The Book Of Yew

compiled by R. Bartek
Imagine you’re at a bus stop, just waiting & waiting. It’s night time, a perfect 70 degrees. No matter how long you wait, the bus never comes.

This random guy walks up from the shadows, oddly lucid & hyped. He asks if you’re bored, and you say “yes,” because that next bus is dragging hard. So the mystery man starts ranting about this weird tree. And it sounds strange at first, but he ropes you in.

He’s possessed by wild enthusiasm over some “Life Tree” that connects everyone, everything, all religions. And you get so into the story that once the bus shows up, you don’t want to go home, you just stand there, waving the bus on for the next ride, because now you have to know everything this guy is jabbering about.

So think of this document as that wild kind of street corner chat. And by the time we’re done here, you will thank me.

“So what’s this all about then?”

Well, it’s about a tree.

“Ok, whatever…”

NO NO NO.

The Yew Tree releases a **hallucinogenic gas** called **Taxine** that creates a **disassociative trance** widely connected with **shamanism & psychic phenomena** such as **telepathy, telekinesis, Ch’I, astral projection & “witchcraft manifestation.”**

“Ok… So can get a good buzz off this shite?”

You’re not "getting it” yet. For over 450k years of human development we’ve been psychically & physically accustomed in a positive way to the stimulation of this plant in our natural environment. Therefore, “sensing” this low-level alkaloid in minor capacity is not a longing addiction for a drug, but is akin to sensing a presence.

The Yew has a property which makes a human “sense the presence” of living fauna in a way that other plants do not. There is something that connects us deeply to the Yew Tree, and it is reputed to restore health, both physically & psychically.

Which is exactly why The Druids & Celtic Pagans worshipped this thing – the older the tree, the more intense the potency & effect. Mythology or not, the commonly occurring link between all recorded psychic phenomenon – be it telepathy, telekinesis, levitation, “poltergeist” activity, “witchcraft manifestation” – has to do with disassociation.

Total disassociation is always the intent of deep meditation. In Wicca/Witchcraft, witches gather to meditate with one another to create a mutual human circle of disassociation. Together they form an intended link – a concentration based upon both dropping out of
reality by merging with the universal unconsciousness & physical world at once. “One-
ness” is the key, all while meditating upon the same outcome, intention or desire.

Witchcraft Covens are in this sense psychically linked disassociation as an attempt to
manifest reality, in total harmonization of mind & spirit with the physical realm, both
seen & unseen – or simply to channel the forces of nature. Whether or not “energy” can
actually physically or psychically be manipulated through these actions, the main concern
is meditative self-control to harness energies, manifest realities, algorithms or outcomes.

Thus, the importance of The Yew in ancient paganism is profound – and absolutely
crucial to our understanding of Celtic Witchcraft, Germanic Paganism & the Druids.

Taxine somehow affects the part of the brain that differentiates full consciousness and,
say, “sleepwalking,” “hypnosis,” or “deep meditation” at varying degrees, all dependent
upon the biological chemistry of the person in contact with it. Most have minor reactions,
some have extremely positive ones; others have uneasy or harsh feelings. Some, it seems,
totally trigger into something latent & untapped.

It appears everywhere in legend & lore, in artifacts & archeology – yet it’s consistently
assumed as merely a symbol. Everyone knows “The Tree of Life” – yet the integral
history has been largely forgotten and intentionally buried.

Its history is not just with these "ancient sorcerers” & “godless heathens” – the Yew
impacts all of the major world religions – and especially Judaism & Christianity.

The travesty here is that the Ancient Roman Empire, under the command of Julius
Caesar, aggressively wiped out The Druids & their practices surrounding this tree. Once
the Empire outlawed Paganism, anyone caught performing rituals with this tree was put
to death. At this point, all of the original religions tied to this tree had mostly vanished to
history. Once the Holy Roman Empire was in full swing, The Church was highly integral
in weaning the population from the Yew & any remainder of its ancient meanings.

“Really, you’re telling me The Pope & Roman Empire went to war with a tree? And it’s a
massive conspiracy and cover-up? Why would this tree such a big deal?”

A massive key to our forgotten past: most of what is now the UK, as well as huge
swathes of France, Belgium, Netherlands & Germany were a massive Ancient Yew
forest. Almost all of Scotland, England, Ireland & Wales was once what is now famously
known as the “Japanese Suicide Forest.” – the haunted forest of Mt. Fuji known for
giving people “bad trips” and unstable mental conditions.

The difference is the strain – the Taxus Baccata Yew covered Celtic Europe.

The Japanese Strain (the “Lilith Tree” of the Garden of Eden in Judaism, as well as the
strain populating the Middle East & Asia), is known for it’s more unstable conditions.
And as I shall describe, it seems that these “Druids” which populated the British Isles before the Roman Empire invaded & destroyed them – they may have migrated to the British Isles for this purpose. It seems they had come from Crete, Phoenicia, Greece, Carthridge, Canaan, the mysterious “Atlantis.” And like the Romans, they fused their beliefs to the indigenous populations – or did so until wiped out. What a “field day” it must have been for these “wise men” immigrants, arriving to find a vast new mystical Yew Grove & its denizens eager to be guided?

So it is alongside other researchers in this year of 2016 that I, the guy at the bus stop ranting at you, appears from obscurity with this wild speculative information.

I am hardly alone in the modern re-discovery of The Yew – and it’s re-application to modern Witchcraft & Paganism is ever more apparent. It is as if, for centuries, witches & psychics tried in vain to reach states of meditation readily available to their ancestors.

“Dude, you’re starting to bore me.”

Ok, so the big secret mystery behind Halloween no one’s been able to figure out yet…

The Druids were getting high as a kite off this Hallucinogenic Yew Gas on Halloween and were using their freaky trances to ritualistically “talk to the dead.” The Druid “Ovates” were like a class of “Druid Witches” and the likely “priests” of this “mass.”

The Ancient Celtic burial grounds were covered in Yew Trees. They’d bury corpses and plant Yews on top. The ancient pagans literally thought the tree absorbed the soul, and their ancestors lived on through the life-force of the tree, because the tree was psychically connected to humanity.

But again, Taxine does funny things to a primitive mind.

So this “Yew Mass” is likely a major meaning behind Halloween, back when it was a 3 night celebration known as “Samhain.” There is also another lost ritual I believe attached to this and the Yew in particular I’ll soon describe. And the very fact that the Germanic “Woden’s Day” took place the day after Samhain’s festivities, as 4th night finale only reinforces my speculative argument.

The Druids & Celts of Europe were in close continual contact with ancient Yew groves – specimens existing perhaps hundreds of thousands of years. We cannot grasp the mind of the Ancient Celts because they were absorbing Taxine in quantities we cannot fathom; the older the tree, the more potent the effect.

At phenomenally higher qualities we’d been exposed to it constantly through our developmental stages as a vast human organism. In the mothers womb the child absorbs the mood swings and psychic phenomena which even sensing the Taxine stimulates and the embryonic brain develops in response.
It’s not crazy talk – we are connected to this thing in a way we don’t understand; even the trees growth mimics the embryology of a developing fetus in many ways.

And since the plant has chemical properties which slows cancer growth, there is also a chance that the ancient specimens which once thrived may have helped in preventing cancers existence in general, since we have no understanding the true potency of their effect en masse, and cancer itself is a product of the post-Yew Industrial Age onwards, when this tree was near extinct from our daily lives.

“Ok, you got me for a minute, I guess…”

Ok, great… So to begin again somewhere, we have to start somewhere…

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This info compilation began as an exploration into family history, looking deeper into legends passed through oral tradition. Our Scottish surname literally meant “People Of The Yew” – while a common name throughout what is now the UK, ours had a deeper meaning with a seemingly more literal context.

Our specific people were formed out of an isolated cluster that merged both the Pictish natives and their Irish/Gaelic colonizers during the Gaelic Kingdom of Ulaid.

Naturally, I then stumbled onto The Yew Tree – central to my bloodline history and also to The Gaelic Kings and their Druids. This overlapped into unseen connections with numerous mystery religions based upon on the Sun and The Moon, all involving the same iconography of a Bull, a circular Disc/Rock/Sun Disc, and the Yew Tree itself.

This led to the missing puzzle piece that seems to have eluded every historian – what is not commonly known is that after **1000-3000 years** (no one is quite sure) the Yew Tree develops an **Aerial Shoot** on it’s very top & grows a white bulb resembling a mistletoe.

Think of it as something of “crown bulb,” or a “star” on the Christmas Tree.

This is the process of **viparity** – viviparous plants produce seeds or embryos that begin to develop before they detach from the parent. Such production of embryos from somatic issues is asexual vegetative reproduction that amounts to cloning.

The current literature on plant life seems to be devoid of this viviparous aspect of The Yew, but the lore of this is still attached to it. Even researching back to Pre-Napoleonic times, official almanacs & reference guides do not list this information.

First, this is such a long gestation period – one of these Aerial Bulbs takes 1000-3000 years, maybe longer. Perhaps no one has seen one in ages, or no one noticing them has thought to report it? The Yew has largely been forgotten by history.
Secondly, The Yew was destroyed by orchestrated campaigns, and if this Aerial Bulb is key information to Druid teachings & ancient Pagan “Magick,” then this likely would be something the Romans didn’t want anyone to be aware of. To control history is to control the flow of information, and the victor always writes the story.

So if I am wrong, so be it. If it is just a rumor, just a legend, I will accept it.

However, even if this “Sacred Aerial Bulb” is fiction, there is no reason not to suspect that in a number of ancient cults, the glowing orb could very well represent the “force” of The Yew – or a conceptual “Magick sphere” that would correspond to the Malkuth sphere of the Kabbalah or “Odin” as the sphere of Yggdrasil, the Viking World Tree.

Both Jewish Mysticism and Norse mysticism based their teachings around The Yew.

If this is so, the info I present still correlates a number of ideas in different solar cults, and draws connections and raises questions and perhaps answers dilemmas of historians that I have not seen solved anywhere else.

So, even if I am incorrect in finality, I return to this Aerial Bulb idea. This is a very peculiar trait, to put it mildly. The Yew clones and replants itself as a superior, independent organism with a more refined DNA. This comes after it has already cloned itself endlessly; creating immense waves of branches that dig through the soil and if left untouched could propagate an entire forest.

Unlike today, The Yew was plentiful throughout Europe & The British Isles. There were specimens possibly 100,000+ years old, and immense Yew forests covered huge swathes of territory. Scotland was once like a deep Amazon of Yew. Point is – these aerial bulbs were everywhere to be plucked. No one today understands how potent they were in terms of hallucinogenic, “shamanic” or “Magickal” effect – as is why they’d be so desired.

The “Aerial Bulb” (The “3rd Bulb”) is not like a seed – in many aspects the tree mimics a vegetative form of a human embryonic process as it grows. The tree bleeds; it hollows itself like a developing skull. The Aerial Bulb becomes like the “brain” of its collected primal memory, grown atop almost as if it were the fetus of the Yew, and the tree itself one complex, bizarre placenta from which it sprouts.

If the “3rd Bulb” is the crown bulb, then the “1st Bulb” would be the original seed of the tree – which later grows another trunk out of its original trunk, as if a bulb had been incubated in the “belly” of the tree.

The “2nd Bulb” would then be the subterranean equivalent of this “Aerial Bulb” – the Yew growing as if a reflection of itself upon a lake.

Though unconfirmed, a great deal of ancient symbolism & runic language seems to suggest another subterranean shoot/bulb may identically develop at its furthest roots. The Yew grows in waves, as depicted in Eihwaz Rune. It could very well replicate itself
underneath. We wouldn’t know, because this is a 3000 year gestation period. No one is
digging up the roots of ancient Yews to find out.

This doesn’t mean it wasn’t done before though. I believe this “Subterranean Bulb” might
actually be the object in hieroglyphs that Shamash (the Sumerian Druidic-like God) is
digging out from beneath the earth in a well-like structure. Shamash emerges with a
white circular bulb – and the same iconography exists with Mithras, the mysterious
Roman Cult mascot/god I believe is directly related to this Yew esotericism.

If incorrect, then we can still safely call the Aerial Bulb the “3rd Bulb” by recognizing the
2nd trunk that grows from the original seed as the “2nd Bulb” – thereby keeping in line
with the sacred “Druidic 3” concept.

The Jewish Kabbalah – literally based on The Yew – I think also may represent the
flipped images of this tree, and this is something I have not seen commented on
anywhere. In terms of Kabbalah, The Aerial Bulb would be Malkuth of the Sephiroth 10;
The Subterranean Bulb would be Ba’al of the Qliphotic 10, the “Evil Kabbalah.”

I believe this exact same “power structure” design of The Kabbalah, or a hybrid variant
of it, is identical to the “Magickal source” of Viking religion. Odin would replace Ba’al,
leaving the “9 Spheres” of Yggdrasil surrounding him. But the functions and meanings of
would have altered connotations. The “Viking Kabbalah” is then a half Kabbalah/half
Qliphoth hybrid, based on the same rough structure.

...so...

I theorize that this “3rd Bulb” atop the Yew is (at least in some cases) the circular object
depicted throughout the remnants of these mystery cultures – especially in reflection of
the mysterious “Mistletoe Ritual” of The Druids, held on the “6th Day Of The Moon.”

**The Ritual of Oak & Mistletoe** is the only sacred tree ritual we know of the Druids, on
account of a Roman Historian (who may or may not have even witnessed it, and who
may have intentionally lied it was not the Yew to conceal history, in a propaganda sense).
We know the Druids had a number of such rituals for a variety of tree species – all of
which have been lost to history and suppression.

This vague priesthood called “Druids” are only called “Druids” because the same
historian named them so, after “Oak Knowledge.” The same term pops up in Celtic
Britain – but spoken Yew-wid. It is likely the name “Jew” comes from this, as “Jew” was
not used by Hebrews early on.

During this alleged Mistletoe Ritual, white-clad Druids in robes climbed a sacred oak, cut
down the mistletoe, sacrificed two white bulls and then used the mistletoe to make an
elixir to cure infertility & poison.
My hypothesis is that a similar ritual – also involving bull sacrifice – was carried out when harvesting the Aerial Bulb of The Yew on Samhain/Halloween. And this ritual (or forms/aspects of it) was mimicked by a number of mystery pagan cults.

This ritual either took place on Samhain/Halloween, or Yule (Yew) December 25th.

“Come on man, seriously, why would you even think that?”

Christmas = Christ Mass
Christmas = Yule
Yule = Yew Mass

Samhain seems the most obvious night for such a ritual to take place, but no information documents this. Yet the Roman Empire went through extreme travails & killed millions to make this so. It seems odd that The Druids, with their history as it is – their obsession with The Yew and its properties – why wouldn’t such a ritual be carried out that day?

Samhain had to have been it. Even now, there is no clear indication as to what Samhain was really about at its core. Historians know there was a larger purpose, yet dead-end.

However, even if we neglect Samhain, the Druidic holiday Yule (Yew) was December 25th. Two very important characters are attributed to this day – Jesus Christ & Mithras.

So was the general celebration for the Viking god Odin, Germanic Yule & WOTAN.

…anyway…

Before we even get into Gods & Goddesses and their inter-relation with the Yew, let’s just get to the heart of the matter – the tree itself and its “sacred” Aerial Bulb.

Stepping further into “crazy land,” I make the following assumptions:

I theorize that this aerial bulb Yew collection ritual of Samhain took on aspects absorbed by Catholic Baptism. That perhaps baptism was a co-opting of pagan belief – and that a bull was likewise sacrificed, just as with the mistletoe ritual, and its blood used as a protein source to bathe this 3rd bulb in upon removal.

I theorize this “holy bulb” was stored in a container with the bull blood, acting as a scarifying fertilizer agent before eventually planting it on the pagan holiday Imbolc.

Perhaps it was kept in a cave, as is hinted in Druidic & Mithrasean traces – that perhaps a large number of these extremely hallucinogenic, shamanic vision inducing 3rd bulbs were maintained at sacred locations?

And perhaps these caves eventually became correlated with these “Mithrasean” chambers – and that some of these chambers were equivalent to a Yew-themed sweat lodge for
spiritual initiates? Mithras of Rome was probably not “built” entirely on the Yew, but “he” certainly was acquainted with it and tied to it; Mithras was also pushed on the conquered Pict/Scottish/British populations who were fused to the Yew in a deeply primal traditional, religious sense. It’s an obvious “in” for the Romans to subsume hearts & minds of the natives.

In a wider sense, perhaps these “sacred bulbs” are the odd-looking Tree of Life cylinders in the hieroglyphs of Sumer, Mesopotamia, Assyria & Egypt that no historian can solve?

Perhaps this belief included the notion that on Ostare (Easter), somehow if kept incubated in this blood long enough, prayed to enough, ritualized enough, that their mythic God would be resurrected in a cave from one of these sacred bulbs, just like Mithras is depicted as hatching from a “rock” – a widespread image no historian can decipher?

Was Mithras always being born of a “rock?” Or was that something only added for a specific target audience? He could be hatching from The Sun in Rome, yet he could be theoretically emerging from the Yew aerial bulb in the eyes of these Pagan Lands.

The Yew is planted all over sacred Pagan burial grounds; most Old World churches simply built over them, with extreme care in making sure it’s roots went through the corpses of the deceased within their graves. In life, these people felt spiritually in tune with this tree – they were a part of it, literally connected to it.

Thus, it seems the belief was the souls of the dead would through nature be absorbed into the life-force of the tree, would be coalesced like primal memory, resurrected.

I theorize that the Old World belief was that through enough souls absorbed into this “psychic” holy plant, through enough worship, ritual, meditation, burial ground
“reincarnation,” etc – through ancestry, through blood, the souls of dead ancestors could be resurrected & transferred, as if ghosts within the currently living.

That this “Aerial Crown Bulb” was like a “Brain,” absorbing the collective souls of the dead & “resurrecting them” through genetic “plant memory.”

This merges perfectly with pagan “witchcraft” mythology – The Yew is known as “The Witches Tree.” Practitioners of witchcraft or Wicca (or nature absorption Ch’I) felt they could connect with their ancestors through The Yew, that “witches of old” were be born again in the life-force of the tree. It was the tree that connected them all – and rites & rituals were plentiful involving the “Magick” of the Yew.

ANU/DANU/DANA, the Irish Mother Witch & Goddess of the Underworld (Witch Goddess of the Yew’s root world) – was its symbolic figure.

In the German/Norse lands, the witches of Fate lived in the trunk of the tree, guiding past, present and future. They were the 3 Witches of Wyrd, the Nornir’s.

It does not seem much a stretch to assume these people thought this “holy bulb” would eventually absorb enough souls, wisdom & primal memories to incubate a “mega-soul.”

Maybe these Druidic & Mithrasean priests were attempting to become a conduit for the return of this “Mega-Soul” character (or some other God or savior, Mithras or otherwise), as if through a form of Taxine-fueled sweat lodge “Inhibitory Gnosis?”

Or perhaps a savior would just eventually literally be born of this 3rd Bulb, as if hatching from an egg? Mithras (or whomever) will somehow arrive as God of the Yew Cult?

Or perhaps Mithras is just a mascot to “aspire to.” No one actually becomes Mithras, you merely follow his example and instruction?

The Druids clearly did not worship Mithras, although Mithras is most certainly based upon elements of their teachings. The Druids did not worship Odin, although they are so territorially close to Norse lands there is no question Cernunnos is the same concept.

After Caesar wiped out The Druids, he remainders went into the shadows, clinging to power mostly in Ireland where they were imbued with the Gaelic kings. Others fled to Scandinavia and Denmark. Over the coming centuries, as the Romans Christianized their territories, the Druids attempted to fuse their beliefs to Scandinavians.

Still, the Viking Age missed the Celtic Druid age by 300 years. At this point, it was all a messy mythology linking with German Paganism.

Interesting, the Celtic German weren’t ever dominated or controlled by Druids.
Yet in Ireland, still the Druids clung on, maintaining influence until 5th century – the time of Saint Patrick. And thus the “snakes” were driven from Ireland in a Roman-led Pagan massacre. The remaining Gaelic Kingdom of Ulaid, with its Druidic backbone, collapsed.

The final push to expel Druid influence was in play when Saint Patrick took the stage. Saint Patrick died before this expunging was completed, and the record indicates that the real Patrick was not by any means the leader but a popular Church figure. His figure was inflated by Roman propaganda and Sainthood.

What most people don’t realize is that the snake is a Pagan symbol, meaning health (as well as the Tribe of Dan, Tribe of Levi, The Ophites Tribe & Gnostic Hermeticism) and that the snakes referred to in the Saint Patrick mythos are not meant in the literal sense, but refer to Pagans; i.e., Saint Patrick drove the Pagans (Celts) out of Ireland.

He hardly began or ended the conversion of Ireland (and by proxy, Scotland) to Christianity. Instead, he became a symbol to both celebrate and re-enforce the subjugation and extermination of Pagans in Ireland. Saint Patrick is viewed by pagans as a hostile & murderous Christian invader, a missionary who was instrumental in the subjugation of the Irish isle to the Christian church (and who wasn’t even Irish).

It wasn’t arbitrary that the day honoring Saint Patrick was placed on the 17th of March. The festival was designed to coincide, and, it was hoped, to replace the Pagan holiday known as Ostara; the second spring festival which occurs each year, which celebrates the rebirth of nature, the balance of the universe when the day and night are equal in length, and which takes place at the Spring Equinox (March 22nd this year).

In other words, Saint Patrick’s Day is yet another Christian replacement for a much older, ancient Pagan holiday; although generally speaking Ostara was most prominently replaced by the Christian celebration of Easter (the eggs and the bunny come from Ostara traditions, and the name “Easter” comes from the Pagan goddess Eostre).

***But let’s back up***

The area of Scotland where my family came appears to have been the actual location of one of the Druids sacred Yew Groves as opposed to the nearby “decoy” Isle of Iona.

At least for the Gaels – specifically the Kingdom of Ulaid, tied to the King of Munster and the Ulaid’s cross-channel kingdom extending to the Gaelic Dalriada region in the lower Highlands of Scotland, around the Argyllshire/Loch Fynn area.

Furthermore, historians have been puzzled as to the origin of Druidism, or why they came to Britain. No one is looking into Pictland (Scotland) as a source for any of these “Mithraic Mysteries,” let alone lost Druid conceptions or “Yew Magick.”

After all, the Yew of the Druids (Taxus Baccata) is not the same as The Yew as found in Asia or the Middle East – similar properties, same family, different Taxine effect..
The Picts were inhabiting these immense and ancient groves of Yews since the dawn of time – and honing their own anarchic form elemental Ch’I known as “solitary witchcraft,” or PectiWitta. The record is murky, almost non-existent.

While I can find no direct proof to validate my claim that the Picts were using The Yew as a Magickal centerpiece – specifically in this Pictish/Gaulish colony region – it is absurd to think that a race such as the Pictish people with their extremist paganism would somehow never have caught on. They lived in an endless forest of ancient Yew.

