-O

(Standard 4/4 beat Each line should fit into one measure)

E-O-D-O Ha hay yay,
E-O-D-O Ha hay yay. (Repeat throughout)

Air Breathe, Air Blow,
Make this wheel of magic go.
Work this wish for which we pray,
E-O-D-O Ha hay yay.

E-O-D-O Ha hay yay,
E-O-D-O Ha hay yay,

Water bubble, water boil,
Make this wheel of magic toil,
Work this wish for which we pray
E-O-D-O Ha hay yay.

E-O-D-O Ha hay yay,
E-O-D-O Ha hay yay,

Earth without, earth within,
Make this wheel of magic spin,
Work this wish for which we pray,
E-O-D-O Ha hay yay

E-O-D-O Ha hay yay,
E-O-D-O Ha hay yay,

Fire blaze, fire burn,
Make this wheel of magic turn,
Work this wish for which we pray,
E-O-D-O Ha hay yay.

E-O-D-O Ha hay yay,
E-O-D-O Ha hay yay,

(Keep chanting until you send the energy off)

This is a "hymn" that I learned from a Priestess in Texas. It is a really good one, invoking all four elements and building the tension throughout the chant. With that tension, the energy builds and continues to build. One person recites the speaking part in a loud voice, while everyone else in the group chants the E-O-D-O Ha hay yay until the spell's controller/channeler signals that it is enough energy to send off.

One thing that must be mentioned is that I have not yet found another tradition that has such a well-developed system of GROUP magick, with tools and techniques that help work. Group chants are only one tool in this system of group magick, the others being dances and meditations. If one ignores the dancing one could, I suppose compare it to RC ritual magic again in the Mass and also in the prayers and devotions that are * suppose * to be done daily. There are instances in which the synergy and gestalt of the Coven is so much more effective than the individual efforts. If my research is correct, there are entire rituals to simply raise energy and send to others for THEIR use.

Consider this for a minute. You know how much energy is in your battery and what it feels like to hold that energy in you for some period of time. Now, imagine that amount of energy being multiplied 12 times for the other participants in the group, double it for the synergistic energies, and then double it again for the amount that is generally raised through chant and dance during one of these rituals. Then that energy is sent to someone else to help them, for their spell, for their healing and so on. THESE are the kinds of energy and amounts of energy I am talking about. For those who are unprepared for this, it can be enough energy to make them black out (as it did me once upon a time).

However, for those who participate in Wiccan magickal rituals frequently, it becomes a matter of course to handle this much energy. Normally what winds up happening is that one person is chosen as the focus, the person to hold the visualizations/outcomes in their mind throughout the ritual. The other people are there as "generators" and they raise energy. It does not really matter how they raise it, as the individual practice varies, but once the peak amount of energy is raised, everyone focuses on the chosen person, who channels all that energy into the spell. This means that the group has to have complete trust in each other, be able to work in concert with each other without rancor or anger, and have what has essentially been described as a "group marriage".

In fact, one of the ritual challenges for entering a Wiccan Circle is the caller (person challenging your right to be there, normally the opposite sex from you) holds the Athame or Sword to your throat and asks "How do you come here?" or some variant. The correct response is "With Perfect Love and Perfect Trust". This means that while in the Circle, there is no animosity, only love, no doubt. I hope you all can see why this attitude is a necessity when dealing with this amount of energy. This is not only Love and Trust in your co-participants, Love of the Gods and what you are doing; Trust in what you do as being effective. These are all Magickal attitudes to have while in a ritual with others. Sadly, if the group is political in nature, the phenomenon will not occur although some people will claim to be exhausted or elated from the ritual as a result of the energy raised and expended.

For information on Cord Magick, I'm going to paraphrase the section from Buckland's Complete Book of Witchcraft to tell you about this, since while I know about it, I have never done Cord Magick.

Essentially, Cord Magick uses one tool, the Cord. Now, by my understanding the Cord is 9 feet in length, made from some kind of natural fiber like Linen, Cotton or Silk, no polyester or blends. With this Cord, normally one would use it for tying initiates when they are brought into the Circle, thereby signifying their "birth" into a new life as a Wiccan. However, when using them for Cord Magick, it is

used as a repository for Magickal Energy. It is, basically, a battery for temporarily storing the energy in a very specific manner, for it to be used later.