All of Scotland was once, as we modernly deem it, a Japanese Suicide Forest. The difference is that the Japanese Taxus Caspidata is notorious for creating unstable and dark mental behavior, while Taxus Baccata of Europe had positive connotations.

The strain of the ancient middle east is equated with Lilith, it seems, and The Pharaohs.

At some point, it seems Scota – after whom Scotland is named – showed up to Pictland as daughter of a Pharaoh and a Greek Prince. She is depicted in scarce artifacts as sailing across an ocean and bearing a Yew.

Nowhere does it state what Pharaoh she was a daughter of, but she’d have existed 1300-1200 BC – the era of heretic Pharaoh Akhenaten, who forced all Egypt worship his new god, which also seems to possibly be the aerial bulb of the Yew as well.

There is a strong possibility she was a “Yew Ambassador” of some kind – if not Akhenaten possibly Amenhotep III, Thutmost IV, Ramsses I, Seti I, or even King Tut.

It seems she may have been uniting two systems of esoteric thought and “trading crops.”

Imagine that most of Scotland was a massive “Japanese Life Forest” – and swathes of England, Ireland, Wales, France, Germany, Netherlands & Northern Spain.

These trees were destroyed en masse for war materials and intentional destruction campaigns – plus Catholic insistence to hack them down as the newly invented “Christmas Tree.”

The Picts knew what was going on, same as The Vikings, as well as the Druids. If from anywhere that this finely honed Yew-Ch’I (or, perhaps “Woden”) would originate, all arrows point to Gaelic Dalriada itself.

Here there is evidence of a probable and historically unknown tribal sect that combined PectiWita (Pictish Witchcraft based on Elemental Chi) with a variant of the Druid’s ritualistic sanctity towards The Yew.

Splicing the Yew’s meditative abilities with Pictish nature absorption and quasi-Chi principles represents something very potent for the occult/Wiccan/pagan community. It
exemplifies a nearly extinct form of “solitary witchcraft” based on the precept of “Elemental Vampirism.”

A less negative sounding term for this is what a Taoist might call “Tree Cycling” or “Cultivating Energy From Nature.” Or perhaps the “Ch’i” of Nature, embodied in a purely meditative state that is often defined as “Gnosis.”

After all, what is “Magick” but the “Chi” of imagination & manifestation, if not madness?

Thus, the term “Elemental Vampirism” is misleading. The word “vampirism” has extremely negative connotations because it’s Dracula stereotype. However, “elemental vampirism” is the total opposite of draining a living being for exploitation. Leech-like “Psychic Vampirism” wholly defines most of what we call “Black Magick.”

“Elemental Vampirism” is instead the intended practice of meditatively drawing power/mana from the physical universe. The apex is by melding the mind & soul to with the physical universe to be totally assimilated yet channeling it all at once. It is to so many a one-ness with a very tangible God.
IMPORTANCE OF THE YEW

Yew Tree // Taxus Baccata // cultivar: Fastigiata (Druids) & Fastigiata/Stricta (Modern)  
Witches Tree, Tree of Resurrection, Tree of Eternity, “Tree Of Life”

The Yew is the only living creature biologically capable of living indefinitely; when not tampered with, they are essentially immortal.

Yews can fall and remain alive. As long as the smallest amount of root remains connecting soil and tree, it can survive & grow on almost any soil. Because of its great ability to produce new shoots almost anywhere, it is able to quickly heal.

In aspects, the Yew’s growth mimics the embryology of a developing human fetus. The Yew expands both upwards and downwards at once, as if a mirror reflection. Imagine this tree as if the earth itself – the origin seed is the center of Earth and a North & South Pole grow in opposite directions.
It sends its energy to the tops of the branches which reach back down into the earth to act again as roots, the Tree cloning itself indefinitely, creating waves of “Yew Tunnels.” Its branches form new stems, which then rise up around the old central growth as separate but linked trunks. After a time, they cannot be distinguished from the original tree.

The Yew hollows out as time passes, leaving no tree rings to determine its age. This gives the tree greater flexibility, especially in windy conditions. They also can grow “within themselves” with a new trunk emerging from the husk of old.

Once it has reached a certain size it can put out new shoots from the base of the trunk. As these develop they coalesce with the main trunk, appearing as ‘fluting’, or ridges around all or part of the trunk. Sometimes these become thick enough to support the tree in the form of ‘buttressing’.

When the original trunk decays this ‘secondary’ growth forms the new tree. While the centre of a yew is rotting a branch may put down a root into the decaying material, so that in decay new life is being provided. This phenomenon can be seen in many yews and is variously described as ‘internal stems’ or ‘internal roots’.

When a branch reaches the ground it can become embedded in the soil – the Yew Tunnel. From this point a new tree can develop, either remaining joined to the parent tree or living separately. Likewise a root close to the ground may give rise to new growth at some distance from the parent tree.

The oldest yews have often become two or more ‘fragment’ trees. These may still be connected to the common origin of the tree below ground, or each may exist in its own right as a separate tree, doubling, tripling or even quadrupling the chances of survival.

The oldest yews have often become two or more ‘fragment’ trees. These may still be connected to the common origin of the tree below ground, or each may exist in its own right as a separate tree, doubling, tripling or even quadrupling the chances of survival. Its thick evergreen canopy prevents moisture penetrating to the trunk and allowing rot.

It has very few parasites, they are presumably affected by its poisonous qualities. Cecidomyia Taxi, sometimes called the gall midge, is the only insect to affect the yew, laying its eggs in the leaf buds. The larvae cause swelling of the buds and the leaves form into an ‘artichoke’. This appears to do the tree no harm and does not spread tree to tree.

The astonishing durability of the dead ‘white’ wood that surrounds the decaying heartwood. This lasts so long that new growth from the base of the tree is given decades, if not centuries to establish itself on the ‘carapace’ before decay is complete. In this time the new or secondary growth can become well established.
Over 3000 years of development (or so) an Aerial Shoot will grow atop the tree and a “sacred” white bulb resembling a mistletoe is produced – possibly another “sacred bulb” at the furthest depths of its roots.

This “3rd Bulb” on the Aerial Shoot is not simply another seed – it is the tree cloning a superior, independent version of itself as if giving birth to its own replicated fetus.

Yew is widely recorded as “The Witches Tree” and has strong connotations to Wicca/Witchcraft, as well as Pagan agriculture/fertility goddesses worldwide.

The Yew tree releases a hallucinogenic gas called Taxine that aids in creating a disassociative trance that is connected with shamanic experiences & psychic phenomena such as telepathy, telekinesis, levitation, astral projection & witchcraft manifestation.”

The male plant gives off more Taxine than the female plant. Release of Taxine is strong in summer heat, but even stronger in winter (Yule Time).

In Judaism the Tree of the Adam & Eve myth was a Yew.

The Kabalistic Tree of Life is a Yew.

The tree Buddha gained his enlightenment from was (likely) in the Yew family.

The Viking Life Tree Yggdrasil was a Yew & the source of Odin’s enlightenment. Asgard is located in Yew Valley, surrounded by the Yew River.

In Irish mythology, the yew known as the Tree of Ross is one of the 5 sacred trees brought from The Otherworld at the division of the land into five parts. It was said to be the “offspring of the tree that is in Paradise.”

In the early life of fauna, the Yew was probably the only evergreen tree in Britain.

The bark produces a cancer slowing, if not cancer killing, agent named Taxol.

Yew was sometimes called “The Forbidden Tree” and used to stimulate abortions, while its poison was used in small amounts as a cardiac stimulant.

The older specimens “bleed” a red substance that looks like human blood.

Fifth vowel and last letter of the Druid Ogham alphabet – IDHO

Yew embodies “the crone aspect of the Triple Goddess.”

“Three lifetimes of the yew for the world from its beginning to its end.”

Sabbat (Sabbath) = Winter Solstice
Winter Solstice, December 21st (Gaelic/Celt)
Winter Solstice, December 26th (Pict) [*???]

Runes: YR / EIHWAZ / EOLH

Planet: Saturn and Pluto // Element: Earth and Water //
Metal: Lead // Stone: Olivine // Colors: Black, Dark Green

The Fortingall Yew, a male plant at perhaps 9000 years old, recently changed the sex of one branch only and produced berries. Trees typically go male to female, sometime are hermaphroditic (as is the Yew), but this is massive historical anomaly.

They are thought to have descended from *Paleotaxus Rediviva*, which was found imprinted on a Triassic era fossils from 200,000,000 BC. Recently, more fossils of the Yew have been found from the Jurassic era, 140,000,000 years ago. It managed to survive the great climatic changes of our planet, ever adapting & regenerating.

According to pollen counts from peat bogs of Europe, the Yew trees grew in greater abundance at the time of the Ice Age than they do now. As the glaciers receded northwards, the great forests of Europe contained up to 80% Yew.

**Symbolism:** Immortality, Rebirth, Protection, Longevity, Change, Divinity, Strength, Power, Honor, Silence, Mystery, Illusion, Victory, Sanctity, Leadership, Introspection.
Magickal Associations: Immortality, renewal, regeneration, rebirth, everlasting life, transformation, protection against evil, connecting with ancestors, shamanism, dreaming, heightening psychic abilities, and olde Magick. Yew is used in mythical spells to raise the spirits of the dead or contact spirits. Carve Ogham characters onto sticks of Yew for divination use. Yew wood is strong for wands, bows, spears, relic boxes, dowsing rods.

**Every part of the Yew is very poisonous to digest** except for the fleshy part of the berry (used as a diuretic or laxative.) The seed inside the berry is deadly if it cracks open while chewing or ruptures during the digestive process.

The leaves are more toxic than the seed – keep away from children and animals
However, the tree is not toxic to the touch. Fatal poisoning in humans is **very rare**, usually occurring after 50 to 100 grams of yew leaves or chewing on the bark. Even the dust produced from sanding Yew wood is poisonous, and great care should be taken.

Dog poisoning **rarely occurs** and usually happens playing “fetch” with a Yew stick from constant chewing. Canine’s naturally avoid evergreen conifers by scent.

**A puppy or kitten might nibble on the leaves if kept indoors.**

If one decides to own this tree for meditation, study or “Magickal” purposes, and wishes to be safe as possible, it is best to have a smaller version that fits into a medium sized pot, and closely pruned to the bark with minimal leaves.

Some foliage and shoots need to remain for photosynthesis, but keep it tightly managed.

The bark and root bulb are the source of connection in shamanism, So long as the trunk of the tree is 6 ½ inches or more in height, it will regenerate and continue to live. So long as it is watered, it will continue to live, growing slowly, and can safely be kept indoors.

How to multiply a Yew into a dozen smaller plants by shoot clippings: [https://www.youtube.com/watch?v=15-rLbuqFnY](https://www.youtube.com/watch?v=15-rLbuqFnY)
HISTORY OF THE YEW

No one is quite sure how long the Yew can live, but we do know that some are several thousand years old. Yews are unusual in that they can reproduce by allowing their branches to sweep to the ground. Where they touch it, a new tree will spring up, each one connected to the other.

They can also grow up from “within themselves”, a new trunk emerging from within the husk of the old. So it is not surprising that they have long been revered as living emblems both of the interconnection of all things and of the endless cycle of birth, life, death and rebirth. They can literally resurrect themselves.

In Ancient Irish lore, the Yew Tree was one of the Five Magickal Trees and was sacred to Banbha, the death-aspect of the once-supreme Triple Goddess. In Britain it was also associated with Hecate and so is dear to witches.

The word Yew comes from the Anglo-Saxon “Giuli” which is the stem for our word “Yule”, the time when the “wheel of the year” turns from old to new. In the Celtic Calendar, the Yew Tree sat at this turning point on the wheel, where the old year became a new one. The Yule Log was originally a piece of Yew. Set on the hearth, it burned for 12 days over the midwinter season, spanning this time of change.

Yew wood is hard, bright orange and has a heady scent. Once treated, it is almost impossible to damage. At the same time it is also known across Europe as The Death-Tree because its bark, foliage and fruit are all poisonous.

In early times, the darkly glorious yew-tree was probably the only evergreen tree in Britain. Both Druids with their belief in reincarnation, and later Christians with their teaching of the resurrection, regarded it as a natural emblem of everlasting life. The early Irish regarded it as one of the most ancient beings on earth. Yew is the last on a list of oldest things in a passage from the fourteenth century Book of Lismore: ‘Three lifetimes of the yew for the world from its beginning to its end.’

The yew's reputation for long life is due to the unique way in which the tree grows. Its branches grow down into the ground to form new stems, which then rise up around the old central growth as separate but linked trunks. After a time, they cannot be distinguished from the original tree.

In Irish mythology, the yew is one of the five sacred trees brought from the Otherworld at the division of the land into five parts. Known as the Tree of Ross, it was said to be the ‘offspring of the tree that is in Paradise’, and it brought lasting plenty to Ireland.

In the Brehon Laws, it is named as one of the Seven Chieftain Trees, with heavy penalties for felling one. The tree's high status is also shown in an Irish tale in which a swine herd dreamed he saw a yew tree upon a rock, with an oratory in front of it. Angels ascended and descended from a flagstone at the threshold. He told a Druid who interpreted the
dream to mean that the rock would be the seat of Kings of Munster from that day forth, and the first king would be he who kindled a fire beneath the yew.

Staves of yew were kept in pagan graveyards in Ireland where they were used for measuring corpses and graves. In the Bardic schools, poets used staves of yew to help them memorize long incantations. We hear tell how the poet Cesarn cut (the words) in Ogam into 4 rods of yew. Each was 24’ long and had 8 sides. Staves of yew were also used for carving Ogam letters for Magickal use.

Veneration of the yew continued into Christian times where they have always been associated with churchyards – churches built their edifices on Pagan burial grounds in yew groves as they flourished.

Although from Ireland, this verse may refer to the Isle of Iona, the “sacred island” of St. Columba off western Mull, Scotland, which is said to derive its name from the Gaelic word for ‘yew-tree’, Ioho or Ioha. The island was once a powerful Druid centre, planted with sacred groves of yew (although many researchers believe this may have been a decoy lined with Oak, as it appears few, is any, Yews actually grew there).

The traditions of Iona traditionally involve rebirth and reincarnation. On mainland Scotland, St. Ninian, a priest in Roman Britain, planted numerous yews in the churchyards, including the famous Fortingall Yew in Perthshire where Beltane fires were lit each year in a cleft of the trunk. A rhyme about this tree states: “Here Druid priests their altars placed, and sun and moon adored.”

For yew was one of the nine sacred trees for kindling Beltane fires, and the old Scottish rhyme about the need-fire calls it ‘the tree of resilience’.

Fortunately Yews as icons of everlasting life had been forgotten by the 17th century, or they would have probably not survived destruction by the Puritans as a Devil’s Tree.

They were usually planted in a deliberate manner: one beside the path leading from the funeral gateway of the churchyard to the main door of the church, and the other beside the path leading to the lesser doorway. In early times, the priest and clerks would gather under the first yew to await the corpse-bearers. The remains of Anglo-Saxon churches suggest that the early English planted yews in a circle around the church, which were usually built upon a central mound.

There is also a tradition that the Christian Cross was a yew tree, perhaps because of its symbolism of immortality. A verse from a traditional carol from Herefordshire, The Seven Virgins, runs: Go you down, go you down to yonder town, and sit in the gallery: And there you ’Il find sweet Jesus Christ, Nailed to a big yew-tree.

The famous Yews of Nevern in Dyfed, Wales are said to bleed a red substance every year in sympathy with the Christ. Branches of yew were borne in Palm Sunday processions instead of palm or olive and the altars of many churches were traditionally decked with
branches of yew on Easter Day. The yew is also associated with another time of resurrection – New Year's Day, where in some parishes, villagers would gather beneath the churchyard yew to see in the New Year.

The yew's toxicity has somewhat limited its practical uses to humans, though a homoeopathic tincture is made of young shoots and the berry flesh to treat a variety of ailments including cystitis, headache and neuralgia.

The very hard, close-grained wood is best known as the material from which medieval longbows were made and used during the Hundred Years War. The Scots too used yew longbows and Robert the Bruce ordered them made from the sacred yews at Ardchattan Priory in Argyll, which were then used during the battle at Bannockburn in 1314.

In later times, only the death side of the symbolism remained. Shakespeare wrote of ‘the dismal yew’ and his Macbeth witches bore ‘slips of yew slivered in the moon's eclipse’.

When we take a look at yew meanings, it's important we approach our observations with a holistic point of view. The Celts gleaned natural information this way - by taking in the whole organism, allowing it to speak a full, complete language, thereby tapping into the tree (or plant, animal, etc) to gain insight into its secrets.

When we take a broad view of the attributes of the yew, we get symbolic meanings.

Celtic Ogham symbolism of the yew tree speaks of eons captured within its silent woody rings. Within the folds of the yew bark lurks ages of history encapsulated in its stoic stance. The Druids who took it upon themselves to absorb the wisdom of the gods as found through its physical form (nature). This natural wonder and curiosity was at once spurred and slaked when in contact with the yew.

Firstly, the yew is a loner. Its isolated occurrences would have peaked the Celts interest because solo elements in nature are unique and thus granted special study.

Secondly, the evocative and dark twists of the yew gives it an otherworldly presence. As if it’s solitary status weren't enough symbolism, it's gnarly contortions surely seal the yew's reputation as an otherworldly oracle.

Thirdly, the symbolism of the yew deals with longevity. A single yew has untold lifetimes under its belt. New yews are born from existing systems.

Shields and weaponry made from the yew were highly admired by the Celts and were considered extremely auspicious on the battlefield. It was thought that the longevity of the yew was transferred to the Celtic warrior. Using the element of yew in battle would assure victory and long life to the warrior.
Because it is a slow-growing tree, it has a tight-grained wood, tough and resilient, used in the past for spears, spikes, staves, small hunting bows and eventually longbows. The arrows were tipped with poison made from the Yew.

Staves, rods, and other tools used for divination or spiritual rites were made of yew to augment the energetic atmosphere of the ceremony or procedure. It was thought the otherworld would whisper through yew staves during rituals and initiations.

Lastly, it's interesting to note the paradox of longevity juxtaposed to the yew's poisonous nature to humans. The Celts no doubt knew its lethal ways and counted this among its many attributes. This aspect of death (mortality) played against its symbolic longevity (immortality) would add tremendous strength to the symbolism of the yew.

There are about 10 different species of Yew in the northern temperate zones of Asia, Asia Minor, India, Europe, North Africa and North America. They are all thought to have descended from *Paleotaxus rediviva*, which was found imprinted on a Triassic era fossils laid down more than 200,000,000 years ago. Recently, more fossils of the Yew have been found from the Jurassic era, 140,000,000 years ago.

So the Yew has managed to survive the great climatic changes of our planet, adapting and finding ways to live longer than most species alive today. According to pollen counts taken from peat bogs of Europe, the Yew trees grew in greater abundance at the time of the Ice Age than they do now. As the glaciers receded northwards, the great forests of Europe contained up to 80% of Yew trees, and since have been in continuous decline.

The Yew is sacred to Hecate, and the Crone aspect of the Triple Goddess; both are guardians of the Underworld, death and the afterlife.

The Yew tree is the last of the trees in the Tree Ogham, a Celtic system in which the Druids encoded their wisdom. Each spiritual insight is represented by a tree, the first letter of which creates an alphabet system. Each letter is written as a line on, or crossing, a central stem line. These symbols can be found on the edges of some standing stones in Ireland and Wales, but they were probably for Magickal and communication purposes carved on staves of Yew.

It was used as a silent communication system by the Druids, and is recorded in some medieval manuscripts. The place of Yew, or *Idho*, I, was at the base of the Mercury finger (the little finger) at the line which separates it from the palm. The connection of the Mercury finger with the Yew is made by Mercury's conducting of souls to the place presided over by the death Goddess, Hecate, alias Maia, this mother, to who the Yew was sacred. The Ogham symbol could also be communicated silently by using the shin bone as the central stemline and laying five fingers horizontally across it.

The Yew is considered to be the most powerful tree for protection against evil. It is said to offer a means of connecting to our ancestors, bringing dreams and otherworld journeys and as such is a symbol of the old Magick. The Yew is used for “summoning spirits &
Otherworld communication.” It is linked to Samhain, when entry to the Otherworld is easiest, when dreams are most potent and access to the ancestors is deemed most possible. The Yew also connects through Samhain and the water element, to Scorpio, ruled by Pluto, the planet of death and change, transformation and rebirth. The Yew is linked to the runes yr and eolh, both ruled by Jupiter and positive transformation.

According to a modern encyclopedia of Magickal herbs, the Yew is feminine, its element is water and its planet is Saturn. The Yew is a loner and generally grows isolated; it connects to the water element, to Scorpio, ruled by Pluto.

In the north, the Yew was used for dowsing to find lost property (enlisting the help of the ancestors?). The seeker held a Yew branch in front of him or her which led them to the goods, and turned his hand when he was near them.

A strange belief in the north of Scotland concerning the Yew was that a person, when grasping a branch of Yew in the left hand, may speak to anyone he pleases without that person being able to hear, even though everyone else present can.

Yew has long been part of funerary customs – carrying sprigs of Yew which are either thrown in the grave under the body or of being thrown in on top of the coffin. In Suffolk it was considered unlucky if some Yew came into the house with the Christmas Eve decorations and a sure sign that someone in the family would die before the year was out.

The Yew, with its ability to span the ages, seems to have sustained its intrinsic meaning of death and rebirth from the time of early man, though Celtic and Druidic teachings and the Christian church, to the Aquarian age. Perhaps it is because it has stood in the same spot, on the same sacred power point, for generations of human lives.

In the past they were used as landmarks, because of their size and longevity, and their dark branches would make them stand out in the landscape. Yew groves planted by the Druids were common by ancient ways, on sacred sites, hilltops, ridge ways and burial grounds. Tribal leaders were buried beneath Yew trees, in the sure belief that their knowledge and wisdom would be joined with the Dryad of the Yew and therefore still be accessible to the tribe for generations to come.
CRANN BETHADH: CELTIC TREE OF LIFE

The Celtic tree of life Crann Bethadh symbolizes harmony and balance – a mythological “Mother Tree” brought from the “Otherworld,” divided into 5 tree species on earth.

To the Celts & Druids, “Crann Bethadh” was also a symbol such as the 5 star power system of the Wiccan Pentacle, creating a “Fauna Magick” design.

These trees are Yew, Oak, Rowan & Elder – and likely Apple, Ash, Birch or Hemlock.

When a tribe cleared the land for a settlement, they always left a great tree in the middle, known in Ireland as the "crann bethadh," or Tree of Life, that also embodied the security and integrity of the people. Chieftains were inaugurated at the sacred tree, for, with its roots stretching down to the lower world, its branches reaching to the upper world, it connected him with the power both of the heavens and the worlds below.

One of the greatest triumphs a tribe could achieve over its enemies was to cut down their sacred mother tree, destroying their “power source” – an outrage punishable by death.

For trees not only provided earthly sustenance: they were regarded as living, magickal beings who bestowed blessings from the Otherworld.

The myth states that a giant named Treochair (who came from the 'Otherworld') brought with him a branch of tree which bore fruits of different plants – apples, nuts & acorns. As the story goes, the giant shook the branch so as to drop these fruits. Seeds of the fruits dropped by the giant were planted in the center and four corners of Ireland.

The Celts attributed the tree of life symbol to qualities like wisdom, strength and longevity. The different meanings associated with rebirth and the tree of life were derived from seasonal changes which the Celts observed in these trees. Generally, the phenomenon of rebirth is associated with Celtic trees. The Celts performed various rituals to mark the changes that a tree of life underwent. The changes observed in these trees were tagged as birth, death and rebirth.

Tree of life is the symbol of an entity which connects the upper and lower worlds. Roots of this tree penetrate the depths of the lower world. Branches grow upwards and stretch out to the heavens. Trunk of the tree of life remains on the earth's plane. As per Druid beliefs, the gods in the heavens used to communicate with humans through trees of life.

Growth of the tree of life is associated with spiritual growth. As per beliefs held by Druids, some of these trees possessed magickal powers and were capable of carrying messages to the 'Otherworld'. It was also believed that trees possessed the power to bless people with prosperity.
THE DRUIDS

In simple terms, the Druids were the priests of the Celtic tribes in Britain. But to state that fact does not convey the breadth of their influence in larger Celtic society, which touched all of Pre-Roman Europe.

They composed verse and upheld the law; they were a sort of glue holding together Celtic culture, free to travel unrestricted through all Celtic lands, restricted from being done any harm and viewed as neutral by all tribes.

The Druids were a super-class of sorcerers, priests, doctors, astronomers, political advisors, teachers, healers, and arbitrators among the Celtic tribes. They had their own universities, where traditional knowledge was passed on by rote (i.e. memorized).

Druids had the right to speak ahead of the king in council, and may in some situations have held more authority than the king.

A Druid could walk into a battlefield between two warring armies, raise his hands, and everyone would lay down their arms. Druids could literally halt war and negotiate between bloodthirsty factions. Thus, they acted as ambassadors in time of war,

In the Celtic social system, “Druid” was a title given to learned men and women of many academic professions. There were 3 classes – Bards, Ovates (Vates/Fili) & Druids.

The bards were musicians/poets, the Ovates were the Druid Witches (or Junior Druids) often partnered with the properly ordained Druids who acted as final judge.

Much of their knowledge centered upon the “wisdom of the trees,” the elements & animus. They gleaned natural information by taking in the whole organism through nature absorption communion/meditation, thereby tapping into the life form.

Despite being connected to nobility & religion throughout pre-Catholic/Christian Britannia, The Druids left no books, no engravings, no written history. There seems to have been a very deliberate suppression of information.

One of their “Bardic Institutions” lives on today – the “Righ-senachie” which evolved into Lord Lyon King of Arms, recording medieval history. In fact Lord Lyon’s two special courts are May 6th & November 6th – Beltane/May Day & Samhain/Halloween.

The Druids were Shamans of sacred trees, priests of them, advisors to Gaelic nobility functioning similar to the Sun Priests of Lower Egypt. The Yews were the highest letter of their alphabet (based on trees), and they carried yew staffs & wands as tree priests.

An article of the Druidic religion forbade them from worshiping their gods inside a temple enclosed by walls and a roof. The Druids used trees as places of gathering for worship and held nature sacred. They even planted trees to form groves in which they worshiped
in the open air, and most of their sacred sites were on elevated ground where the heavenly bodies that they worshiped could be seen most clearly.

However, for their most sacred places, the Druids sought out a more secretive location. They chose the deepest parts of woodlands and either planted trees or used existing groves as places of worship.

Sacred groves, generally of Oak, were tended and protected by Druids who enclosed many of them with a ditch. Gaps were left to allow them access, but these too were closely guarded. The shape of these enclosures is significant since it takes its form from an Eastern sacred shape – the circle. This is of importance later on as many early Christian churches took on this shape.

The word "Druidae" is of Celtic origin. The Roman writer Pliny the Elder believed it to be a cognate with the Greek work "drus," meaning "an oak."

Yet this is entirely possible his misunderstanding – dialect could easily mean “Yew.” "Dru-wid" combines the word roots "oak" and "knowledge" ("wid" means "to know/to see" as in the Sanskrit "vid").

Interestingly enough, the word Jew is not slang for Jewish. It is a Gaelic term that referred to any man or woman who rose up to study the great mysteries in order to attain spiritual perfection. It referred to those who shone like the sun, morally and spiritually, and to those who lived in harmony with nature.

The word “Jew” has its origin is the Gaelic Ibur, meaning "Yew Tree," or Iuh or Judach (later Yudah or Judah) meaning "the "bright," or "the shining," or "the daylight." It referred to those awakened ones, the devotees of the stars.

This is where we get the word "Judge." Thus, the original "Judites" were nothing less than the awakened ones who revered the twelve signs of the zodiac. They were the astrologers of Ireland and Egypt.

Some have argued that Druids originally belonged to a pre-Celtic ('non-Aryan') population in Britain and Ireland (from where they spread to Gaul), noting that there is no trace of organized Druidism among Celts elsewhere, such as Italy, Spain, or Germany.

All signs point to the Tribe of Levi of Crete (Greece), Phoenician settlers and their Coarb Priests settling in Britain & Ireland as an early colony and trading post, building intricate schools & absorbing the pre-existing goddess Bridgit & Belenus, who were the Gods of the native populations.

It is thought that the early Irish settlers Tuatha de Dananaan who co-existed with this early Phoenician/Tribe of Levi settlement were actually the exiled Tribe of Dan from Israel, one of the lost tribes of the biblical 12 Tribes of Judah. It was they who brought to Ireland as an exiled sea-faring tribe their gods Danu, Dadga, Morrigan & Erin.
Some think they may have come from an island near Crete – not DIA, the island shaped like a Dragon the Hermes-linked Tribe of Levi came – but the actual mythical “Atlantis” which was supposedly located near Morocco and sunk after the impact of a large comet.

Funny enough, carvings discovered in Scotland depicting a giant twin comet (a central Pictish symbol) and a great migration were carbon dated at the exact time this comet struck the northeast.

A great landmass was submerged – giant tsunamis, huge electrical storms. Huge migrations of Scandinavians have also been discovered at this time. Some of the geology of Scotland and the British Isles do not make sense, scientifically. For evidence, look into the mineral deposits at Ben Mahor mountain on Mull.

Julia Caesar said of The Druids: “The principal point of their doctrine is that the soul does not die and that after death it passes from one body into another.” They also “hold various lectures and discussions on astronomy, on the extent and geographical distribution of the globe, on the different branches of natural philosophy, and on many problems connected with religion.”

Caesar noted that Druids punished members of the society by a form of excommunication, preventing them from attending religious festivals.

Pomponius Mela (c. 43 C.E.) is the first author who says that the Druids’ instruction was secret, carried on in forests & caves [*Mithras Connection].

Druids were seen as essentially non-Roman. A prescript of Augustus forbade Roman citizens to practice Druidical rites; under Tiberius the Druids were suppressed by a decree of the Senate, but this had to be renewed by Claudius in 54 C.E.

After the first century C.E. the continental Druids disappeared entirely from the historical record and were referred to only on very rare occasions. Druids continued to be a presence in the British Isles, however, for several centuries.

“The Ogham script” is a kind of Druidic language” consists of 25 simple strokes centered on or branching off a central line. It is similar in purpose, but separate in origin from the Nordic runes. Ogham is sometimes called the "Celtic Tree Alphabet", based on a High Medieval Bríatharogam tradition ascribing names of trees to the individual letters.

The earliest example of Ogham comes from the 4th cent AD, although it is generally accepted that the Ogham alphabet script was modeled on an already existing script. In Early Irish literature a Bríatharogam is a two word combination which explains the meanings of the names of the letters of the Ogham alphabet.

Each stroke of the Ogham corresponds to a letter of the alphabet, which is in turn associated with a tree. It is most commonly read from bottom to top. Although we know the letters that each stroke represents, and can translate the ancient Ogham inscriptions
accordingly, we cannot be so confident when we come to associate the trees with particular months. There has been much controversy as to whether the Ogham really was used as a calendar by the Druids, linking each tree and letter to a moon month.

The Modern concept of Ogham was largely derived from the theories of Robert Graves. Graves proposed that the Ogham alphabet encoded a set of beliefs originating in the Middle-east in Stone Age times, concerning the ceremonies surrounding the worship of the Moon-goddess in her various forms.

Graves' argues the Hebrews, Greeks and Celts were all influenced by a people originating in the Aegean, called 'the sea people', who spread out around Europe in the 2nd Millennium BC.

Graves proposed that the Celts used a Lunar Calendar that consisted of 13 months, each 28 days. Each month of the Celtic Lunar calendar bears the name of a tree, which also stands for one of the consonants in the Celtic ‘tree alphabet’. There are two different versions of this Lunar calendar: the Beth-Luis-Nion (which begins on the Winter Solstice) and the Beth-Luis-Fearn (which begins on Samhain).

Birch, Beth // 1st Moon of the Celtic Year – (Dec 24 – Jan 21)
Rowan, Luis // 2nd Moon of the Celtic Year – (Jan 22 – Feb 18)
Ash, Nion // 3rd Moon of the Celtic Year – (Feb 18 – March 17)
  Alder, Fearn // 4th Moon – (March 18 – April 14)
  Willow, Saille // 5th Moon – (April 15 – May 12)
  Hawthorn, Huath // 6th Moon – (May 13 – June 9)
    Oak, Duir // 7th Moon – (June 10 – July 7)
    Holly, Tinne // 8th Moon – (July 8 – Aug 4)
    Hazel, Coll // 9th Moon – (Aug 5 – Sept 1)
    Vine, Muin // 10th Moon – (Sept 2 – Sept 29)
    Ivy, Gort // 11th Moon – (Sept 30 – Oct 27)
  Reed, Ngetal // 12th Moon – (Oct 28 – Nov 24)
Elder, Ruis // 13th Moon – (Nov 25 – Dec 23)
The Inner Wheels represent the Fibonacci sequence, 1, 2, 3, 5, 8, 13.
1 - the single point, the centre of all things.
2 - the spiral stirring within the cauldron.
3 - the Triskelion, the three maidens attending the cauldron.
5 - the Rose, the Queen of every hive.
8 - the Fire Festivals.
The Outer Wheels depict the current calendar months; the zodiac signs and their decans, and the full grove of all twenty Ogham trees in their natural order.
THE DRUID “MISTLETOE RITUAL”

The only known account of The Druids was “The Mistletoe Ritual” related by a Roman historian in early AD named Pliny The Elder. This mysterious “ritual of oak and mistletoe” is a Celtic religious ceremony in which white-clad Druids climbed a sacred oak, cut down the mistletoe growing on it, sacrificed two white bulls and used the mistletoe to make an elixir to cure infertility and the effects of poison.

The ritual, known from a single passage in Pliny The Elder’s Natural History, reads: “We should not omit to mention the great admiration that the Gauls have for it as well. The Druids – that is what they call their Magickians – hold nothing more sacred than the mistletoe and a tree on which it is growing, provided it is a hard-timbered oak.”

“Mistletoe is rare and when found it is gathered with great ceremony, and particularly on the sixth day of the moon. Hailing the moon in a native word that means 'healing all things,' they prepare a ritual sacrifice and banquet beneath a tree and bring up two white bulls, whose horns are bound for the first time on this occasion.”

“A priest arrayed in white vestments climbs the tree and, with a golden sickle, cuts down the mistletoe, which is caught in a white cloak. Then finally they kill the victims, praying to a god to render his gift propitious to those on whom he has bestowed it. They believe that mistletoe given in drink will impart fertility to any animal that is barren and that it is an antidote to all poison.”

There is no record of where this Roman historian viewed the ritual (if he even did), but historical fact would suggest it’d likely be in “Caledonia,” the Roman colony in Pictland (Scotland). Since the Romans were aggressively at war with North/South Pictland and were not as warring with the Gaels, there is a strong chance this ritual was witnessed in the Gaelic Scottish colony of Dalriada. This would have been far more accessible and not hostile territory. After all, the Picts wanted them wiped out.

At the Eastern edge of Pictland the Romans had set up a colony and were continuously invading, taking territory, and massacring the population with the basic idea of “manifest destiny,” same as the North American settlers. They had set their boundaries with a massive wall called Hadrian’s Wall aka the Roman Wall.

From here they advanced with military campaigns, acquiring and losing territory over centuries to the Pictish tribal confederacy and their guerilla warfare tactics. But they still were closer to Dalriada then any other group to trade with or make government/military alliances & treaties with.

The Yew Tree is particularly linked to Halloween, and obviously Yule (Yew).

It could very well be that the Aerial Bulbs are harvested Halloween, and that Yule itself is the greater celebration. Yule would be the highest concentration of Taxine release. It would still figure into family dynamics and rituals – December 25th would be a day of
worship and celebration, not work. And the Yew bulbs may not fare well in the cold of winter, long after Samhain when all crops are traditionally sown.

The Pictish Samhain of First Century AD was November 6th, not the Britannic Samhain which was November 1st. Pictish Samhain also correlates with the Pleiades Cluster of early AD – which aligns perfectly with Stonehenge and other stone circles.

Samhain = November 6th (Sow)
Imbolc = February 6th (Plant)
Beltaine (May Day) = May 6th (Celebrate)
666 = The Number of “The Beast”

My further assumption is that the blood of the bull sacrifice is used as a protein source to submerge this 3rd root in once it is cut, not unlike a Catholic baptism.

Furthermore, if this assumption is correct, this would correlate perfectly with Catholicism absorbing the pagan rituals in Ireland/Scotland by replacing them with new functions. The first recorded liturgy of baptism was written down by Saint Hippolytus of Rome (170–235), a century after this “mistletoe ritual” was originally witnessed.

This “mistletoe ritual” was likely viewed in the Gaelic Dalriada colony established in the Argyllshire Region of the lower Scottish Highlands – not far from the “sacred” Druidic “Isle of Iona” (Isle of Yew).

Modern researchers have found that this “Sacred Island” supposedly never had one Yew growing on it and apparently was lined with Oak.

Many researchers believe it was a decoy and this also adds to the Old World perceptions of Oak & Mistletoe, and especially Oak as conceived the Druids main object of worship.

Perhaps they regarded Iona sacred because the “rustle” of the Oak lined perfectly on the Sea; it is said that the winds rustling oak, just like following a bell hypnotically, induces the trance needed for “astral projection” or out of body experiences.

I believe Iona was a phony set-up as well, used as an exporting station for the Gaelic Kingdom of Ulaid, and that the real harvesting colony was the Argyllshire area.

I theorize that this was the location of the Yew “Plantation Crop” of the Gaelic Kingdom until they collapsed. It was regained by The Picts before the Vikings invaded and started a kingship named York (Yew).

The evidence suggests the Vikings just strip-mined it for war materials, cutting down all the Yew’s like a corporation tearing down the Amazon.
HOLIDAYS OF THE PICTS/GAELS/CELTS

The Wheel of the Year is an annual cycle of seasonal festivals, still observed by many modern Pagans. It consists of either four or eight festivals: either the solstices and equinoxes, known as the "quarter days", or the four midpoints between, known as the "cross quarter days"; syncretic traditions like Wicca often celebrate all eight festivals.

Among witches, the festivals are also referred to as sabbats with Gerald Gardner claiming this term was passed down from the Middle Ages, when Jewish Shabbats was commingled with heretical celebrations such as Witches' Sabbath.
Samhain (Sow-en: Welsh / Sow’-inn: Irish / Saa-ven: Pictish/Scottish)
Midpoint between Autumn Equinox and Winter Solstice

The largest and most important festival, the beginning of the dark half of the year, the day when day (light) does not exist - exact opposite day of Beltane. First Celtic fire festival (male) Gaelic "samhraidhreadh" means "summer's end", Irish "Samhain" means the month of November. Celtic New Year's Eve and the third and final harvest festival Preparation to survive the winter, confront the possibility of death was paramount The "Fleadh nan Mairbh" Feast of the Dead to honor the past clan souls, Celebrates the last harvest, the cycle of life and spirits passed. Ceremonies involve fire, lights, setting out food and gifts for passing spirits All fires are extinguished and relit from the sacred bonfire. Stories are told around the fires as there is not much to do outside. The veil between the world (Shield of Skathach) is thin, allowing spirits to cross over Colours: Black, browns, reds, oranges

**Evolved to Halloween & All Saints Day**

Yule (Yew-Elle) // Pictish Date December 25
Winter Solstice, first day of Winter, shortest day and longest night of the year

Alban Arthuran, or "Yule", "Light of Arthur", Fire Festival Arcaic word "Yule" (Yew) means Christmas? Celebrates the end of darkness, the return of light to the earth Gifts celebrated the sharing of the remaining harvest now that light would return Ceremonies involve Mistletoe, burning of the Yule log (Icelandic tradition) Wreath day is the first of four Sundays before Winter Solstice Colours: Green, red, white, silver, gold Notes: The Druids felt the sun stood still for twelve days during this season and the Yule log was burnt to insure light for those days. Perhaps when Taxine was released in highest quantities as well (as some claim), marking a specific ritual date also corresponding to the mystery god MITHRAS (more later).

**Evolved into a Christmas celebration**

Imbolc (ihm-olk) Imbolg or Oimelc // Pictish date: Feb 6
Midpoint between Winter Solstice and Spring Equinox

Gaelic or Welsh: "Imbolg" means "spring" Second Celtic fire festival (female) // Festival of Lights, St Brigid's Day Celebrates the quickening of spring, the end of winter, time of abundance of milk. Time of planning and hopes, fire and purification are prominent factors. Ceremonies involve water, candles pledges and planting a hope or a seed, making candles. Burn your Christmas tree and light candles… Scots looked for serpents leaving their winter holes. A Gaelic hag goddess Cailleach [*Pictish origin] rules the winter months, gathering her firewood for the rest of the winter. If the day is sunny, she gathers a great deal of wood, thusly the winter will continue for some time. If the day is rainy, she will not gather much
wood and the remaining winter will be short. Candlemas was a Christian holiday attached to it, 40 days after the nativity of Christ, as the day Jesus's mother, Mary, would have attended her purification ceremony after the birth of her son.

Colours: Red, orange, white

**Evolved into Candlemas and later Groundhog Day**.

**Ostara // Pictish date: March 26**
First day of Spring, actual Vernal or Spring Equinox,
The night and day stand equal – Alban Eiler, "Light of the Earth" Celebrates the birth of spring & rebirth. Time of planting & rare day of Magick due to balance of light and dark. Celebration of the beginning of spring; dark has as much weight as the light. Candles are lit on each night with a prayer for a prosperous Mother Earth.

Colours: Red and green or red and yellow

**Evolved into Easter**

**Beltaine or Beltane // Pictish date: May 6**
Midpoint between Spring Equinox and Summer Solstice

The second largest and most important festival, great tribal gatherings
The beginning of the light half of the year, exact opposite day of Samhain
Third Celtic fire festival (male) // Old Irish "Beletene" means "bright fire", Gaelic "Bealtaine" means the month of May
Celtic word Beltaine mean fires of Bel,"Light of the Earth"
Time of rebirth, house fires were extinguished and relit from hilltop bonfires
Need-fires are built, walk between for purification
Bonfires of sacred wood are lit in honor of the Celtic god Beli
The veil between worlds (Shield of Skathach) is thin, allowing faeries to cross over
Decorate with May ribbons, candles are lit on each night with a prayer for growth & love.

Colours: Blue, pink, yellow, green

**Evolved into May Day**

**Litha // Traditional date (Irish): June 21**
Mid Summer's Eve - Celebrates the light and the sun without there would be no life
Time of strengths and accomplishments; gather herbs as "Herb Night" when most potent.
Colours: Blue, green, yellow

**Summer Solstice, first day of summer, longest day of the year**

**Lughnasadh or Lammas // Traditional date (Irish): August 1**
Midpoint between Summer Solstice and the Autumn Equinox

Celtic Lughnasadh means "Lugh's assembly", the god Lugh celebrated a funeral feast for his foster-mother, Tailtiu. Modern Gaelic Lughnasadh means "August." First harvest
festival – celebrates the beginning of harvest season, the decline of summer to winter. Time of dismiss regrets, farewells, preparation for winter. Ceremonies involve breads, grains and harvest corn dolls.
Colours: Oranges, greens, browns

**Fourth Gaelic Fire Festival**

**Mabon // Autumnal Equinox**
Traditional date (Irish): September 21

#B47072 Alban Elved, "Light of the Water", Alban Elued
Second harvest festival – celebrates harvest, death of the sun god
A day of Magick due to the rare balance of light and dark
Time for thanks and learning, repairing all things
Colours: Dark reds, burnt yellows, browns

**Autumn Equinox, first day of Autumn, the night and day stand equal**
THE PAGAN SABBATS

In order to understand the Sabbats, you need to know a little bit about astronomy.

Every year on planet Earth, there are two **equinox** days (around June 21 and December 22). They are six months apart. One-fourth of the year (91 days) after each **equinox** day is a **solstice day**. The two **solstices** are six months apart. Thus, the two **equinoxes** and the two **solstices** divide the year neatly into fourths. **Solstices** and **equinoxes** are astronomical events, and have to do with the earth's relationship to the sun. They have absolutely nothing to do with tradition.

These 4 days, called the **quarter days**, mark the beginnings of the four seasons.

About halfway between each pair of adjoining quarter days is a **cross-quarter day** (we are now dividing the year into EIGHTHS). Even though these do not fall on astronomically-defined days, they are (traditionally) considered more important than the **quarter days**, since the ancient Celts "began" their four seasons six weeks earlier than the actual beginning date(s). Some Pagans celebrate only the four Sabbats that fall on the "cross-quarter" days.

There is also some authority for the idea that the Celts celebrated only two "seasons," summer and winter, with summer beginning May 1 and winter beginning on October 31.

These four **QUARTER days** plus the four **CROSS-QUARTER days** are the **8 Pagan Sabbats** in modern times. Because there are about 46 days from one Sabbat to the next, we can diagram a "Wheel of the Year" aka "Wheel of The Yew" ("New Year's Day" is Samhain, October 31).

In the Southern Hemisphere, the Sabbats are reversed (since December is a hot month, and July cold). The dates shown here will apply only to my own particular half of the planet.
Remember that the starting point of the "regular" calendar year is arbitrary; there's nothing special, astronomically, about the day we refer to as January 1. The Pagan year starts with Samhain (pronounced SOW'EN), which is a cross-quarter day.