If, for example, the best time to cast a particular spell is on the Waxing Moon, but it is being used for a destructive spell, to be completed on the New Moon, and started during the Waning Moon. What does one do? The energy would be raised in the Circle with everyone else chanting and singing and so on, and at an appropriate time (i.e., when the practitioner desired and felt it was right) they would tie a knot in their Cord and say the rhyme that goes along with it. There is a pattern to the tying of the knots, and I would advise you to look it up in the Big Blue Book (Buckland's that I mention above) if you want to know the poem and the pattern. Unfortunately my copy was given away to my wife's student and I have not been able to replace it yet.

This has basis in some of the drawings of a LONG time ago where the sailors would buy Cords from "witches" who had trapped the winds in the knots.

Finally, when it came time to release that energy, the spell would be started, and at the end of the spell that day, the first knot would be untied, releasing the energy bound in the knot into the spell. This would continue for the next 8 days, until the climax of the spell occurred in the New Moon, and the ninth knot was untied, releasing all the pent up energy into the climax of the spell. It is my understanding that this is pretty effective, but as I have no first-hand experience, all I can do is speculate.

One last point, ALL current Wiccan traditions can trace their roots directly back to Gardnerism and Gerald Gardner. I state this because even with the plethora of traditions now on the market and available to the average reader, each and every one of them take aspects from Gardner, even if it is the most superficial of aspects. Some of the teachings are included; some of the rituals are included and so on. There are many aspects of eclectic Wiccan tradition that are components of Gardnerism. It is amazing just how many people refuse to acknowledge that.

Some points to remember when thinking about this:

- All Wiccan Traditions have the same basic ritual structure
- All Wiccan Traditions call upon the God and Goddess
- All Wiccan Traditions use the same basic tools
- All Wiccan Traditions use the same basic ethical structure

The difference lies in the details. To say that all Wiccan traditions use an Athame is true, to say they all use Cords is false. This is one of the details that change from tradition to tradition, and coven to coven. The Gods and Goddesses that are called on differ from each Wiccan and while some may call upon the same names, the aspects of the Gods they call upon will most likely be different. While the details of the ethics of Wicca will also differ, the Rede will always be part of a Wiccan group. Because all these came from Gardner and his researches, we must acknowledge Gardner as the Father of all modern Wicca.

Tantric References: This is the list I promised to give you above. It relates to Sex Magick as taught by the Yogis of Hindu belief. This list was assembled by a friend of mine named Richard Ballard who shares his thoughts on this and quite a number of other subjects on alt.religion.wicca.moderated, a newsgroup available at Google.com for those of you who are interested.

- **"The Art of Sexual Ecstasy: The Path of Sacred Sexuality for Western Lovers"** by Margo Anand A well-written, well-illustrated introduction to (Western) Neo-Tantra. ISBN 0-87477-581-7

- **"Sexual Energy Ecstasy: A Practical Guide To Lovemaking Secrets of the East and West"** by David and Ellen Ramsdale A well-written, well-illustrated detailed guide to (Western) Neo-Tantra. ISBN 0-553-37231-9
- **"Sexual Secrets: The Alchemy of Ecstasy"** by Nik Douglas and Penny Slinger A well-written, well-illustrated detailed discussion of Hindu contributions to (Western) Neo-Tantra. ISBN 0-89281-266-4
- **"Tantra: The Art of Conscious Loving"** by Charles and Caroline Muir ISBN 0-916515-86-9
- **"Tantra: The Cult of the Feminine"** by Andre Van Lysebeth An academic discussion of the history and philosophy of (Eastern) Tantra. ISBN 0-87728-858-5

I have a list of references for those who are interested in researching Wicca more in depth. My "top ten" list consists of these references:

- **Buckland's Complete Book of Witchcraft** by Raymond Buckland
- **Wicca: A Guide for the Solitary Practitioner** by Scott Cunningham
- **The Tree** by Raymond Buckland
- **Encyclopedia of Wicca & Witchcraft** by Raven Grimassi
- **Faery Wicca: Theory and Magick a Book of Shadows and Lights** by Kisma K. Stepanich (Note, I recommend this because it shows how to create a Wiccan path that rarely bites itself in the tail, not for scholastic excellence or anything like that.)
- **An ABC of Witchcraft** by Doreen Valente
- **A Witch's Bible** by Janet and Stewart Farrar
- **The Family Wicca Book** by Ashleen O'Gaea
- **True Magick** by Amber K
- **The Craft** by Dorothy Morrison

I would also highly advise anyone who is interested in the history of Wicca to pick up Bonewits' book, *Witchcraft; A Concise Guide* referenced above, and to also read Gardner's books "High Magicks Aid" and "Witchcraft Today" which brought Wicca to the attention of the World.