The Celtic New Year: Samhain  
Ancient cultures were agrarian, not industrial. Samhain marked the third (and final) harvest; there would be no more crops again until spring. The people were involved in the very serious business of preparing for the long, cold winter. Samhain means "Summer's End" and was associated with death.

Samhain is the festival that honors our departed loved ones (the ancestors), and it is the time when the veil between the worlds of the living and the dead is the thinnest. It was believed that the dead actually walked among the living on this night, which is why people dressed up as skeletons and ghosts, so they would make the spirits feel at home. Most Pagans, if they acknowledge or celebrate only one Sabbat, celebrate Samhain.

At Samhain, the Sun God, having died at Mabon (September 23) and having returned to the womb of the Great Mother, grows strong and awaits his rebirth at Yule. This begins the time of the greatest darkness, the time of the Crone, the ancient Queen of Death.

Many (though by no means all) sources argue that Samhain derives its name from the same root as the Gaulish month of Samonios, as described on the Coligny Calendar. Those theorists who dissent claim that Samonios signifies not the end of summer, but its beginning, and is not in November but instead in May – therefore the 3 day feast marked on the Coligny tablets refers to Beltane.

This, it is argued, is the true New Year’s Day.

It is certainly not explicitly stated anywhere in early myths that Samhain is definitely the start of the year, and the story of the Tuatha arriving in Ireland on Beltane would be an appropriate image for an inaugural feast.

However, the subsequent month on the Coligny calendar is called Dumannios, probably deriving from a root word meaning black or dark – suitable for December, less so for June. So, whilst not absolutely definite, it seems quite likely that the three-day Gaulish feast of Samonios was going on at the same time as the Gaelic feast of Samhain. If it opened the year in Gaul, it may well have done so in other Celtic regions too.

However, our concept of Halloween is only a corrupted & vague representation of whatever this sacred festival was really all about. There is no reason not to suspect that if any day would be chosen for a theoretical Druidic Yew rite, Samhain is the most logical.

It is interesting to note that in Britain, Remembrance Day on 11 November seems to tie in symbolically with similar themes and the bonfires lit on 5th November to commemorate Guy Fawkes' failed act of terror have without even realizing it, become a modern secular continuation of the sacred Samhain fires. The Christianized festivals of All Saint's Day and All Soul's Day are celebrated on the 1st and 2nd November respectively. In the
Goidelic Celtic languages of Scottish Gaelic and Irish, *Samhain* means November, and the entire month resonates with the meaning and symbolism of the ancient festival. In Cornwall the feast was known as Allantide, or *Nos Calan Gwafand* in Brythonic Celtic Cornish. Penzance particularly had the custom of giving Allan Apples, large red apples to each other on October 31st for good luck. Turnip lanterns were made and lit after dark and stories were told about the ancestors and the otherworld of faery folk & Magick.

In modern Ireland and Scotland, the name by which Halloween is known in Gaelic language is still *Oíche/Oidhche Shamhna*, and it is still the custom in some areas to set a place for the dead at the Samhain feast. The symbolic act of opening a door or window in the west for the beloved dead, who are specifically invited to attend, is central to this ancient custom. Many leave a candle or other light burning in a western window to guide the dead ancestors home. Divination for the coming year is performed, and this is a time for deep communion with God, Spirit or the localized deities of the district, especially those whom folklore mentions as being particularly connected with this festival.

Other names for Samhain: Hallowmas, Shadowfest, All Hallow's Eve, La Samon, Martinmas, Blood Harvest, Calan Gaeaf, Third Harvest, November Eve, Ancestor Night, Nos Galon Gaeof, Hallowtide, Sambain, Samhein, Samain, Samonios, Samhuinn, Samfhuin, and, of course, "Halloween" [Hallowe'en].

**Yule** (pronounced *Yula*): was the longest night of the year, the time of the winter solstice, when the Great Mother gives birth to the Sun God. [*Obvious Mithras connection*]. Yule is when the sun child is reborn, an image of the return of all new life born through the love of the Gods. The Norse had Ullr, a vaguely discovered God with similar iconography as Mithras and the wider Sun Cult in Europe and elsewhere. Within the Northern Tradition, Yule is also regarded as the New Year.

On Yule, some witches observe a "longest night vigil" (as if sitting at the bedside of a friend in labor) followed by a daybreak celebration of the Sun's rebirth.

Other names for Yule: **Feast of Sola Invicta [the invincible sun]**, Saturnalia, Midwinter, Alban Arthan, Finn's Eve, Modranect, Modranacht, Modresnacht, Mother Night

...and, of course, "Christmas."

Also, in Scotland midwinter is called *An Fheill-Shlinnein*, which derives from the word for a type of divination involving looking at the cracks formed in a burnt ox bone. Another intriguing aspect of Scottish lore is the habit of carving a log into the shape of an old woman, the Cailleach-Nollag and then burning it [*see The Picts*]. This may well be connected to a festival held to the wintery goddess Cailleach on or near solstice.

**Beltane** (or *Cetshamain*) opens the summer, and with it the battle season. Those warriors who have been wintering with families now return to their nomadic life in forests and fields. Wars start up again. Appropriately enough the Partholarians, Tuatha de Danann and the Milesians all arrived in Ireland to conquer the land at Beltane.
In terms of modern chemistry, scientific study of matter reveals ninety-two natural elements, each made of one kind of atom with a unique number of protons and electrons.

Chemistry textbooks, discussing these discoveries, heap scorn on an older belief in four elements: fire, water, air and earth. Yet the scorn is misplaced. Scientists in the eighteenth century took over the word "element" but changed its meaning, for the four elements of the older system weren't elements at all in the same sense as hydrogen, boron, or manganese. They were basic categories of human experience with many applications.

Anger, for example, was how fire expressed itself in the emotions, and summer was the fiery season. To gauge the difference between ancient and modern meanings of the word, you might try coming up with an emotion or a season for helium!

Another difference between the older and newer systems is that the newer system excludes all others, while the older one does not. There's apparently only one way to sort out atoms by their atomic numbers, but elemental systems can be varied as needed to respond to different situations in the world of human experience.

The four elements thus were often expanded with the addition of a fifth element called ether or spirit. Chinese philosophers used a different set of five elements: wood, metal, fire, water, and earth. Each of these systems has its strengths and weaknesses, and fits certain traditions of practice better than others. Many traditions, in turn, make use of more than one set of elemental symbols.

Druid Revival lore contains a system of its own, a set of three elements that first appears in Iolo Morganwg's writings. Whether it's an invention of Iolo's or a surviving scrap of some older teaching is anyone's guess, but the three elements have been part of Druid Revival teaching ever since his time. Their names are nwyfre, gwyar, and calas.

**Nwyfre** (pronounced "NOOiv-ruh") is an old Welsh term meaning "sky" or "heaven." As an element, nwyfre is the source of life and consciousness, and modern Druids often refer to it simply as the life force. Its image in nature is blue sky.

**Gwyar** (pronounced "GOO-yar") literally means "blood" in old Welsh, but its more general meaning is "flow" or "fluidity." As an element, gwyar is the source of change, motion, growth, and decay. Its image in nature is running water.

**Calas** (pronounced "CAH-lass") comes from the same root as *caled*, Welsh for "hard," and means "solidity." As an element, calas is the source of form, differentiation, manifestation, and stability. Its image in nature is stone.

According to Druid philosophy, **everything in the universe is made up of these 3 elements in some combination, with one element dominant.** All are forms of primal substance,
which is called manred. Manred has no characteristics of its own, except for the power to condense into calas, flow into gwyar or expand into nwyfre.

If you haven't learned to think in elemental terms, it may take some work for you to get your mind around the three Druid elements. Take a moment to mull over some examples. The food on your dinner table is a good example.

The calas element of dinner is the raw material: meat, grains, vegetables, fruit, and so on.

The gwyar element is the cooking process that turns the raw material into the meal.

The nwyfre element is the mental dimension: the selection of ingredients, the choice of recipes, and the skill and personality of the cook.

It's not hard to think of other examples, but you may wonder what possible value such exercises have. The system of ninety-two natural elements (and the two dozen or so more artificially produced in the last century or so) has obvious powers. Chemists use this system to shape matter in a galaxy of ways, some helpful and others less so. Can anything as useful be done with the three elements of Iolo's Druid philosophy, or for that matter with the four medieval or five Chinese elements?

Nwyfre, gwyar, and calas make poor guides to physics or chemistry, to be sure. Their usefulness lies elsewhere. Like other traditional elemental systems, the three Druid elements make sense of patterns throughout the universe of our experience. Tools for thinking, their power lies in their ability to point the mind toward insights and sidestep common mistakes.

Take the habit, almost universal nowadays, of thinking about the universe purely in terms of physical matter and energy. This works fairly well when applied in certain limited fields, but it works very badly when applied to human beings and other living things. Time and again, well-intentioned experts using the best tools science has to offer have tried to tackle problems outside the laboratory and failed abjectly.

Rational architecture and urban planning, scientific agriculture and forestry, and innovative schemes for education and social reform often cause many more problems than they solve, and fail to yield the results predicted by theory.

Why? The theoreticians thought only of gwyar and calas, the elements of change and stability, expressed here as energy and matter. They left something out: nwyfre, the subtle element of life, feeling, and awareness. They forgot that any change they made would cause living things to respond creatively with unpredictable changes of their own.

In every situation, all 3 elements need to be taken into account. They can be used almost as a checklist. What is the thing you're considering, what does it do, and what does it mean? What will stay the same, what will change, and what will respond to the change with changes of its own? This sort of thinking is one of the secrets of the Druid elements.
### Table of Druid elements

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<th>Nwyfre</th>
<th>Gwyar</th>
<th>Calas</th>
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<td>Symbol</td>
<td>Sky</td>
<td>Water</td>
<td>Stone</td>
</tr>
<tr>
<td>Color</td>
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<td>Circle</td>
<td>Ceugant</td>
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<td>Level of Being</td>
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<td>Energy</td>
<td>Matter</td>
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<tr>
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<td>Overworld</td>
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<td>Sky</td>
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<td>Branch of Druidry</td>
<td>Druid</td>
<td>Bard</td>
<td>Ovate</td>
</tr>
</tbody>
</table>

The 3 elements make a particularly useful tool for thinking in today's world, because of a habit of mind deeply entrenched in modern culture. Many people nowadays divide up every situation into two and only two factors.

This by itself isn't necessarily a problem, but very often the two factors get portrayed as absolute opposites with no common ground uniting them, and this leads to trouble. Worse trouble comes when the opposites get moral labels, as though one is completely good and the other absolute evil.
Think of political and religious squabbles in recent decades and you'll find more examples than you can count, each one full of this sort of twofold thinking: those who are not with us are against us, you're either part of the solution or part of the problem, and so on endlessly.

Back in the nineteenth century, schools of esoteric philosophy closely allied with French Druidry worked out ways to overcome this habit of twofold thinking. In these systems any division into two is called a binary, or more fully an unresolved binary.

Binaries make useful tools for thinking when you need to focus on differences, but they produce a distorted picture unless they're balanced by something else. The opposite distortion comes from a unary, a view of the situation that sees only one factor, and focuses attention exclusively on equalities.

The first number that guides thinking into balanced patterns is the number three. Divisions into three are called ternaries. Every ternary, according to this teaching, consists of two things opposed to each other, and a third that connects them together. Thinking in ternaries pays attention to differences that divide and equalities that unite. While it's not foolproof, ternary thinking thus sidesteps some common pitfalls in the way of clear understanding.

Problems that can't be solved in binary thinking often find ready solutions once a third factor comes into play. Finding the third factor was therefore a common training exercise in some esoteric traditions.

Students would be set binaries from philosophy, politics, and daily life, and asked to find the third position that resolved the binary. In this way they also learned to see how the two sides of a binary support each other, define each other, and need each other.

Ternary thinking has limitations of its own, which can be escaped by using other numbers to think with. Every number between one and thirteen, according to some Druid systems, has its own logic and usefulness. Yet the logic of the ternary has a special meaning to the modern Druid. It helps counter the pervasive binary thinking of modern culture, and also resonates powerfully with the symbolism and teachings of the Druid Revival.

There's a deeper connection still, for ternaries appear again and again in traditional Celtic myths, legends, and folklore. It's not an accident that Welsh and Irish bards assembled their lore in the form of triads, or that love triangles, triple quests, and threefold deaths provide the framework for so many Celtic tales.

In modern industrial culture, two rather than three predominates. This may be why so many people nowadays turn to Celtic traditions to help bring their lives into harmony in a world in crisis. Ternary thinking solves problems created by too much reliance on binaries, and for this reason cultures with threefold patterns offer glimpses of a more balanced way of life to those caught in a harshly dualistic society.
Yet this can become a trap if the relationship between binary and ternary is treated as a
binary. Drawing a binary distinction between modern society and some other culture,
picturing them as irreconcilable opposites and labeling them with moral labels, falls back
into the binary thought ways of the modern world.

For this reason, while threefold symbolism plays a very important part in today's Druid
traditions, few rely on it exclusively.

Instead, many different numbers form the warp and weft of the fabric of modern Druidry,
and in fact the same part of Barddas that introduces the three elements also discusses the
more common system of five elements: nwyfre becomes spirit, gwyar becomes water,
and calas becomes earth, with air and fire added to the set to round it out.

Many modern Druid orders use this set of five preferentially, and in some areas (such as
the healing arts) it has important advantages; the AODA uses the five element system as
a primary teaching tool.

In a broader sense, every number has lessons to teach, and different degrees and
traditions within Druidry focus on the numbers that express their particular way of
working with the world of living Nature.

Some modern Druids practice meditation and visualization as a method of self-
transformation, particularly engaging the imagery of the four elements of the classical
philosophers and the medieval alchemists.

Earth, Air, Fire, and Water are considered symbolic of aspects of nature and are
sometimes linked symbolically to the four cardinal directions, the four seasons, and the
four stages of human life – that is birth, maturation, old age, and death.

Elemental symbolism is fluid and varies from group to group. Some modern Druids
believe that the ancient Celts did not adopt the Greek system of four elements and prefer
to use only a symbolic division of the cosmos into three realms – Sea (the lower realm),
Land (the middle realm), and Sky (the upper realm).

All things that we now "know" as Gwyddons are from a combination of practices,
traditional in our methods that utilizes experiential learning, in conjunction with
mythological decoding techniques to derive clues to understanding the wisdom of our
Gwyddon predecessors.

This process can be help us understand the subtle differences necessary to fully grasp the
distinction between the Awen itself and the personified energy force called Nwyfre.

Within the Druidic tradition, a term that The Order of Gwyddoniaid-Druids uses to refer
to its members stands out. That term is "Gwyddon". In an attempt to further understand
the aim and concepts of the Order of Gwyddoniaid-Druids (a Neo-Druid group formed in
the 1700’s by a mysterious person named MEM, who supposedly had secret knowledge
of the Druid Sorcerer Gwyddon sect), some thought is given to the term of Gwyddon. The term itself is translated to mean wizard/sorcerer or scientist.

The meaning of the word Gwyddon itself points to a core concept within the Order of Gwyddoniaid-Druids. Central to the Orders' teachings is the concept of "knowing". Differing from belief systems, Gwyddons learn concepts and are asked to prove these truths to themselves. Seekers are not asked to "believe" any certain concept or doctrine, but to know a concept through personal experience.

In this method of learning, the seeker "knows" what he or she has learned and needs not take anything in faith or "trust" the word of another person to be truth.

Another concept associated with a Gwyddon is the scientific aspect. By definition, it is suggested that Gwyddons are scientists, delving into the metaphysical aspects of the universe. Biology, physics, mathematics, psychology, and many other areas of study are attributed to Gwyddons.

By studying these scientific concepts, a Gwyddon can learn to understand the world in which he or she lives. With scientific knowledge, one can verify "The Great Law", which is the major concept of the Druidic tradition. With this knowledge, understanding of all other concepts and teachings are possible.

Having defined the term of Gwyddon, members and non-members alike can gain a glimpse of what the Order is attempting to accomplish. A Gwyddon is a learning and knowledgeable person, seeking to understand the universe and interact with others in order to promote the same understanding. Gwyddons continually learn due to the fact that the universe is in constant change.

A Gwyddon is one who has learned to escape the trappings of conditioning in order to be a full expression of the Boundless, as one cannot gain wisdom if they are mired in any form of control. A Gwyddon is also a teacher, for learning and knowledge that is not shared can be lost. In summation, Gwyddons are the future, for they answer the vital questions that all of humanity must so often ask.

In Gwyddon cosmology and practice, the Awen is like the thought of the Mind itself, whereas Nwyfre is the nerve conduit that carries that same thought throughout to Being; the nervous system, so to speak. Nwyfre has been associated with ley lines throughout the Earth, whose junctures are symbolized by the Dragon that sits beneath the fire pit in the center of the Nemeton and the Standing Stones that point out the intelligence of the stars.

It is the Fire at our Center, where the Sky (Gwynfyd) mixes with the Sea or Underworld (Annwyn) in our bodies and the "Leap" of sweet intelligence is made, just as occurs at a nerve juncture.

We become connected, the Worlds within us "Merge" (hence the term) and we are One within as well as without. The divine knowing of Gwynfyd merges with the eternally
creative Annwyn and we are able to see and manifest with understanding and control. It is grounded center, Abred, that makes this joining possible; makes us able to completely experience the Awen in its true and balanced form.

This energy network within us is Nwyfre, and is what we are working to activate whenever Tree Meditation occurs, or any other gnosis or merging exercise.

Anthropomorphically, Nwyfre is called an Earth God (the core of Abred) who possesses the understanding of the Seas and the Stars (Annwyn and Gwynfyd), and therefore is called the God of Astronomy and Science.

Thus, He is a special Patron of Gwyddons, and is symbolized by the Welsh red dragon, or gryphon. For the Y Awenechen, He sits at the core of the Nine Rings and thus at the center of our collective symbol.

On the Welsh flag he has a similar function. He is the point of connection between Goddess and God, and also Land/Earth below and Sky above. (Green and White). He transmits the Intelligence of the One (the Awen) to everywhere and every-when.

Gwyddons teach that the way a Nemeton is constructed makes a difference in how it generates and utilizes energy. For instance, in constructions where the number of stones in combinations of 8 and 3 are significant and there is a tendency to have both "arches" and menhirs or singular long standing stones, there is an energy manifestation that frequently occurs describable as the "Three Sons of Arienhrod".

When a fire pit is ignited in the center of the circular ritual area using these arches and menhir, and the Ancestral Mother and Father (Goddess and God) are brought together there, three energy patterns manifest or "birth" exactly half way between the fire pit and the stones in the South, Northwest and Northeast.

These patterns are distinctly different in character and follow a pattern of Creativity, Life and Death respectively.

Arches, formed by two upright and one top or crown stones or by three upright and one crown stones (Trithons) arranged in circular formations and combined with menhir were most common in the areas of far south Wales/Cornwall and southern Briton, the area centered on the rule of King Beli, followed by Bran and Lludd. "Stonehenge" is of this type, but not typical of it.
Central to my theory that The Druids enacted a Yew Tree ritual on Samhain is the idea of harvesting the sacred aerial bulb that grow atop the Yew every 1000-3000 years. Naturally, there would be some kind of “holy collection” vessel. If any mysterious ancient artifact would best suit this purpose, I propose the Gundestrup Cauldron.

The Yew is planted all over sacred Pagan burial grounds; most Old World churches simply built over them, with extreme care in making sure it’s roots went through the corpses of the deceased within their graves. Thus, it seems the belief was the souls of the dead would through nature be absorbed into the life-force of the tree, would be coalesced like primal memory, resurrected.

I theorize that the Old World belief was that through enough souls absorbed into this “psychic” holy plant, through enough worship, ritual, meditation, burial ground “reincarnation,” etc – through ancestry, through blood, the souls of dead ancestors could be resurrected & transferred, as if ghosts within the currently living. That this “Aerial Crown Bulb” was like a “Brain,” absorbing the collective souls of the dead & “resurrecting them” through genetic “plant memory.”

It does not seem much a stretch to assume these people thought this “holy bulb” would eventually absorb enough souls, wisdom & primal memories to incubate a “mega-soul.” Perhaps a savior would just eventually literally be born of this 3rd Bulb, as if hatching from an egg? Esus or Mithras will somehow arrive as God of the Yew Cult?

So if the ritual involving this is taking place on Samhain, obviously there would be some kind of “holy collection” vat for the Aerial Bulbs being plucked down.

I believe that Catholic Baptism was a co-opting of Pagan Ritual – not only in terms of Celts who would bathe themselves in waters to ritualistically become one with the river goddess and nature, as has been documented, but also with something even deeper.
As I’ve stated, I theorize that a bull was likewise sacrificed in this Yew Harvest ritual, just as with the mistletoe ritual, and the blood of the bull was contained in some kind of “holy vessel” – something centered underneath the bull when killed.

The bull blood would drain into a cauldron of some kind like an elaborate ceremonial chalice. The blood would be used as a protein source to bathe this 3rd bulb in upon removal and afterwards this “holy bulb” was stored in a container with the bull blood, acting as a scarifying fertilizer agent either in this vessel or in another in a “holy location” before eventually planting it on the pagan holiday Imbolc.

Perhaps it was kept in a cave, as is hinted in Druidic & Mithrasean traces – that this belief included the notion that on Ostare (Easter), somehow if kept incubated in this blood long enough, prayed to enough, ritualized enough, that their mythic God would be resurrected in a cave from one of these sacred bulbs eventually, just like Mithras is depicted as hatching from a “rock” – a widespread image no historian can decipher.

Although I cannot prove it directly, I have a deep-seated hunch that these Druid Shamans who removed these Aerial Bulbs may have been ceremonially dressed in ethereal meaning bird-like costumes – with Crow/Raven Hoods [*Hooded Crow/Carrion Crow?], Stork Hoods, Ibis Hoods, Croax Hoods, etc. These figures appear on engravings & hieroglyphs anywhere there is a trace of Druidism. This could be Egypt’s Thoth.
The most famous image of Cernunnos we have comes on the decorations of the **Gundestrup Cauldron** — a richly decorated silver vessel, thought to date between 150 BC and 1 BC. This places it within the late La Tène period or early Roman Iron Age.
The cauldron is the largest known example of European Iron Age silver work (diameter: 69 cm (27 in); height: 42 cm (17 in)). It was found, dismantled with the other pieces stacked inside the base, in 1891 in a peat bog near the hamlet of Gundestrup in the Aars parish of Himmerland, Denmark. It is now usually on display in the National Museum of Denmark in Copenhagen, with replicas at other museums.

The cauldron is not complete, and now consists of a rounded cup-shaped bottom making up the lower part of the cauldron, usually called the base plate, above which are five interior plates and seven exterior ones; a missing eighth exterior plate would be needed to encircle the cauldron, and only two sections of a rounded rim at the top survive. The base plate is smooth and undecorated, apart from a decorated round medallion with a bull in the centre of the interior. Altogether the weight is just under 9 kilograms.

Despite the fact that the vessel was found in Denmark, it was probably not made there or nearby; it includes elements of Gaulish and Thracian origin in the workmanship, metallurgy, and imagery. The techniques and elements of the style of the panels relate closely to other Thracian silver, while much of the depiction, in particular of the human figures, relates to the Celts. Other aspects of the iconography derive from the Near East.
For Celtic elites/nobility/royalty, cauldrons were an important item of prestige metalwork, though they are usually much plainer and smaller than this. This is an exceptionally large and elaborate object with no close parallel, except a large fragment from a bronze cauldron also found in Denmark, at Rynkeby. It has been much discussed by scholars, and represents a fascinatingly complex demonstration of the many cross-currents in European art, as well as an unusual degree of narrative for Celtic art, though we are unlikely ever to fully understand its original meanings.

The Gundestrup cauldron was discovered in a peat bog called Rævemose in 1891. Palaeobotanical investigations showed that the land had been dry when the cauldron was buried, and the peat gradually grew over it. The manner of stacking suggested an attempt to make the cauldron inconspicuous and well-hidden.

The cauldron was found in a dismantled state with five long rectangular plates, seven short plates, one round plate (normally termed the "base plate"), and two fragments of tubing stacked inside the curved base. In addition, there is a piece of iron from a ring originally placed inside the silver tubes along the rim of the cauldron. It is assumed that there is a missing eighth plate because the circumference of the seven outer plates is smaller than the circumference of the five inner plates.

Since the cauldron was found in pieces, it had to be reconstructed. In its final form, the plates are arranged in an alternation of female-male depictions, assuming the missing eighth plate is of a female. Not all analysts agree with the ordering, however. Scholar Taylor has pointed out that aside from the two cases of puncturing, the order cannot be determined from the solder alignments; the plates are not directly adjacent to each other, but are separated by a 2 cm gap. Thus, the plates in this order cannot be read with certainty as the true narrative, supposing one exists.
The Gundestrup cauldron is composed almost entirely of silver, but there is also a substantial amount of gold for the gilding, tin for the solder and glass for the figures' eyes. According to experimental evidence, the materials for the vessel were not added at the same time, so the cauldron can be considered as the work of artisans over a span of several hundred years. The quality of the repairs to the cauldron, of which there are many, is inferior to the original craftsmanship.

Silver was not a common material in Celtic art, and certainly not on this scale. Except sometimes for small pieces of jewellery, gold or bronze were more usual for prestige metalwork. At the time that the Gundestrup cauldron was created, silver was obtained through cupellation of lead/silver ores. By comparing the concentration of lead isotopes with the silverwork of other cultures, it has been suggested that the silver came from multiple ore deposits, mostly from Celtic northern France and western Germany in the pre-Roman period. The lead isotope studies also indicate that the silver for manufacturing the plates was prepared by repeatedly melting ingots and/or scrap silver.

Three to six distinct batches of recycled silver may have been used in making the vessel. Specifically, the circular "base plate" may have originated as a phalera, and it is commonly thought to have been positioned in the bottom of the bowl as a late addition, soldered in to repair a hole. By an alternative theory, this phalera was not initially part of the bowl, but instead formed part of the decorations of a wooden cover.

The gold can be sorted into two groups based on purity and separated by the concentration of silver and copper. The less pure gilding, which is thicker, can be considered a later repair, as the thinner, purer inlay adheres better to the silver. The adherence of the overall gold is quite poor. The lack of mercury from the gold analysis
suggests that a fire-gilding technique was not used on the Gundestrup cauldron. The gilding appears to have instead been made by mechanical means, which explains the function of closely spaced punch marks on the gilded areas.

An examination of lead isotopes similar to the one used on the silver was employed for the tin. All of the samples of tin soldering are consistent in lead-isotope composition with ingots from Cornwall in western Britain. The tin used for soldering the plates and bowl together, as well as the glass eyes, is very uniform in its high purity.

Finally, the glass inlays of the Gundestrup cauldron have been determined through the use of X-ray fluorescence radiation to be of a soda-lime type composition. The glass contained elements that can be attributed to calcareous sand and mineral soda, typical of the east coast of the Mediterranean region. The analyses also narrowed down the production time of the glass to between the second century BC and first century AD.

The workflow of the manufacturing process consisted of a few steps that required a great amount of skill. Batches of silver were melted in crucibles with the addition of copper for a subtler alloy. The melted silver was cast into flat ingots and hammered into intermediate plates. For the relief work, the sheet-silver was annealed to allow shapes to be beaten into high repoussé; these rough shapes were then filled with pitch from the back to make them firm enough for further detailing with punches and tracers. The pitch was melted out, areas of pattern were gilded, and the eyes of the larger figures were inlaid with glass. The plates were probably worked in a flat form and later bent into curves to solder them together.

It is generally agreed that the Gundestrup cauldron was the work of multiple silversmiths. Using scanning electron microscopy, Benner Larson has identified 15 different punches
used on the plates, falling into three distinct tool sets. No individual plate has marks from more than one of these groups, and this fits with previous attempts at stylistic attribution, which identify at least three different silversmiths. Multiple artisans would also explain the highly variable purity and thickness of the silver.

The silver working techniques used in the cauldron are unknown from the Celtic world, but are consistent with the renowned Thracian sheet-silver tradition. The scenes depicted are not distinctively Thracian, but certain elements of composition, decorative motifs, and illustrated items (such as the shoelaces on the antlered figure) identify it as Thracian.

Taylor and Bergquist have postulated that the Celtic tribe known as the Scordisci commissioned the cauldron from native Thracian silversmiths. According to classical historians, the Cimbri, a Teutonic tribe, went south from the lower Elbe region and attacked the Scordisci in 118 BC. After withstanding several defeats at the hands of the Romans, the Cimbri retreated north with the cauldron to settle in Himmerland, where the vessel was found.

Nielsen believes that the question of origin is the wrong one to ask and can produce misleading results. Because of the widespread migration of numerous ethnic groups like the Celts and Teutonic peoples and events like Roman expansion and subsequent Romanization, it is highly unlikely that only one ethnic group was responsible for the development of the Gundestrup cauldron. Instead, the make and art of the cauldron can be thought of as the product of a fusion of cultures, each inspiring and expanding upon one another. In the end, Nielsen concludes that, based on accelerator datings from beeswax found on the back of the plates, the vessel was created within the Roman Iron Age at a location somewhere in Central Europe.
The decorated medallion on the circular base plate depicts a bull. Above the back of the bull is a female figure wielding a sword, as well as three dogs, one over the bull's head and another under its hooves. Presumably they are in combat; the third dog beneath the bull and near its tail seems to be dead, and is only faintly shown in engraving, and the bull may have been brought down. Below the bull is scrolling ivy that draws from classical Greco-Roman art. The horns of the bull are missing, but there is a hole right through the head where they were originally fitted; they were perhaps gold. The head of the bull rises entirely clear of the plate, and the medallion is considered the most accomplished part of the cauldron in technical and artistic terms.

Each of the seven exterior plates centrally depicts a bust. Plates show bearded male figures, and the remaining three are female.

Inside plates show an antlered male figure seated in a central position, often identified as Cernunnos. In his right hand, he holds a torc, and with his left hand he grips a horned serpent a little below the head. To the left is a stag with antlers that are very similar to the human/divine figure. Surrounding the scene are other canine, feline, and bovine animals, some but not all facing the human, as well as a human riding a dolphin. Between the antlers of the god is an unknown motif, possibly a plant or tree.
On another, a large bust of a torc-wearing female is flanked by two six-spoked wheels, what seem to be two elephants, and two griffins. A feline or hound is underneath the bust.

The next is of a bearded figure holding on to a broken wheel (likely Teutates). A smaller, leaping figure with a horned helmet is also holding the rim of the wheel. Under the leaping figure is a horned serpent. The group is surrounded by three griffins facing left below, and above, two strange animals who look like hyenas, facing right. The wheel's spokes are rendered asymmetrically, but judging from the lower half, the wheel may have had twelve spokes.

Another interior plate depicts a bull-slaying scene, with the same composition repeated three times across the plate; the only place where such repetition appears on the cauldron. Three large bulls are arranged in a row, facing right, and each of them is attacked by a man with a sword. A feline and a dog, both running to the left, appear respectively over and below each bull.

On the lower half of another plate, a line of warriors bearing spears and shields march to the left with, bringing up the rear a warrior with no shield, a sword, and a boar-crested helmet. Behind him are three carnyx players. In front of this group a dog leaps up, perhaps holding them back. Behind the dog, at the left side of the scene, a figure over twice the size of the others holds a man upside down, apparently with ease, and apparently is about to immerse him in a barrel or cauldron. On the upper half, warriors on horseback with crested helmets and spears ride away to the right, with at the right a horned serpent, fitted in above the tops of the carnyxes, who is perhaps leading them. The two lines are below and above what appears to be a tree, still in leaf, lying sideways. This is now most often interpreted as a scene where fallen warriors are dipped into a cauldron to be reborn into their next life, or afterlife. This can be paralleled in later Welsh literature.
WHITELEAVED OAK & THE GREAT DECAGON

The village of Whiteleaved Oak, at the junction of 3 county borders (Hereford, Gloucester and Worcester), is the proposed centre of “The Great Decagon” – the exact centre of a huge geometric alignment of ancient sites which includes Stonehenge.

At Whiteleaved Oak – on almost exactly the 52nd latitude – these 3 sites (*if not more), are accurately aligned to within 1/1000th part tolerance, suggesting the outline of a Decagon in its completed form, and supporting the idea of an extended prehistoric landscape, connected by geometrically aligned 'sacred' monuments.

The Decagon is a 10 sided polygon which may symbolize the Wheel of Year and two other major Pagan festivals – its center pointing to locations of worship for each event.

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ANCIENT LIVING YEWS (2016)

1) ?? In 2014 in Wales a 5,000+ year old yew was discovered at St Cynog’s churchyard (Defynnog near Sennybridge, Powys). It could be the oldest living tree in the world. It’s DNA was allegedly confirmed by the Forestry Institute and its ring count is 120 per inch.

2) Koca Porsuk, is a 4,112-years-old Taxus baccata growing high in Zonguldak district of Black Sea Region, in Turkey. It is officially considered the 3rd oldest tree living in the world. [https://en.wikipedia.org/wiki/Koca_Porsuk](https://en.wikipedia.org/wiki/Koca_Porsuk)

3) The Llangernyw Yew is in the village of Llangernyw, Conwy, North Wales. The girth of the tree at the ground level is 10.75 m. According to local tradition, the church of Llangernyw is inhabited by an ancient spirit known as Angelystor (the "Recording Angel" or "Evangelist" in Welsh). This tradition holds that every year on Samhain a booming voice foretells the names of parishioners who will die the following year. Angelystor supposedly dwells under the trees ancient bough’s. People of Llangernyw traditionally warn against deriding the name Angelystor.


5) Fortingall Yew – At the approximate centre of Scotland, The Fortingall yew in Glen Lyon has been estimated at 2000-9000 years old. A popular legend is that Pontius Pilate was born under this tree when his father was on a diplomatic mission to a Pictish King. Clippings from the Fortingall Yew are to be taken to the Royal Botanic Gardens, Edinburgh, Scotland to form part of a mile-long hedge. The purpose of this "Yew Conservation Hedge Project" is to maintain the DNA of Taxus baccata from ancient specimens in the UK as, worldwide, the trees are threatened by felling and disease.

6) Sochi, Krasnodar Krai, Russia – A grove with several 2000+ year old specimens.

7) Spain – on the banks of the Arroyo de Valhondillo in Rascafría. The girth of the tree, measured at a height of 1.30 m, is 9.83 m. This tree is roughly 1500 Years Old. [www.monumentaltrees.com/en/map/esp/comunidaddemadrid/rascafria/4264_arroyodevalhondillo/8611/](http://www.monumentaltrees.com/en/map/esp/comunidaddemadrid/rascafria/4264_arroyodevalhondillo/8611/)


9) Cemetery of the église Notre-Dame-de-la-Nativité in Le Ménil-Ciboult, France:

10) The Aokigahara “Suicide Forest / Sea of Trees” that spreads across the northwest base of Mt. Fuji is a forest growing atop lava that flowed during the eruption of Mt. Fuji in 864 (the great eruption of the Jougan era), some 1,200 years ago.

**PS Ancient Yews in Argyll and Bute (Dalriada/Scotland), undetermined age: [Robert the Bruce`s Yew (V) Rossdhu House, Loch Lomond (V)](https://en.wikipedia.org/wiki/Robert_the_Bruce%27s_Yew)***
FLORENCE COURT & THE “STRICTA” MUTATION

The strain of Yew circulating today en masse is the “Fastigiata” strain. This was not the exact Yew Tree cultivar the Druids held sacred. The “Fastigiata” is a freak mutation that originated in Ireland 270 years ago, and it still lives today at Florence Court. While clones didn’t come from true seed, they were easy to propagate from cuttings.

This anomaly Yew the “Fastigiata” has been nicknamed “the mother tree of all Irish Yews” (or "Florence Court Yews”), and is now what circulates the world en masse. In many respects this freak mutation was distinctly superior to the common English Yew. The foliage was a richer and darker green and (somewhat incongruously for an Irish tree) every single twig grew upright. The result was a massive pillar of dark green, crowned with spires and pinnacles. The London nursery firm Lee of Hammersmith, began to mass produce cuttings. After the Napoleonic Wars ended, the tree took the continent by storm.

John Cole built a large mansion in Northern Ireland which he named Florence Court after his wife. One of John Cole's descendants, who had become "Lord Enniskillen", planted a peculiarly upright yew tree in the grounds of Florence Court – a freak mutation which has become “the mother tree of all Irish Yews” (or "Florence Court Yews").

In 1760 a tenant farmer named Willis noticed two very strange looking yews growing wild in the mountains nearby. He took them and planted one on his smallholding, and gave the other tree to his landlord, the then owner of Florence Court Lord Enniskillen. Willis’s yew died a century later but Lord Enniskillen’s has flourished ever since. This rare, one-of-a-kind specimen still lives at Florence Court.

By all accounts, Fastigiata/Stricta may be the sacred miracle mutation the Druids awaited.

“THE TREE OF LIFE” OFFICIAL TEXTBOOK HISTORY


The concept of a tree of life is a widespread mytheme or archetype in the world’s mythologies, related to the concept of sacred tree more generally, and hence in religious and philosophical tradition.

The expression Tree of Life was used as a metaphor for the phylogenetic tree of common descent in the evolutionary sense in a famous passage by Charles Darwin (1872). The tree of knowledge, connecting to heaven and the underworld, and the tree of life, connecting all forms of creation, are both forms of the world tree or cosmic tree, and are portrayed in various religions and philosophies as the same tree.

Ancient Iran // In pre-Islamic Persian mythology, the Gaokerena world tree is a large, sacred Haoma tree which bears all seeds. Ahriman (Ahreman, Angremainyu) created a frog to invade the tree and destroy it, aiming to prevent all trees from growing on the earth. As a reaction, God (Ahura Mazda) created two kar fish staring at the frog to guard
the tree. The two fishes are always staring at the frog and stay ready to react to it.
Because Ahriman is responsible for all evil including death, while Ahura Mazda is
responsible for all good (including life) the concept of world tree in Persian Mythology is
very closely related to the concept of Tree of Life.

The sacred plant haoma and the drink made from it. The preparation of the drink from the
plant by pounding and the drinking of it are central features of Zoroastrian ritual. Haoma
is also personified as a divinity. It bestows essential vital qualities—health, fertility,
husbands for maidens, even immortality. The source of the earthly haoma plant is a
shining white tree that grows on a paradisiacal mountain. Sprigs of this white haoma
were brought to earth by divine birds.

Haoma is the Avestan form of the Sanskrit soma. The near identity of the two in ritual
significance is considered by scholars to point to a salient feature of an Indo-Iranian
religion antedating Zoroastrianism. Another related mythology of Iran is the myth of
Mashya and Mashyane, two trees who were the ancestors of all living beings. This myth
can be considered as a prototype for the creation myth where living beings are created by
Gods (who have a human form).

Ancient Egypt // To the Ancient Egyptians, the Tree of Life represented the hierarchical
chain of events that brought every thing into existence. The spheres of the Tree of Life
demonstrate the order, process, and method of creation. In Egyptian mythology, the first
couple are Isis and Osiris. They were said to have emerged from the acacia tree of
Iusaaset: the "tree in which life and death are enclosed." Some acacia trees contain DMT,
a psychedelic drug associated with spiritual experiences. The Egyptians' Holy Sycamore
also stood on the threshold of life and death, connecting the two worlds.

Jewish sources // Etz Chaim, Hebrew for "tree of life," is a common term used in
Judaism. The expression, found in the Book of Proverbs, is figuratively applied to the
Torah itself. Etz Chaim is also a common name for yeshivas and synagogues as well as
for works of Rabbinic literature. It is also used to describe each of the wooden poles to
which the parchment of a Sefer Torah is attached. The tree of life is mentioned in the
Book of Genesis: it is distinct from the tree of the knowledge of good and evil After
Adam disobeyed God by eating fruit from the tree of the knowledge of good and evil, he
was driven out of the garden of Eden. Remaining in the garden, however, was the tree of
life. To prevent the man's access to this tree in the future, Cherubim with a flaming sword
were placed at the east of the garden. (Genesis 3:22-24). The Book of Enoch, generally
considered non-canonical, states that in the time of the great judgment God will give all
those whose names are in the Book of Life fruit to eat from the Tree of Life.

Kabbalah // Judaic Kabbalah Tree of Life 10 Sephirot, through which the Divine
manifests Creation. The configuration relates to man. Jewish mysticism depicts the Tree
of Life in the form of ten interconnected nodes, as the central symbol of the Kabbalah. It
comprises the ten Sephirot powers in the Divine realm. The panentheistic and
anthropomorphic emphasis of this emanationist theology interpreted the Torah, Jewish
observance, and the purpose of Creation as the symbolic esoteric drama of unification in
the Sephirot, restoring harmony to Creation. From the Renaissance onwards, Jewish Kabbalah became incorporated as an important tradition in non-Jewish Western culture, first through its adoption by Christian Cabala, and continuing in Western esotericism occult Hermetic Qabalah. These adapted the Judaic Kabbalah Tree of Life syncretically by associating it with other religious traditions, esoteric theologies & Magickal practices.

Assyria // The Assyrian Tree of Life was represented by a series of nodes and criss-crossing lines. It was apparently an important religious symbol, often attended to by eagle-headed gods and priests, or the King. Assyriologists have not reached consensus as to the meaning of this symbol; no textual evidence is known to exist.

Baha'I Faith // The concept appears in the writings of the Baha'I Faith, where it can refer to the Manifestation of God, a great teacher who appears to humanity from age to age. Also, in the Tablet of Ahmad, of Bahá'u'lláh; "Verily He is the Tree of Life, that bringeth forth the fruits of God," Bahá'u'lláh refers to his male descendents as branches (Aghsán) and calls women leaves. A distinction has been made between the tree of life and the tree of the knowledge of good and evil. The latter represents the physical world with its opposites, such as good and evil and light and dark. In a different context from the one above, the tree of life represents the spiritual realm, where this duality does not exist.

Buddhism // The Bo tree, also called Bodhi tree, is the pipal (Ficus religiosa) under which the Buddha sat when he attained Enlightenment (Bodhi) at Bodh Gaya (near Gaya, west-central Bihar state, India). A living pipal at Anuradhapura, Ceylon (now Sri Lanka), is said to have grown from a cutting from the Bo tree in the 3rd century BCE. According to Tibetan tradition when Buddha went to the holy Lake Manasarovar along with 500 monks, he took with him the energy of Prayaga Raj. Upon his arrival, he installed the energy of Prayaga Raj near Lake Manasarovar, at a place now known as Prayang. Then he planted the seed of this eternal banyan tree next to Mt. Kailash.

China // In Chinese mythology, a carving of a Tree of Life depicts a phoenix and a dragon; the dragon often represents immortality. A Taoist story tells of a tree that produces a peach every 3000 years. The one who eats the fruit receives immortality. A sacrificial pit at Sanxingdui in Sichuan, China dating from about 1200 BCE contained three bronze trees, one of them 4 meters high. At the base was a dragon, and fruit hanging from the lower branches. At the top is a strange bird-like (phoenix) creature with claws. Also found in Sichuan, from the late Han dynasty (c 25 – 220 CE), is another tree of life. The ceramic base is guarded by a horned beast with wings. The leaves of the tree are coins and people. At the apex is a bird with coins and the Sun.

Christianity // The Tree of Life represents the immaculate state of humanity free from corruption and Original Sin. Pope Benedict XVI has said that "the Cross is the true tree of life." Saint Bonaventure taught that the medicinal fruit of the Tree of Life is Christ himself. Saint Albert the Great taught that the Eucharist, the Body and Blood of Christ, is the Fruit of the Tree of Life. Augustine of Hippo said that the tree of life is Christ.
The tree first appeared in Genesis 2:9 and 3:22-24 as the source of eternal life in the
garden of Eden, from which access is revoked when man is driven from the garden. It
then reappears in the Book of Revelation, and most predominately in the last chapter of
that book (Chapter 22) as a part of the new garden of paradise. Access is then no longer
forbidden, for those who "wash their robes" (or as the textual variant in the King James
Version has it, "they that do his commandments") "have right to the tree of life" (v.14).

A similar statement appears in Rev 2:7, where the tree of life is promised as a reward to
those who overcome. Revelation 22 begins with a reference to the "pure river of water of
life" which proceeds "out of the throne of God". The river seems to feed two trees of life,
one "on either side of the river" which "bear twelve manner of fruits" "and the leaves of
the tree were for healing of the nations" (v.1-2). Or this may indicate that the tree of life
is a vine that grows on both sides of the river, as John 15:1 would hint at.

In Eastern Christianity the tree of life is the love of God.

Europe // In Dictionnaire Mytho-Hermetique (Paris, 1737), Antoine-Joseph Pernety, a
famous alchemist, identified the Tree of Life with the Elixir of Life and the Philosopher's
culture arose in Indonesia and was diffused by the so-called "Younger Dryas" event of c.
8000 BCE, when the sea level rose. This culture reached China (Szechuan), then India
and the Middle East. Finally the Finno-Ugaritic strand of this diffusion spread through
Russia to Finland where the Norse myth of Yggdrasil took root.

Georgia // The Borjgali is an ancient Georgian Tree of Life symbol.

Germany // In Germanic paganism (and reconstructive Heathenry & Germanic
Neopaganism) trees were prominent, the Yew appearing in the names of their gods.

Norway // The tree of life appears in Norse religion as Yggdrasil, the world tree, a
massive tree (sometimes considered a yew or ash tree) with extensive lore surrounding it.
Perhaps related to Yggdrasil, accounts have survived of Germanic Tribes' honouring
sacred trees within their societies. Examples include Thor's Oak, sacred groves, the
Sacred tree at Uppsala, and the wooden Irminsul pillar. In Norse Mythology, the apples
from Iðunn's ash box provide immortality for the gods.