Assignment:

Well, the assignment to ground into other things besides the Earth seems to be going well, and I am proud of all of you for the progress you have been making. Now it is time to step it up.

This time you will be drawing energy from the Sun and from the Fire. If you need a visual for drawing from Fire, watch the films of the wildfires in Colorado or Arizona, in which thousands of acres of forest are being lost every week. Understand that the fire is not a bad thing, and that it brought life and health to our ancient ancestors. It preserved them from the animals that would sit outside the range of the firelight, and it cooked their food. Understand that Fire heats your home, cooks your food, runs your car and a thousand other little uses that many don't think of.

It also destroys. Make no mistake about it, every one of the elements has a good side and a bad side, a positive and a negative. The Fire that heats also destroys the home if left alone. The Air that moves so that you can breathe also blows houses down and strips the rocks away with the tornado. Understand that duality and you will understand a prime motivator of the Universe.

My daughter also relates to Fire as "The eraser of the Gods". It is the means by which the Gods destroy and take away what is there and leave a lot of nutrients and other things behind to allow for the renewal of the Land.

Sun can be the ultimate Fire. However, I want you all to write down your impressions as to what Fire and the Sun represent, as well as those for all the other elements you have worked with so far. This will be the start of your own chart of correspondences. In the next lesson, I go into depth with the elements, what they are, how they work, my correspondences and so on. I will show you that these correspondences, while important, are ultimately up to the practitioner to determine.

After this set of elements, there is one more that I want to discuss, and it will be the first thing I discuss next lesson.

So, write the results/impressions into your journals, send them in so we can all get ideas off each other.

Also, I want you to draw absolutely as much energy as you can during one meditation, dump it immediately into your battery, then draw that much again, dump it again, and so on for 5 cycles total. This will make up for having you discharge your battery last time. This energy that you do this for does not have to come from the Sun/Fire energy, it can come from the element you choose and are the most comfortable with.

One last exercise: Take the chant above and perform it. Pull the energy raised from that chant and channel it into your battery. I would like to hear what happened when you did the chant. Please note, that usually it takes a few cycles of the entire chant to have dramatic results. I wish I could teach it to you, but the best we can hope for is for me to emphasize that it is a 4/4 chant, meaning that it has the same beat structure as "Michelle" or "Yesterday" by the Beatles. It can be done fast, in which it would act as a supercharger, or a lot slower and it becomes almost like a Gregorian Chant. The speed that I know this is sung at is the same speed that "Havah Nagilah" recordings of Havah Nagilah made in Europe in the 20's go at a relatively slow pace. The Hora rhythm was added later, came from a Rumanian folkdance brought to the yishuv by the Halutzim.

To read: Any of the references cited. Those of you who are practicing Wiccans can skip this part. However, you may want to go back and re-read some Wiccan basics literature. It's amazing just how much additional knowledge I picked up skimming through some of the texts that I was choosing for this course, even in Druidism and Wicca, despite the fact that I have been doing this for 11 years. So, sometimes it's good to go back and refresh your knowledge. Those of you who are not Wiccan will learn more about this system of magick and the philosophy behind the religion. In this case, the religion and the magick cannot be easily separated. One can practice magick in a Wiccan fashion, but just casting the magickal rites will force others to label you as a witch, rather than as a Wiccan.

We will eventually be going over Witchcraft later.

Let me finally suggest that if you have a problem getting some of the references I'm talking about, then a trip to the library may be in order. The local metaphysical shop may also help you, as sometimes, and I stress this "sometimes", the owner of the shop may be willing to loan you a copy of a book you wish for some kind of equal service. I have only known of one group that did this, however, but that is not to say that it will happen in your local shop. The place that did this was a community center and was created for a purpose like this. I'm also going to suggest that you ask your friends. I'm assuming that you are all connected somehow with the local communities in your area that studies these subjects, and you may be surprised to find out the amount of references available in your local community.

With that, until next time....