Hinduism // The Eternal Banyan Tree (Akshaya Vata) is located on the bank of the
Yamuna inside the courtyard of Allahabad Fort near the confluence of the Yamuna and
Ganga Rivers in Allahabad. The eternal and divine nature of this tree has been
documented at length in the scriptures. During the cyclic destruction of creation when the
whole earth was enveloped by waters, akshaya vata remained unaffected. It is on the
leaves of this tree that Lord Krishna rested in the form of a baby when land was no longer
visible. And it is here that the immortal sage, Markandeya, received the cosmic vision of
the Lord. It is under this tree that Buddha meditates eternally. Legend also has it that the
Bodi tree at Gaya is a manifestation of this tree.
Islam // Carpet Tree of Life // Quranic tree of life // See also: Sidrat al-Muntaha
The "Tree of Immortality" (Arabic: شجرة الخليل) is the tree of life motif as it appears in the Quran. It is also alluded to in hadiths and tafsir. Unlike the biblical account, the Quran mentions only one tree in Eden, also called the tree of immortality, which Allah specifically forbade to Adam and Eve. Satan, disguised as a serpent, repeatedly told Adam to eat from the tree, and eventually both Adam and Eve did so, thus disobeying Allah. The hadiths also speak about other trees in heaven. According to the Ahmadiyya movement, Quranic reference to the tree is symbolic; eating of the forbidden tree signifies that Adam disobeyed God.

Mesoamerica // The concept of world trees is a prevalent motif in pre-Columbian Mesoamerican cosmologies and iconography. World trees embodied the four cardinal directions, which represented also the fourfold nature of a central world tree, a symbolic axis mundi connecting the planes of the Underworld and the sky with that of the terrestrial world. Depictions of world trees are found in the art & myths of the Maya, Aztec, Izapan, Mixtec, Olmec, and others, dating to at least the Mid/Late Formative periods of Mesoamerican chronology. Among the Maya, the central world tree was conceived as or represented by a ceiba tree, and is known variously as a wacah chan or yax imix che, depending on the Mayan language. The trunk of the tree could also be represented by an upright caiman, whose skin evokes the tree's spiny trunk.

Directional world trees are also associated with the four Yearbearers in Mesoamerican calendars, and the directional colors and deities. Mesoamerican codices which have this association outlined include the Dresden, Borgia and Fejérváry-Mayer codices. It is supposed that Mesoamerican sites and ceremonial centers frequently had actual trees planted at each of the four cardinal directions, representing the quadripartite concept. World trees are frequently depicted with birds in their branches, and their roots extending into earth or water (sometimes atop a "water-monster," symbolic of the underworld).

Middle East // The Epic of Gilgamesh is a similar quest for immortality. In Mesopotamian mythology, Etana searches for a 'plant of birth' to provide him with a son. This has a solid provenance of antiquity, being found in cylinder seals from Akkad (2390–2249 BCE). The Book of One Thousand and One Nights has a story, 'The Tale of Buluqiyah', in which the hero searches for immortality and finds a paradise with jewel-encrusted trees. Nearby is a Fountain of Youth guarded by Al-Khidr.

Serer religion // The tree of life as a religious concept forms the basis of Serer cosmogony. Trees were the first things created on Earth by the supreme being Roog (or Koox). In versions of their creation myth, the Somb (Prosopis africana) and the Saas tree (acacia albida) are both viewed as trees of life. However, the prevailing view is that, the Somb was the first tree on Earth and the progenitor of plant life. The Somb was also used in the Serer tumuli and burial chambers, many of which had survived for more than a 1000 years. Somb is not only the Tree in Serer society, but the symbol of immortality.
** A BRIEF RECAP **

So here we are again, leading to numerous mystery religions & metaphysical orders all based upon on the Sun and The Moon, a Life Tree, and all involving the same iconography of a Bull, a circular Disc/Rock/Sun Disc, and the Yew Tree itself.

As I theorized, the missing puzzle piece – after 3000 years (or so) the Yew Tree develops an Aerial Shoot. This shoot then grows a white bulb resembling a mistletoe – the tree cloning itself as a superior, independent organism. It is not like a seed – it is in many aspects the tree mimicking a vegetative form of a human embryonic sack.

The iconography of this “Mithras” character and these “sun cults” which has stumped historians seems obvious now. This “Aerial Bulb” atop the Yew is very much likely it. The yew is planted all over sacred burial grounds throughout the ancient Pagan lands. The Old World belief it seems was that souls will be resurrected and live on, absorbed by this “psychic plant.” That through enough souls absorbed, one day a Mithras (or whoever) – will hatch from the aerial bulb as if a virgin birth, savior of the Yew Cult. Or perhaps it is only symbolic to Yew Gnosis.

But MITHRAS is the Roman Empire’s invention to fuse ALL sun religions under their territory. And JESUS is the alternative human counterpart of it, weaning the conquered populations off The Yew, which would be a threat to the Empire.

And making Jesus the victim of the previous “evil Rome,” unlike the new “good Rome,” who are now totally converted to Christ (while privately worshipping Mithras anyway). This strengthens allegiance to the Empire which has subverted it’s enslaved.

So why, beyond anything previously mentioned, would people worship this plant?
Like the human embryo, the Yew Tree is something that grows upwards & downwards at once. In the human embryo the heart begins above the head – there's no head yet. The primordial heart-space begins at the top and has to descend. As the heart descends the head ascends. The plant turns itself upside down, following these gestures.

With humans the blood begins on the outside – it’s not dependent on the heart. The human heart is not a pump when the blood begins on the outside. When there’s a switch of orientation in the womb it creates the first midline. We have this sense of blood moving up create the heart, so the blood comes form outside and brings the heart into circulation – the blood has its own circulation.

Likewise as they develop, the plant bleeds red as it grows more ancient. It grows in a bizarre inside-out fashion, expanding and hollowing itself out like the human skull. The Aerial Bulb would represent its “brain” or “superior clone” in full maturity.
Here is “Delamination” or “coming out of the plane.” The embryo starts as a 2
Dimensional being and it has to take hold of the dimensions of space, actually fold space
in on itself. The yolk sack becomes absorbed and what was behind the amnion becomes
the outside. What was the yolk becomes the center.
It is abundantly imprinted on archeological evidence that humans since Neolithic times considered this plant mythological to their embryology, growth & development.

The Druids and their likewise vague counterparts in different cultures imbued this tree in fertility rituals. As well as preaching “attunement” with the plant.

It’s a funny way to put it, and just a thought – but what if their shamans were like “psychic plant wet-nurses?” Is it too much to suggest a kind of “pagan nursing” going on here with babies, making sure they are fully “tuned” and “in synch? That these shamans were like Priests/Councilors of the holy plant? That baptism rituals correspond?

So for the sake of good old fashioned wing-nut conspiracy talk, let’s say “what if?”

What if… the notion of these Yew shamans/priests was to symbiotically attune the “psychic powers” of the plant and its growth cycle into the actual individual, and furthermore grafting it to the actual living family tree itself?

What if… the concept/structure of the Kabbalistic Tree was intentionally imprinted & harnessed on a single individual family unit’s development? And maybe that is what is going on here with this Druid shaman embryology depicted on artifacts & carvings?

So what if “witchcraft manifestation” or “psychic powers” were actually really capable and this plant was a kind of power source for this trance disassociation? And what if a fanatic family of pure believers based their practices on Yew attunement and Ch’i nature absorption, and modeled themselves after this sacred plant?

What if a family like this equated the Kabballic diagram as a “witchcraft coven,” or as an inter-connected family harnessing nature absorption meditation?

1 seed (mother), 8 “coven” members (2 children as “powerhouses”), then…
1 Aerial Bulb (the “psychic powerhouse” of the children’s children)?

Remember though I NEVER said this was actually real though – it’s just a notion of possible motives/beliefs. It isn’t that far-fetched considering what we know already. What would even bring you to concoct this lunatic scenario? Well…
9 STAGES & 10TH PHASE

In so many cultures the Tree of Life is a direct system and corresponds through different interpretations – 9 stages of consciousness, 9 realms – before a “10th” psychic level.

The Tree of Kabbalah defines this system and it’s 10th level is called “MALKUTH” which I theorize represents, at least symbolically, the Aerial Bulb of the Yew.

Perhaps these “realms” suggest the phases of Taxine in mass ancient quantities? Such as the different levels of consciousness described on a mushroom or LSD trip? Taxine has a lucid effect on the mind, and is reputed to make colors seem brighter at night with “psychic” senses more aware – as well as visions and primal impressions.

It is a myth in Magickal circles that if you spend 9 hours meditating with The Yew, each hour defines another one of these stages.

At the 10th hour, this is when psychic/Magick powers manifest – theoretically becoming “At One” with the Aerial Bulbs symbolic “10th Level” (MALKUTH).

This “Magick Calculation” is rumored to be 01:11pm – 11:01pm with those remaining 10 minutes encapsulating each of 9 Kabbalah stages spheres, ending with Malkuth at 10 (or “Woden,” if you follow the Yggdrasil concept).

Why these numbers? Eleventy One (11:01) is the “Magick Square of the Sun” – the exact mathematical proportions of the Sun as a “Soduku” like math diagram from ancient esotericism. This math code is also 666 – sequences which the Roman Empire outlawed with the abolition of paganism. These are holy numbers of the sun cults. Roman Soldiers were instructed to kill anyone possessing these diagrams on sight – 666 & 11:01.

Yggdrasil also had 9 Realms associated with it – Odin hung above the tree as a 10th. Or perhaps the 10th was really “Hemidallr,” the “Son of 9 Mothers.”

The Tree of Kabbalah has already been identified as The Yew. It is a system with 9 stages and a 10th final stage of realization. It is the central mystical symbol used in esoteric Judaism, also known as the 10 Sephirot.

Its diagrammatic representation, arranged in 3 columns/pillars, derives from Christian and esoteric sources and is not known to the earlier Jewish tradition. The tree, visually or conceptually, represents as a series of divine emanations God’s creation itself ex nihilo, the nature of revealed divinity, the human soul, and the spiritual path of ascent by man. In this way, Kabbalists developed the symbol into a full model of reality, using the tree to depict a map of Creation.

The symbolic configuration of 10 spiritual principles (11 can be shown, of which Keter and Da’at are interchangeable – the “inent/direction” of this 10th stage).
In the Jewish Kabbalist view, both of the two trees in the Biblical Garden of Eden – the Tree of knowledge of good and evil (*Taxus Caspidata = Lilith?) and the Tree of Life (*Taxus Baccata?) – were alternative perspectives of the Sephirot 10 (*considered elsewhere to be a Magickal ying/yang of elemental vampirism/psychic vampirism).

The Kabalistic 10th final stage is the Sephirah MALKUTH (the “Aerial Bulb”)

Speculatively, perhaps it aligns with these different names in different cultures:

URAEUS, the sun disc or “Eye of RA”; ATEN, the sun disc of Akhenaten; PETRA, the “rock/disc” which virgin births MITHRAS of The Vatican.

The “12 Realms of Consciousness” with Egypt’s RA isn’t correlated with historians because the 10 and 12 don’t match.

However, an ancient sundial was discovered on Seti I’s cenotaph with instructions. In conjunction with RA and his annual movement along the horizon at sunrise the daylight hours were at one time split into 10 units – 12 hours for the night and an hour for the morning (his “finale” with the plant trance) and evening twilights (his initiation of the trance). RA’s journey through “the underworld” took place over 12 hours & 12 stages. In the fifth hour, Ra is reunited with Osiris in the underworld (Mid-Line), but in the twelfth hour he is reborn as the scarab (Khepri) aka The Morning.

RA’s “Magick Calculation” is rumored to be this time unit’s version of Dusk – Dawn.

These “Malkuth Calculations” are evident in Gnostic, metaphysic, esoteric & occult groups circulating through this era and later into history. This knowledge, presumably devoid of the Aerial Bulb “missing jigsaw,” developed into the system known as the occultist “The Golden Chain of Homer” – which is an embryological sequence.

Similar calculations of this Kabbalah design are evident in the apparent metaphysical teachings of Plato and Aristotle – many believe Plato’s involvement in these vague Druidic metaphysics later germinated into The Rome based Cult of MITHRAS.
OCCULT ANATOMY: THE TREE OF LIFE
(“BLUEPRINT” OF HEIMDALLR?)
HEIMDALLR: SON OF ODIN & “9 MOTHERS”

Heimdall (‘HAME-doll;” Old Norse Heimdallr) is one of the Viking Aesir gods. Some scholars believe he might be a human personification of the world tree Yggdrasil.

The meaning of his name is unknown, and the etymology obscure – “the one who illuminates the world” has been proposed by some scholars. Heimdallr may be connected to Mardöll, one of Freyja's names (Odin’s wife).

He is the ever-vigilant guardian of the gods’ stronghold, Asgard. He possesses the resounding horn Gjallarhorn, owns the golden-maned horse Gulltoppr, has gold teeth and is the son of Nine Mothers and Odin.

Heimdall is attested as possessing foreknowledge, keen eyesight and hearing, is described as ‘the whitest of the Gods’ (white as a bright light), and keeps watch for the onset of Ragnarok while drinking fine mead in his dwelling Himinbjorg, located where the burning rainbow bridge Bifrost meets Asgard to Midgard.

He is often associated with the ram & his senses so acute he can hear the grass grow miles away and he can see to the end of the world. He required less sleep than a bird, could see 100 leagues, and could hear wool growing on sheep. He watches and listens, holding at the ready Gjallarhorn, which he sounds when intruders are approaching.

Certain verses in Old Norse poetry seem to indicate that Heimdall was once considered to be the father of humankind, and possibly to have established the hierarchical structure of Norse society as well, in a way that is not understood.
Unlike other gods, Heimdall supposedly actually walked among our ancient ancestors, and laid the foundations for the various tribal cultures. “He” gifted mankind with social order, civilization and runes; he is a great teacher, and an especially good God to call on for those who work in subjects calling for cool intellect rather than the furious inspiration given by Odin.

The Eddas contribute the class division of societies to Heimdall. The story is that once Heimdall was traveling along a coast called Rig. He met three couples, Ai and Edda, Grandpa and Grandma and Father and Mother. He spent a night at each house. Incidentally nine months later all women bore sons.

Edda’s son was called Thraell (slave) and he is the forefather of all slaves. Grandma’s son was called Karl (farmer) and he is the forefather of farmers (commoners). Mother’s son was called Jarl (Earl) and he’s the forefather of nobles.

The story of Rig rings a confusing note to a modern audience. We do not see people in the social classes of our ancestors, and such a story seems discordant. It is more useful to see the story in the context of the social order of mankind and the skills needed to keep a modern society functioning. Certainly, there is a reference to men and women as Heimdall’s kin, and therefore he has some connection to all of us.

Heimdall is the son of Odin, the main Viking God – born from 9 mothers. Some scholars have attempted to equate Heimdall’s nine mothers with the nine daughters of the sea giant Aegir, but this interpretation faces the difficulty of the names of Heimdall’s mothers not matching those of Aegir’s daughters.

Apart from the above, only scraps of information remain on this evidently once very important god. For example, Heimdall is often associated with the ram, but, despite a number of interesting yet ultimately entirely speculative interpretations from various scholars, the connection is unclear.

A notoriously enigmatic verse in one Old Norse poem states that Heimdall’s hljóð is hidden beneath the world tree Yggdrasil and is somehow associated with the eye that Odin sacrificed.

The word hljóð has a wide variety of meanings, and could equally plausibly refer to his trumpet Gjallarhorn, Heimdall’s actual hearing in an abstract sense, or his hearing represented in concrete form as an actual ear.

Did Heimdall sacrifice one of his ears for some great reward, much like Odin did with one of his eyes? We simply don’t know.

Or is it, as I speculated, yet another code for the Yew’s growth – Odin’s eye the “Aerial Bulb,” and Heimdallr’s hljóð the “Subterranean Bulb.”?
Is it an analogy for a kind of reversed Norse “hear no evil, see no evil, speak no evil?” Where the “evil speak” would then be the Nonir’s – the “Witches of Fate / Witches of Wyrd” who speak destiny & fate at the base of the Yew Trunk, who would also then represent the new tree trunks emerging from the old at the base of its trunk?

During Ragnarok (The Viking Apocalypse), the gods know that their doom is at hand when they hear the dire call of Gjallarhorn signaling the imminent arrival of the giants, who cross the rainbow bridge to storm Asgard and kill the gods. The disloyal Loki (The Norse Satan, basically) – the particular nemesis of the unwaveringly dutiful Heimdall – is with them. Loki and Heimdall slay each other as the world burns and sinks into the sea.

Heimdallr is attested as having three other names; Hallinskiði, Gullintanni, and Vindlér or Vindhlér. The name Hallinskiði is obscure, but has resulted in a series of attempts at deciphering it. Gullintanni literally means 'the one with the golden teeth'. Vindlér (or Vindhlér) translates as either 'the one protecting against the wind' or 'wind-sea'.

### 9 MOTHERS OF HEIMDALLR

**Nine Mothers of Heimdallr** are 9 sisters who gave birth to the god Heimdallr. Scholars have debated what being "born of nine mothers" implies and have sought to connect the notion to other European folk motifs.

The poem *Völuspá hin skamma* contains three stanza that scholars have frequently theorized as referring to Heimdallr and his nine mothers. According to the stanzas, long ago, a mighty god was born by nine jötunn maidens at the edge of the world.

This boy grew strong, nourished by the strength of the earth, the ice-cold sea, and the blood of swine. Names are provided for these nine maidens; Gjálp, Greip, Eistla, Angeyja, Ulfrún, Eyrgjafa, Imðr, Atla, and Járnsaxa.

The names of all nine mothers mentioned above in *Völuspá hin skamma* appear elsewhere as the names of female Jötnar – the Ice-Giant race seen as the enemies of Asgard, whom Loki (the Norse Satan) is also of.

Some scholars have linked the Nine Mothers of Heimdallr with the Nine Daughters of Ægir (whose parentage and names combined imply literal waves), an identification that would mean that Heimdallr was thus born from the waves of the sea.

However, this connection has been questioned on the grounds that the names presented for the Nine Daughters of Ægir (whose names point to waves) and the Nine Mothers of Heimdallr (as found in *Völuspá hin skamma*) do not match.

Scholar John Lindow comments that the identification of Heimdallr's mothers as Ægir's daughters do, however, match on the grounds that Ægir's daughters, like Heimdallr's mothers, are sisters, and that two separate traditions about Heimdallr's mothers may explain the differences between the two.
THE KABBALAH: STRUCTURE
KABBALAH & THE TREE OF LIFE

c/o a true believer: http://www.joyousworld.com/qabalah/story/treestory/

The Tree of Life is the main glyph of the Qabalists. It has been called the "Rosetta Stone of the mysteries". The Rosetta Stone was engraved with Egyptian hieroglyphics (then indecipherable) plus two known languages, demotic (common Egyptian) and Greek (Egyptian rulers). The translation of hieroglyphics into two known languages led to the deciphering of the language of hieroglyphics.

Like the Rosetta Stone, the Tree of Life allows us to compare all the various mystery teachings and interrelate them meaningfully.

The Tree of Life is not only useful for understanding mystery teachings. In its symbolic structure and relationship of its parts, it illustrates all possible combinations of the nature of the universe. All philosophy, religion, science and every other matter conceivable has its place upon the tree. Learning the significance of the Tree of Life provides the mind of the student with a sorting system for organizing all knowledge and experience and reveals the relation of each part to the others.

The Tree of Life consists of ten spheres (Sephiroth) connected by twenty-two pathways. Its structure is based upon the "seed of life" and the "flower of life" figures. There are three vertical pillars. As you look at the tree, to the right is the pillar of mercy. To the left is the pillar of severity. The central one is the pillar of mildness or equilibrium.

The Tree as depicted in diagrams is the objective tree, which represents the universe or macrocosm. However, when working subjectively with the tree, one "backs into" it. When the Tree of Life represents the individual microcosm, the tree is reversed. Then Binah is to the right of the head.

The Tree reveals itself through associations between its various parts. Spending too much time in one spot prevents the gathering of impressions and perspectives so necessary to a working understanding.

Although the whole tree of life comes into existence at once, each numbered sphere follows the former and precedes the next in a logical sequence. Since human experience occurs within time, this logical sequence will be described as a temporal sequence, i.e. sphere one is created first. Then out of the "overflow" of number one, number two comes into existence, etc.

Before anything exists, the universe is in a state of slumber. All is like a sea of negative light, infinitely deep and wide with no surface. Then mysteriously, the Source awakens and decides where something will happen. The negative light swirls in upon itself toward that first stage. Nothing yet exists, but movement within darkness toward a centre creates the first sephirah (the plural is sephiroth; sphere) Kether, the Crown, also known as "the beginning of the whirlings."
In Kether, Source awakens, but does not yet know itself. There is no other from which to view itself. Then it emanates the first other, Chokmah - Wisdom. This is the Divine Father principle of life itself. Chokmah radiates joyfully outward in all directions.

Chokmah then overflows to form Binah, Understanding, the Divine Mother principle of form. Binah pulls the freedom of Chokmah's light into limitation. Binah is the sphere of Saturn, the principle of manifestation. Chokmah is like gasoline burning on the ground, radiating energy but performing no useful work. Binah is like a motor – heavy and inert – but capable of putting the fiery energy of Chokmah to work.

These three form the supernal triad.

Next comes Chesed, Mercy. This is the sphere of Jupiter, the "great benefic" of astrology. Jupiter is like a rich uncle who helps finance your dreams to come true. Jupiter assists, expands, grows, and increases all.

But unlimited expansion would deplete so next comes Geburah, Severity, the sphere of Mars. Chesed lets everything grow. Geburah prunes and cuts away unwanted parts to make room for the chosen fruit to grow. These two, Mercy and Severity, balance each other’s activity. They can be be likened to the motions of pistons in an engine.

Completing a circle defined by the first five, next comes Tiphareth, Beauty. Tiphareth is the sphere of the Sun and the son. Tiphareth stands in the centre of the Tree of Life between Source above and the physical world in Malkuth below. Tiphareth is the image-making power. In Tiphareth are perfect images of what can be in the worlds below. To Tiphareth are ascribed all heroes and saviors – those with one parent in Heaven and one on earth. Chesed, Geburah and Tiphareth form the triad of the higher mind.

Next comes Netzach, Victory. Netzach is the sphere of Venus. This is the realm of desire. Desires are a promise from above. They are images of what can be. Balancing Netzach across the tree is Hod, Splendour, the sphere of Mercury. Venus represents your feelings. Hod is your thoughts. These two make also make a balancing pair. Before you act, you think about what you should do and compare this with what you feel you want to do.

Then comes Yesod, the Foundation, the sphere of the Moon. This is the shadowy world of the unconscious from whence dreams arise. We visit this world when we sleep and dream. It contains the collected thought-forms of humanity. As you can imagine, this is pretty much of a mess. It’s the astral plane where images are transformed into blueprints before taking on form. Netzach, Hod and Yesod form the triad of the personality.

Finally, the last emanation on the Tree of Life is Malkuth, the Kingdom. This is our physical world in both its substantial and subtle aspects. As you see, the Qabalists believe that the physical world is generated by the descent of light and life from previous worlds, metaphorically above. Note that the worlds do not extend actually above one another like stories of a building. Although they come sequentially into existence, they all exist in the
same space just as your mind, emotions and body exist in the same space. Each may be considered to be on a different wavelength or in a different dimension but simultaneously present in the same place.

Another analogy would be a television screen that shows different pictures when the channel is changed to a different broadcast wavelength. It’s all here. It’s just a matter of which world you are tuned into.

Creation or the involution of consciousness occurs from top to bottom, following the numeration of the sephiroth. Evolution from physical back to spiritual goes in precisely the opposite direction, from bottom to top of the tree. Thus the individual soul goes down the tree into the worlds of form and then evolves back up the tree, like a salmon returning to spawn in its place of birth.

There are two basic paths. One is straight up the middle pillar from Malkuth (body consciousness) through Yesod (subconscious-astral visions) through Tiphareth (pure feeling devoid of images) and through the longest path between any of the sephiroth back into the light of Kether. The central pillar in concerned with consciousness. This "path of the arrow" is the path chosen by the Eastern mysteries.
KABALLAH & CELTIC WHEEL: CONJUNCTION

The Tree of Life has been called the central glyph of the Western esoteric tradition, and it is used in many approaches as a guide to the meaning and relationships of a great many things. Many students of the Kabbalah are aware that the standard version of the Tree of Life, as it appears in most occult writings, is only one of a “forest” of Trees that have been used at one point or another in the long history of the Kabalistic tradition.

The differences aren’t limited to the assignment of Hebrew letters or that, when assigned to Tarot specifically, the Tarot reflects 22 Paths of the Tree.

There are versions of Kabalistic re-alignments that place the 10 Sephiroth spheres and their paths differently on the Tree, versions that put them in a different order or alternate power structure. There are re-aligned versions that disregard the Paths altogether or simply combine Spheres into larger unities.

One of these alternate Trees rearranges the Spheres & Paths into a pattern with straightforward similarities to the Pagan wheel of the year.

Students of sacred geometry will realize this alternate version of the Tree – a re-created “Celtic/Druid Kabbalic Tree” is based on the square root of 2, while the more common version of the Judaic Tree makes use of geometries based on the square root of 3.

This has more than a little relevance to the present subject; the square root of 2 is the geometrical function of Generation, and represents the forces of natural growth and decay in the world (among other things). It thus has a good deal to say about the cycle of the seasons, with their alternation of summer and winter, life & death, beginnings & endings.

The square root of 3, by contrast, is the function of Reconciliation, and stands for the timeless realm where all these opposites come into harmony.

In this version of the Tree, 8 of the Spheres form a circle, with the remaining two - Tiphareth, the Sphere of the Sun, and Yesod, the Sphere of the Moon inside the circle. Since the Sun and Moon are the driving forces and anchors for the cycle of the year.

The remaining Spheres can be assigned to the eight festivals of the year-wheel in a straightforward manner. The symbolism of the year-wheel varies widely within different Pagan traditions, and the extent of the common ground between the Tree and the Wheel varies accordingly.

Still, many of the common themes of the Pagan festivals link with their corresponding Spheres of the Tree to a remarkable extent.

We’ll start with Samhain, the beginning of the Pagan year.
Samhain/Samhuinn (November 1st or 6th) Kabbalistic correspondence: Binah

In Druid tradition, Samhuinn is the time of the dead, when the barrier between the worlds is let down and spirits walk the land of the living. It is the feast of death and rebirth, the beginning and end of the old Celtic calendar. Most Pagans celebrate and commemorate at this time their ancestors and elders who have passed into the Otherworld. It represents the fall of the last leaves and the heart of autumn.

It is also a special festival of the Goddess in Her third aspect, the Crone.

All this is exactly mirrored in the symbolism of Binah, the third Sphere of the Tree of Life. Binah's planetary equivalent is Saturn, the planet of time and restriction; its symbolic color is black, and its Magickal image is a mature or elderly woman in a black robe, bearing a staff. To Binah belongs the most powerful of female images of Divinity in the Cabala: Aima Elohim, the Mother of the Gods and Goddesses.

Binah is also Mara, the bitter Great Sea, and its symbolism is deeply linked with that of the Abyss—the gap between the three higher and seven lower Spheres—which is described symbolically as a dark and pathless void.

In the Golden Dawn system, this Sphere corresponds to the grade of initiation Magister Templi or "Master of the Temple," the level at which the aspirant comes to experience everything in the universe—even death & decay—as a manifestation of the Divine.

Yule/Alban Arthuan (December 21) Cabalistic correspondence: Kether

Alban Arthuan, "the Light of Arthur" in the Druid tradition, is the festival of the Winter Solstice, and is associated with the northern quarter of the world. As the name implies, it also has much to do with the legendary King Arthur, who is also Arktos the Great Bear or Big Dipper, tracing out the Round Table of the stars as it turns around the North Pole.

The association of Santa Claus with the North Pole is a sign that the polar symbolism of this holy day is not limited to Druidry. The months leading up to the solstice have seen the Sun retreat far into the south. This festival is the day of the Sun's return, and is celebrated among Pagans with trees, the kindling of lights, and the burning of Yule log.

Here, too, Cabalistic symbolism and Pagan tradition mesh closely. Kether is the summit of the Tree of Life and the source of all light; it is the single star that shines across the Abyss, just as the newborn Sun brings the year's longest night to an end. In the Golden Dawn tradition, which maps out the Tree of Life on the sphere of the heavens, Kether's place is at the north celestial pole, guarded by the prowling Great Bear.

Its astrological correspondence has been debated among Cabalists, with some suggesting Pluto, others the Milky Way, and still others relying on the ancient concept of the primum mobile, the outermost sphere that moves all the heavens; all these cases share the concept of Kether as the highest and outermost realm of manifestation.
Equally, the Golden Dawn grade of initiation corresponding to Kether is that of Ipsissimus, "Most Oneself," about which nothing meaningful may be said at all.

**Brigid/Imbolc (February 2) Cabalistic correspondence: Chokmah**

Imbolc or Oimelc was celebrated the end of the harsh weather of winter, but little is known about how it was once kept. In modern Druid practice and in other Pagan traditions, this fest is dedicated to Brigid, the Irish goddess of poetry, healing & ironwork. It represents the first stirring of light and warmth of spring. In many traditions it is the only one of the eight festivals in which male images of Divinity have no place.

This is the one place in the eightfold wheel where current Pagan practice parts company with Cabalistic symbolism, for Chokmah is the primary male Sphere, as Binah is the primary female Sphere.

Its astrological symbol is the Zodiac, or the realm of the stars generally, and its Magickal image is a mature or elderly man clad in a gray robe, bearing a staff. On the other hand, a festival of returning light and life has much in common with Chokmah, which is the head of the Pillar of Force on the Tree and represents creative power at its purest and most primal. The grade of initiation in this Sphere is that of Magus, "Mage," the Master of Power through whom flows the creative forces of the entire cosmos.

**Ostara/Alban Eiler (March 21) Cabalistic correspondence: Chesed**

A solar festival in modern Pagan practice, welcoming the coming of spring and the bursting of new life in the natural world, this festival takes place at the Spring Equinox. It is often assigned to the Germanic goddess Ostara or her Anglo-Saxon equivalent Eostre, whose name is the origin of the modern word Easter.

The eastern quarter of the world and the element of Air are important in many traditions at this time. In Druid tradition this is Alban Eiler, "the Light of the Earth," and has similar overtones; seeds are distributed to all present, and the new life of spring is welcomed.

Here the symbolisms come back into harmony. Chesed is the great center of constructive force on the Tree of Life; its astrological correspondence is Jupiter, the Greater Benefic among the planets, and its symbolic color is the clear blue of the springtime sky.

In Golden Dawn tradition the Spring Equinox is celebrated with intensive ritual, in which the powers of Sun & Earth are brought together and the Temple & its members renewed; it is a time of new beginnings, one of the 3 major festivals of the Golden Dawn year.

The grade of initiation corresponding to this Sphere in the Golden Dawn tradition is that of Adeptus Exemptus, "Exempt Adept," the level at which the initiate has resolved the entire burden of his or her past karma and is ready to cross the Abyss into a new life.
Beltane/Bealtaine (May 1) Cabalistic correspondence: Netzach

In Pagan circles this is the great spring festival, celebrating the mating of the Goddess and the God. Fires are lit to welcome the summer and drive away the spirits of the year's cold half; the Goddess takes on her first aspect, that of Flower Maiden, and the God may be welcomed as Bel, the Celtic fire god, or as the horned and homy Pan.

In Druid groves this festival is linked to Glastonbury, the ancient Isle of Avalon; the masculine and feminine powers are symbolized by Glastonbury Tor and Chalice Well, and in another sense by the sword and the cup, Excalibur and the Holy Grail.

It would be impossible to find anything on the Tree of Life closer to the spirit of Bealteinne than Netzach, the seventh Sphere. Its astrological correspondence is Venus, its symbolic color is green, and its Magickal image is a beautiful woman wearing a crown of roses and nothing else whatsoever.

At the base of the Pillar of Force, Netzach represents the power of attraction manifesting at every level of existence, from the energy bonds that link subatomic particles to the vast gravitational forces that hold the galaxies together-and to the forces of friendship, passion, and love that unite human beings with one another.

Even the relationship to Fire is there, since in the Golden Dawn tradition the grade of initiation corresponding to Netzach is Philosophus, "Philosopher," Fire.

Litha/Alban Heruin (June 21) Cabalistic correspondence: Malkuth

The festival of the Summer Solstice, Alban Heruin or "the Light of the Shore," is the most important day of the Druid calendar; the Sun is at its height, and Druids gather at dawn and again at noon to welcome it and rejoice in "the plenty and gladness of the realm that is to be restored." In many other Pagan traditions this is a celebration of summer's richness and a time for healing and purification. The element of Fire and the southern quarter of the world are symbolically important to many traditions at this time.

This may seem like an unlikely festival to correspond to Malkuth, the tenth and last Sphere of the Tree of Life, which corresponds to the Earth as the realm of the four elements. Still, the connection is there, and relevant.

Malkuth is the Sphere in which the entire creative process of the Tree comes to fruition and manifestation; it contains and fulfills all of the other Spheres. Its symbolic colors include citrine, russet, and olive, the colors of full-grown vegetation, along with Binah's somber black, a reminder that when summer is at its height winter is not so far away.

In the Golden Dawn tradition, the annual Consecration of the Vault of the Adepts is held near the Summer Solstice; the vault is the symbolic burying place of Christian Rosencreutz, the legendary founder of the Rosicrucian Order, and the imagery of the vault deep within the earth, fashioned as a symbol of the universe, resonates well with
Malkuth. The corresponding initiation of the Golden Dawn system is that of Zelator, the "zealous one" who tends the transmuting fire of the alchemist.

Lammas/Lughnasadh (August 1) Cabalistic correspondence: Hod

In Pagan and Druid practice alike this festival marks the beginning of the harvest and its abundance, and heralds the approach of autumn and the cold half of the year. The Irish god Lugh gives his name to this festival in many traditions; a solar god, he also had the title Samildanach, "possessing all skills." In ancient Ireland this was a season of horse races, athletic contests, and bardic competitions.

Here again Pagan and Cabalistic symbolic systems come into close harmony. Hod is the basal Sphere of the Pillar of Form, and represents individuation, the process by which each thing and being in the universe becomes something uniquely itself, just as each seed planted during spring grows into a unique plant with its own character and form during the warm months of summer.

The astrological correspondence of Hod is Mercury, and the Roman god Mercury also possessed all skills—in fact, the relationship between Lugh and Mercury was close enough that Roman writers called Lugh's Gaulish equivalent, Lugos, "the Gaulish Mercury."

The grade of initiation assigned to this Sphere in the Golden Dawn tradition is that of Practicus, "Practicer," and represents the achievement of practical competence in the Magickal arts. The symbolic color of Hod is orange, recalling the warm sun of August and the first trace of color in leaves that are soon to fall.

Mabon/Alban Elued (September 22) Cabalistic correspondence: Geburah

The festival of the Autumn Equinox is called Alban Elued, "the Light of the Sea," by Druids, and a variety of names by other Pagans. It marks the middle of the harvest season and the coming of the cold half of the year.

Some modern Pagan traditions assign this festival to Mabon ap Modron, the divine child of Welsh legend, who was kidnapped from his mother at the age of three days and hidden in an Otherworld fortress; he is a symbol of the Sun, which spends more than half its time beneath the Earth after this day.

The Cabalistic symbolism again forms a close harmony to these Pagan traditions. Geburah, at the heart of the Pillar of Form, represents the powers of destruction and radical change that we all fear—and all must face.

Its symbolic color is red, like the changing leaves and the spilled blood of farm animals who were slaughtered beginning at this time, so their meat could be preserved for the coming winter. At this time Golden Dawn temples again enact the Equinox Ritual, as the Sun passes southward across the celestial equator. The corresponding Golden Dawn
grade is that of Adeptus Major, "Greater Adept," the master of will and silence, who has defeated the most difficult enemy of all—his or her own ego.

Applications and Possibilities

From one perspective, the correspondences and connections just outlined can be seen as yet another set of symbols to arrange on the Tree of Life, or specifically how to align the Tarot spread, another addition to the bulky mental toolkit of the Kabalist Magickian.

On the other hand, there are some useful possibilities that unfold from these connections. Some of these relate directly to the Tarot. In the standard Tree of Life, the eight Spheres that represent the festivals of the year-wheel are connected by eight Paths, and each of these has a Tarot trump associated with it, as follows:

- Samhuinn (Binah) to Alban Arthuan (Kether): I, Magician
- Alban Arthuan (Kether) to Imbolc (Chokmah): 0, Fool
- Imbolc (Chokmah) to Alban Eiler (Chesed): VI, Hierophant
- Alban Eiler (Chesed) to Belteinne (Netzach): X, Wheel of Fortune
- Belteinne (Netzach) to Alban Heruin (Malkuth): XVIII, Moon
- Alban Heruin (Malkuth) to Lughnasadh (Hod): XX, Judgment
- Lughnasadh (Hod) to Alban Elued (Geburah): XII, Hanged Man
- Alban Elued (Geburah) to Samhuinn (Binah): VII, Chariot

These correspondences can be used in divination as a way to suggest the approximate season of the year when an event may happen—for example, the Wheel of Fortune might suggest a time in early spring, between late March and the beginning of May.

They can also be used in Pathworking as a way of inner voyaging, traveling the Paths around the rim of the Wheel one at a time or all in sequence. Finally, they offer some useful possibilities to Tarot designers, who may find it interesting to weave seasonal patterns directly into the artwork of these eight Trumps—or into the whole set—to provide a dimension that has been lacking in many decks to date.

Equally, the alternate Tree of Life outlined above can be used as the basis for a divination spread that could be used for a picture of the year to come. Each of the 8 positions around the wheel stand for a period of time beginning-end with that festival.

The central card as Tiphareth and the Sun would indicate the character of the year as a whole, while the card of Yesod, between the central Sun & Summer Solstice card, could be used to suggest the position of the querent relative to the events of the year.

Other Tarot applications can be unfolded from the basic pattern of symbolism. Equally, those whose interest in the Tarot (and the Tree of Life) extends beyond divination may be able to open up the connection between the Tree and the year-wheel in a variety of ways, including ritual and meditation.
7 YEAR CYCLE OF THE TREE OF LIFE
LOST GODS OF THE DRUIDS

Cernunnos, the “Horned God” – Celtic god of Europe (spoken Kern-You-Noce) who later became the famous “PAN” figure, with his goat legs & flute.

Though no one can say for sure, he was likely the one dubbed “DIS PATER” by Julias Caesar, whom he directly identifies as the Druid’s main god.

Cernunnos later became “The Devil” of classic Tarot card design, essential to esoteric medieval alchemy – and the “Baphomet” so tied to heavy metal music.

This was a Romanization – forcing many Pagan gods into one Roman god as a familiar symbol when writing history. In Rome, Dis Pater was a god of the Underworld. And as a bitter enemy of Druidism (the competing political structure of Europe), Caesar had little interest in preserving their mythology; it was necessary to rewrite, obscure & bury – and to equate him with a Roman version of Satan.

It was also stated by early Roman historians that there were actually 6 main gods of the Druids in Gaul (France) – although this could mean 6 main gods of the larger Gaul population, not the Druids own ideology.
Gaul was France/Belgium. It was basically infiltrated and then guided by these Druids from the British Isles, who came from wherever they did, acting as a sort of “glue” holding Celtic Society together.

In Gaul & Celtic Europe, certain Gods were widespread long before Druidic intervention.

It seems like these Druids showed up importing with them **ABRAXAS** – an esoteric mystery God from way back in ancient Egypt, perhaps before. He is tied to the Pharaoh god THOTH, a god of the Druid-like class counseling the Pharaohs.

**ABRAXAS** existed long before the early Gnostics adopted him. **ABRAXAS** was also in Crete & in Grecian Hermeticism. **ABRAXAS** became a Gnostic “Symbol God” representing spiritual fullness and harmonization with the Gnostic cosmos.

**ABRAXAS** was a concept, not a literal deity it seems.

**ABRAXAS** is a mathematical code for the exact dimensions of the Pentagram/Pentacle. Just as with so much biblical coding, **ABRAXAS** breaks down into numbers, and a curious alternative name that presents the same math formula: “**ABRACADABRA**.”

So it is safe to assume **ABRAXAS** was a major spiritual concept among Druids, representing the astral/spiritual realm harmonized. He was later adopted by the Gnostics and the apparent basis of the Jewish Kabbalah Tree (a Yew, of course).

Before I speculate these 6 Gaullic Gods, I did want to highlight what the “Gwyddonic Druids” claim.

When The Druids were wiped out by the Roman Empire in AD 61, they made their last stand on their sacred Island of Anglesey in Wales. They were butchered.

The remainders of what was left scattered into hiding – either among the Royal families of Wales, into the sanctuary of Ireland (where they continued serving Irish kings), or into Norse lands where it seems these Druids graphed what they could of their beliefs onto the indigenous Scandinavians mythology before disappearing into history.

The “Gwyddonic Druids” came out of hiding in the 1700’s. In Wales, 5 Royal Families came together to produce an anonymous document, based on the mutual secrets they held. Compiling & correlating all the info they could, one of their representatives sailed off to America – arriving in Salem, Massachusetts 100 years after the infamous witch trials. From here, they began the slow resurgence of Druidism in the eventual United States. There, it was relatively safe to resurrect Druidism as an underground agent.

The “Gwyddons” translates to “Tree Witches” – and they were saturated in Yew. Here we have the remnants of the Ovate (Vate) class of Druids, “Witch Doctors” of tree gnosis & Magick. And, as I described, likely candidates for the sort of “Druidic Profession” I
speculate upon where these witchy shamans may have been acting as “psychic plant wet-nurses” to ritualistically “attune” a young Celtic man to the Yew and it’s mysteries.

“Bullsh–”

No no no – see, there’s this guy called “Heimdallr.”

This jumps to another nearby mythology, but for comparison let’s talk about the Vikings real quick. Everyone thinks of Odin as the main god of the Norse people & Vikings – but Odin is like a Mega-God over the Viking Life Tree, Yggdrasil (a Yew).

At the base of the Yew is a Jesus-like, Mithras-like, Esus-like figure named Heimdallr – the “Son of 9 Mothers” who it seems the population was following.

Sort of like in Christianity – there’s a hippie son of God and then a scary wrathful mega-God at the top of the chain.

Heimdallr guards the Rainbow Bridge leading to the Viking Otherworld – the 9 spheres, 9 stages of Yew. He’s like a Jesus figure of the Vikings, and for whatever reason historians have realized that the entire construction & organization of Norse society was somehow based on this guy. Hemidallr was likely the handsome, peaceful one the Norse & German pagans were following as a messiah – not always the terrifying Odin.

So, crazy leap into crazy talk – these ancient pagans are attuning themselves to this “psychic holy plant,” they have Druid-like doctors & witches assisting this…

The idea here with Heimdallr is that he is possibly a symbol of a person bred & raised on the dynamic of The Yew. Perhaps “he” is the “10th Sphere” birthed of The Yew (as I alternately speculate with Odin/Malkuth – why not? Options, yeah?)

If one were to arrange a family unit/family tree as if a Witch Coven, per se, and base it on each family member being an agent that’s in gnosis with one of the 9 realms of Yggdrasil, eventually the “special child” would be birthed. This might be what they are fishing for in their primitive pagan madness – as I remarked, to solve the puzzle of pagan superstitious madmen one must try to think like them.

“Sheesh, whatever buddy. I like the idea of it though.”

So, anyway, back to the Gwyddonic Druids – here is what they say about the true Druid belief system. And it is true this claims adds up, because many of these names were chiseled into the “Tao Cross” – the ancient Druid crucifix that looks like a T.

In Welsh mythology, Kerridwen/Cerridwen is merely a sorceress, later assimilated to the legend of King Arthur.
Yet amongst these Gwyddonic Druids of Wales, she is elevated to the status of Kerridwen the Great – “The All Mother,” “The Ninefold One.”

Kerridwen has two aspects: “Kerridwen the Bright” aka “The Bright One,” & “Kerridwen the Dark,” aka “The Dark One.”

Kerridwen the Great has 8 aspects – Bright and Dark, with 3 aspects each. Her names are D'Anna, Bridget, Nimué, Vivian, Morgana, Gabba, K. the Bright & K. the Dark.

There is also a deity called the 'The All Father’, Kernunnos (aka Cernunnos).

Gwyddon myth states that Kerridwen created Kernunnos from the Unmanifest. She fixed his Nature to the seasons so that in the winter his Bright Nature sleeps while His Dark Nature roams the land.

But after Yule, his Bright Nature begins to awake and does so fully at the Spring Equinox. His Bright Nature rules for the full summer season.

Like Kerridwen, Kernunnos is divided into a bright aspect and a dark aspect. The Great Days of the Sun remind Gwyddons of Kernunnos' journey through the seasons:

Kernunnos is Tarvos, Tarvos is Bel,
Bel is Hellith, Hellith is the Dying Sun.
Lugh is the Moon, Lugh is the Lord of Death.
Bel is the Lord of Life, Esus is an aspect of Lugh.
Esus is the Lord of Destruction.
Smertullos is the Preserver and the Lord of Protection.
Smertullos is an aspect of Bel; Smertullos and Esus are twins.
Kernunnos is the Lord of Life and Death.
Therefore, Bel and Lugh are aspects of Kernunnos.

“I’m confused!”

Well, so am I. But I’m still typing.
Here, in my view, are the mentioned 6 main gods of Gaul (*all to be written about later).

1 **Bridgit** aka **Hausōs** aka **Kerridwen/Cerridwen** (Fire)
2 **Cernunnos** aka **HU** aka **Lugus** aka **Hesus** aka (Fauna/Weather/Animus)
3 **Don/Anu/Danu/Dana** aka **Kerridwen/Cerridwen** (Universe, Astral Plane, Magick)
4 **Dagda** (The Earth & Elements in Male Personification)
5 **Belenus** (Lord of Life/The Sun)
6 **Morrigan** (Triple Goddess of War)

In the British Isles – especially Ireland – Dagda was the father of the Gods & creator of the Earth Realm. Dagda himself was created by Don/Anu/Danu, the Mother Witch who created the universe. Her counterpart in Wales is Kerridwen – perhaps the same figure.

Danu/Anu/Don was essentially symbolic of the astral plane & all “witchcraft” forces. In Wales, this figure was known as Cerridwin/Kerridwin – the “One-ness” Mother Witch.

Dagda is more an “ancestral” or “figurehead” god – he is the Earth and all it represents combined – whereas Belenus/Belenos/Bel is the Sun & Life.

And the “son” of Belenus (perhaps in human form) is Hu (or Esus/Hesus).

It is likely that Hu/Esus that is the human personification of Belenus, such as with Jesus Christ and his “Father.” Hu/Esus/Hesus splits into 3 brothers (forms) – Esus, Taranus & Teutates. These 3 brothers unite to become CERNUNNOS (aka LUGUS).

It is said that the supreme god Belenus has a home in the North and comes out of that part of the sky and moves toward the West. (Note that when the Sun is the most towards the North, this is the time of the summer solstice.)

When the Sun goes into the West, it enters the realm of a goddess of chaos [Bridgit aka Hausōs?]. Also, the metaphysical supreme god incarnates into a human form known as **Hu, Héus or Hésus.**

So Belenus forms Esus, who then becomes the “Sun Man, Sun God, Sun Sorcerer” – leader of the 3 brothers of Cernunnos, all which represent 3 different Elemental/Nature Magicks which can be used as black/white or balanced Magick?

Goddess Brigid/Brigit, interestingly, fit that role as well. Brigid is thought to be a Dawn Goddess, a continuation of an indo-european tradition long held in place – which would correlate perfectly with her possible brother Hu aka Hesus/Esus. Brigid has 3 forms as well, all with the same name. Also, she is the same figure as the Germanic Ėostre.

One of the most important goddesses of reconstructed Proto-Indo-European religion is the personification of dawn as a young woman: **Hausōs,** Brigid’s original name.
Furthermore, the name Héus appears etymologically related to Zeus (Jupiter), origin of the word "Deus," God in Latin, and also Dieu, God in French & Dios, Spanish.

Other authorities purport the Druid God was a monotheistic supernatural being named Duw (similar to Dyeus/Danu) consisting of 3 personalities—Beli the creator who ruled the past; Taran, who was in charge of the present; and interestingly enough, YESU, the "All-Heal,"—the coming future Savior.

In any instance, Cernunnos is widely viewed as “The Celtic Triumvirate” – 3 distinct entities coming together to form a Holy Triple God, unlike, say, the Christian Trinity which are 3 aspects of a single deity. Cernunnos is like an augmented variation of the "Woden/Wotan" figure which the Viking god Odin becomes as a kind of “Super Odin.”

In Ireland/Wales/Britain/Scotland Anu/Danu/Don/Kerridwen was the great “Witch Mother,” birthing all, as the source of all life – as if she were “The Big Bang” and the universe itself, the astral plane and all witchcraft powers. She was like God in Judaism (YWHW aka YEW) – everything, the core of existence.

The Sumerian creation myth had traveled, apparently, and Anu had eventually become The Mother Witch. For the Celts & Druids, everything was Magick & sorcery to the very core of their existence & creation myth – the glue that held their society together.

Eventually, Danu would become especially tied to The Yew and its particular “Magick” as other witch goddesses emerged in tribes and time slowly weaved myths together. Danu became lord of her underworld, residing beneath the roots of The Yew.

Cernunnos who was a Triple God that would split into 3 male incarnations representing 3 Magicks – Teutates (water), Taranus/Taranis (wind/storms/war)…

…and Esus/Hesus (fauna/yew) – a god of The Yew, also with a sacrificial bull.

**But back to esotericism – it is apparent that if The Druids worshipped ANU/DANU (or Bridgit/Kerridwen) as their “witch goddess” and meditative source of “Magick mana,” then this is clearly a primitive reflection of “nature absorption Ch’1.”

It is of widespread historical opinion that Belenus was likely the overall “Sun God” of Celts & Druids, and everything points to Cernunnos as its trinity. Think of it in terms of the Jesus Christ myth – God everything, and Jesus is “Father, Son & Holy Spirit” as one.

So Cernunnos is “Triple God” beneath Belenus, splitting into 3 “brothers,” and each of these 3 brothers represents a different form of Magick/Gnosis/Sorcery.

Cernunnos had another name in Celtic Gaul (France/Belgium/Spain) – LUGUS.
So what of these 3 Cernunnos brothers? Esus, Teutates & Taranis? We will return to them shortly. At the moment, let us define BELENUS.

It is also thought that “BELENUS” was perhaps the Celts/Druids main god – the Sun, personified; a figure of light. BELENUS was one of the most ancient and most widely worshipped of all the pagan Celtic deities (aka Belinus, Belenos, Belinus, Bel, Beli Mawr, Biel, Bile). In Irish Gaelic, the name "bile” also translates to "sacred tree.”
There are 51 known inscriptions dedicated to Belenus, mainly concentrated in Cisalpine Gaul (Aquileia/Carni), Noricum and Gallia Narbonensis, but also extend far beyond into Celtic Britain and Iberia. Images of Belenus sometimes show him to be accompanied by a female, thought to be the Gaulish deity Belisama.

However, it seems that the popularity of Belenus became more widespread in the Roman period, likely absorbing past deities as information spread amongst occupied territories.

So Belenus is of massive importance. But we need to go back even further to gods co-existing at the same time and in the same mythology.

Under Belenus are many shadowy characters which are prime examples of likely Druid Gods, or gods of different forms of Druidism – such as with Cernunnos.

“DIS PATER,” who Caeser directly identified as the Druid’s god, could have been a number of Druid God’s assimilated. This was not the god’s real name, but a “nickname” from Cæsar equating it with a Roman’s god of Hades & Pluto.
DIS PATER also has one other prime suspect – Dyēus (which also might be what DANU/ANU the “witch goddess” eventually evolved into).

Dyēus (also Dyēus ph2ter, alternatively spelled *dyēws) is now believed to have been chief deity in the religious traditions of the prehistoric Proto-Indo-European societies. Scholars have reconstructed the name of this deity from the languages and cultures of later Indo-European peoples such as Greeks, Latins and Indo-Aryans.

Part of a larger pantheon, he was the god of the daylight sky. As a father god, his consort would have been Pltwih2 Mh2ter, "Earth Mother".

Dyeus was addressed as Dyeu Ph2ter, literally "Sky Father" or "Shining Father", as reflected in Latin Iūpiter, Diēspiter, possibly Dis Pater and deus pater, Greek Zeu pater, Sanskrit Dyāuspitaḥ. Which in itself isn’t much of a stretch from Belenus.

Dis Pater could very well be the merging of Anu/Danu, Belenus & Cernunnos as one Romanized figure, given a bad reputation by equating him with Hades/Hell.

As the pantheons of the individual mythologies related to the Proto-Indo-European religion evolved, attributes of Dyeus seem to have been redistributed to other deities.

In Greek and Roman mythology, Dyeus remained the chief god, but in Vedic mythology, the continuant of Dyeus became a very abstract god, and his original attributes, and his dominance over other gods, seem to have been transferred to gods such as Agni or Indra.

Dyauṣ Pitā (धौष्ण्पित / Dyauspitr), "Sky Father," was the ancient sky god of Vedic pantheon, consort of Prithvi Mata "Earth Mother" and father of the chief deities of the Rigveda, Agni (Fire), Indra, and Ushas (Dawn). The name Dyauṣ Pitā is exactly parallel to the Greek Zeus Pater etymologically, and closely related to Latin Jupiter.

Both Dyauṣ and Zeus reflect a Proto-Indo-European *Dyeus. It seems Indra had replaced Dyaus as the chief god of Indo-Aryans. While Prthivi survives as a Hindu goddess after the end of the Vedic period, Dyaus Pita became almost unknown already in antiquity.

The noun dyaūs (when used without the pitā "father") means "sky, heaven" as a mythological entity, but not as a male deity: the sky in Vedic mythology was imagined as rising in 3 tiers, avama, madhyama, and uttama or trīṇa. In the Purusha Suktam, the sky is described to have been created from the head of the primaeval being, the Purusha.
Let us again consult Julius Cæsar: “All the Gauls claim to be descended from Dis Pater, and say that this tradition has been handed down by The Druids. For that reason, they compute the divisions of every season, not by the number of days, but of nights.”

So the main facts are these: Dis Pater (a Latin name for Pluto) is a Roman god of the underworld. Cæser says The Druids promoted Gauls descended from Dis and Druidic philosophy was placed on the doctrine of the immortality of the soul.

The disappearance of Cernunnos from historical records & artifacts could also be explained if the importance of his cult depended on the teachings of the Druids. Nonetheless, depictions of Cernunnos gradually disappeared with Romanization.

A missing puzzle piece in understanding these gods is the core concept of Dyēus – he is equivalent of both ANU & EnLil of Sumeria, merged into one singular deity.

ANU was the heavens, the Astral Plane, nature itself – EnLil his “human/god” masculine form, NinLil his female form, like a ying-yang of nature.

EnLiL later became Bel, who later became Ba’al; NinLil became the “Lilith” figure.

Dyēus is deified a concept of the “Astral Plane,” “Sky Nature, “and is a totem for “Nature Abosorption” Gnosis. Dyēus is the male representation of Earth-Plane/Astral Plane.

Dyēus & Earth Mother are the forces of nature absorption & witchcraft, just as EnLil & Ninlil are the forces of witchcraft. Just the same as Ba’al & “Lilith” are the forces of witchcraft (before she was equated solely with her “Dark Moon” persona.
In the oldest sense, NinLil/Lilith was, like Greece’s Hecate, the “Full Moon,” “Dark Moon” and “Crescent Moon” combined [*black/white/gray Magick].

What it seems is that just like Hecate and her sisters in Greece (the 3 goddesses of witchcraft), who unite as a “triple deity” of 3 incarnations (white, black & balanced Magick), this LUGUS/CERNUNNOS character is the same concept in male form.

Therefore Esus, Teutates & Taranus describe a “Magickal triad” of one entity – LUGUS/CERNUNNOS is a Triple Witch God half mixed with Odin of the Vikings.

ESUS/HESUS is barely known because every last trace was fanatically destroyed by the Roman Empire. This god, also possibly born on December 25th, may be the “highest” form of the “Cernunnos 3” – and “The Favorite Son” of Belenus, the overall Sun God.

A book from 1849 about Druidism and related ancient practices (called Étude sur le symbolisme Druidique) explains that in Gaulish religion there was a "supreme god" whose name has been lost to time."

This book claims the Gaulish supreme deity was represented by a trinity of 3 deities (or one triple deity, ala Cernunnos). The Supreme Deity of Gaul, the book claims, is represented by 3 different aspects: "TEUT," "KOR" & "BAL THE BLACK."

In this book it’s explained that the supreme god (out of which all the other gods arise) has a home in the North and comes out of that part of the sky and moves toward the West. (Note that when the Sun is the most towards the North, this is the time of the summer solstice and the warmest part of the month in the Northern Hemisphere.)

When the Sun goes into the West, it enters the realm of a goddess of chaos. Also, the metaphysical supreme god incarnates into a human form known as Hu, Héus or Hésus.

So Esus becomes the “Sun Man, Sun God, Sun Sorcerer” – leader of the 3 brothers of Cernunnos, all which represent 3 different Magicks (black/white/balanced). And in terms of Esus Magickal abilities, Teut, Kor & Bal The Black might be the names of his “modes.” One can easily assume that “Bal The Black” is his nasty streak.

Furthermore, the name Héus appears etymologically related to Zeus, which in turn is the origin of the word "Deus," God in Latin, and also Dieu, God in French & Dios, Spanish.

Other authorities purport Druids concept of God was that of a Trinity; a monotheistic supernatural being named Duw (similar to Dyeus and Danu) consisting of 3 personalities—Beli the creator who ruled the past; Taran, who was in charge of the present; and interestingly enough, YESU, the “All-Heal,”—the coming future Savior.

The Irish King of the Sun was known as Iesa or Essa (also Esa, Esu, or even Hesu and Jesu). The word "deus" meaning "god" comes from it. During their rites, the Druids
would find a tree in the shape of a cross, or would lop of the branches of a specifically chosen oak to make a cruciform. Upon this tree the name "Hesus" was inscribed.

[*Esus, the Yew-themed, Sacrificial Bull, Cernunnos “Carpenter Brother”]

The Druid gathering would face east toward the rising of the sun and sing hymns and chant to the new-born "son of the sun" - Esus, or Iesa ("east" deriving from his name).

Later the Church assimilated this custom and made it a physical man hanging in pain from a tree. The T-shaped tree represented the Tinne and Tau letter of the sacred alphabets, and it connoted ending and rebirth. It also corresponded to the Norse Yew rune. The letter "T" served the same meaning as the Greek Omega. Christ, who is
associated with this letter, is based on Iesa who was, in previous ages, associated with the letter Tau, the hierogram of which was the tree or cross.

Christ suffering on the Cross is a violent re-imagining of the Druidic premise concerning renewed life from death, the nucleation of opposites, and human mastery over adversity. The Vatican had literalized an esoteric event of the Pagans. Moreover, per the Catholic missionary Huc, who traversed India, Tibet and other parts of Asia, "Yesu" was also a name of the expected avatar of the Hindu god Vishnu, of which Krishna was an avatar.

The Druidic inhabitants of Glastonbury built the first "church" that was supposedly "circular...with 12 huts of the other disciples forming a circle around it." Many Pagan temples had a similar astrological blueprint, i.e., the circle of the Zodiac, and it is clear that Glastonbury's sanctuary was appropriated by Christ and Twelve, as the original Druid "church" was likely founded in the name of Yesu/Hesus, long prior to Christianity.

Iesa Crios, also had his crown. The Druid crown was not of "thorns" but of roses. Regardless, of the spelling and rendition (Esa, Essa, Iesa, Hesu, Isa, Jeshua, Ishwara, or Aesar, etc,) the archetype remains the same.

Ireland had its own autochthonous (indigenous) solar religion and church. Theirs was the original solar-church, and theocracy probably transported from the pre-diluvian civilizations from which the ancient Irish (Gael) had come. That Irish Church of the Sun, the original Christianity, had its own Pontiff entitled "Crios" or "Christos," its own Druidic customs rites and beliefs. These were of such immense antiquity and knowledge that all other cultures in the world allegedly awed them.

Abaris, the great Druid, traveled Eastward to the school of Master Pythagoras to bring what would later become "Kabbalistic" instruction to the Hellenes (Greeks) while other acolytes and priests from Ireland set up sacred colleges of Wisdom throughout the world.

**But back to Odin and Esus, Woden and Cernunnos…

In the Viking myths, Odin’s brothers Vili and Vé are not spoken of much. They are comparable to the 3 brothers Zeus, Poseidon and Hades – just like Esus’ & brothers. They are extremely vague, as are their functions.

And let us not forget Mithras, as well as his two “helpers,” or “psychic stages,” or possibly “brothers” Cautes & Cautopates.

Odin’s brothers seem to represent 3 different kinds of “Wod” power – a gnosis derived from the Universe. And perhaps their worshippers could call upon them for certain kinds of gnosis, just like Esus, Teutates & Taranus.

Of the 3, Óðinn is the eldest, Vili the middle, and Ve the youngest. To the first human couple, Ask and Embla (Norse Adam & Eve), Óðinn gave soul and life; Vili gave wit
(intelligence) and sense of touch; and Vé gave countenance (appearance, facial expression), speech, hearing, and sight.

In Proto-Norse, the 3 brothers’ names were alliterating, *Wōdin, Wili, Wé (Proto-Germanic *Wōdinaz, Wiljô, Wīhâ), so that they can be taken as forming a triad of *wōdaz, wiljô, wīhâ, approximately inspiration (transcendent, mantic or prophetic knowledge), cognition (will, desire, internal thought that leads to action) and numen (spiritual power residing in the external world, in sacred objects).

Compare to this the alliteration in a verse found in the Exeter Book, Wōden worhte weos "Woden wrought the sanctuaries" – where compared to the "triad" above, just the middle will etymon has been replaced by the work etymon. The name of such sanctuaries to Woden Wôdenes weohas in toponymy as Odinsvi, Wodeneswegs.

While Vili and Vé are of little prominence in Norse mythology as attested, their brother Óðinn has a more celebrated role as the chief of the Norse pantheon. Óðinn remains at the head of a triad of the mightiest gods: Óðinn, Thórr, and Freyr.

Óðinn is also styled Thriði "the third", in which case he appears by the side of Hárr and Jafnhárr (the "high" and the "even-high" or co-equal), as the "Third High". In relation to the Óðinn-Vili-Vé triad, Grimm compares Old High German willa, which not only expressed voluntas, but also votum, impetus, spiritus, and the personification of Will, to Wela in Old English sources. Keyser interprets the triad as "Spirit, Will and Holiness", postulating a kind of Germanic Trinity in Vili and Vé to be "blended together again in the all-embracing World-spirit – in Odin. [...] he alone is Al-father, from whom all the other superior, world-directing beings, the Æsir, are descended."

According to the god Loki, Vili and Vé had an affair with Óðinn's wife, Frigg (who also harnesses a Wod-like energy). This is taken by Grimm as reflecting the fundamental identity of the three brothers, so that Frigg might be considered the wife of either.

**What if our Norse interpreters are just missing a key phrase?**

What if Odin, like Esus, is representative for 3 parts of a consciousness?

3 kinds of “Magick Gnosis” that combined create Woden or Cernunnos?

What if Odin’s brothers are identical to Esus’ brothers and can also be called upon for heroic deeds as well as gaining Magickal powers by human sacrifice?

This seems to be the freakish case – yet just like Roman & Greek gods who could perform horrendous deeds, they could also enact heroic ones.

...so...
Odin has volumes written about his entire Magickal background tied to The Yew. With Esus we are left almost no info – just the identity of the Bull and some very terrifying beliefs about gaining communion & gnosis with Esus by committing human sacrifice.

Specifically, human sacrifice to The Yew Tree to gain “black Magick tree powers” – bizarre rituals identically enacted to gain gnosis with Odin as well.

It’s not a kind of usual coincidence that one can gloss over. It’s not like many gods are out there having people tied to Yews & whipped to death, throats slit or mass hangings to absorb witch tree gnosis. And these cults were right in each other’s “back yards.”

The dark forces of these 3 Magicks are enacted as such, through the Cernunnos 3: Taranus was said to have been gnostically attuned by burning someone alive; Teutates by the act of drowning someone, and Esus by hanging a victim to death from a tree or just tying them to a Yew and flogging them to death.

Yet again, Wodenic Odin could do extremely heroic things and help humanity just as much as he could become a wargod psychopath barbarian on a bloodthirsty frenzy.

Currently, Esus is considered a god of shadowy groups on the fringes totally lost to history. He may have been far more ingrained then believed, but the Roman destruction of information was totalitarian.

What if there were different Druidic sects devoted to different deity concepts? 3 schools of Druids for the 3 different Forms of Cernunnos with an obvious emphasis on overall Animus Gnosis – one as water elementalism (Teutates), another as yew/fauna (Esus) & yet another as fire/storms/wind/lightning/war (Taranus)?

What if the violent “black Magick” Druids were following the darkest aspects of the Cernunnos Triad? And it was they who were used to scapegoat the larger, more positive existence of them throughout Celtic Europe? It seems ridiculous that a people so accustomed to astronomy, law, science, kingship, etc would all be bloodthirsty mad men.

What if the highest Druids were about symbiosis with Belenus? What if they rejected the extreme nature of the darkest black Magick associated Esus sacrifice cults?

What if Druids had ideological rivalry of forms? We have no idea of their inner order or its animosities. It seems unreasonable to think that one order that widespread could be crafted in total harmony – each territory would have developed differing branches.

If Esus had a bloodthirsty sacrifice cult attached on the fringes, he could be a kind of Ba’al of Black Druids – but just because he represented dark forces if invoked didn’t mean everyone was forced to invoke said forces. Cernunnos was 3 aspects of possibly terrifying Triple Deity fused with Wod Madness, Animus & total Nature Absorption.
Yet he could also be benevolent. He was considered gentle and kind. His forces needed to be provoked to be destructive, and that was in the mind of the fanatic believing it.

What if Esus could be called on for Holy Deeds all the same? Greek Gods have this trait.

Cernunnos must then be all 3 forms of “highest Magick” combined, served as needed. He represented a pure gnosis of white or black Magick, respectively, in harmony with Belenus and Anu/Danu, the Mother Witch (or the Earth Mother concept).

***Compounding the intense reality is The Kabbalah at the heart of Jewish mysticism & many Gnostic and Esoteric orders. The Yew literally is The Kabbalah, it was based on it. The Kabbalah is the “grid” of all Magickal understanding – and the sum of all Magick can be represented through the equalized harmonization of both the “Good Kabbalah” Sephiroth 10 and “Evil Kabbalah” Qliphoth 10 as one design.

The heart of the Viking mythology is Yggdrasil the Life Tree – a coded 9 point variation of the Jewish Kabbalah, where Odin himself represents a 10th Sephirot Sphere. This “Odinic Mega-Sphere” crowning the Viking Tree of life is represented by 3 stages, all which united to become “Woden.”

With his vague brothers Vili and Vé, appear to become a confused trinity of “Woden” – Odin’s warrior-sorcerer “psychic stage.”

Odin merges with a gnosis-like “Wod” energy to become “Woden/Wotan” – a half man/half god warrior. This Esus/Hesus character becomes “Cernunnos” the same way – when Esus and his two brothers Taranus and Tautes unite.

And so apparently does Mithras, with his “helpers” Cautes & Cautopates – the esoteric psychic warrior god of the Roman Legion cults.

This Cernunnos Trinity (or something close to it) was also possibly called BEL or BIEL (BILE) in areas of the British Isles, and especially Pictland/Scotland. “LORD BILE” seems to have been Lord Biel. BIEL may also mean “Wod,” as in the same kind of psychic force that Odin gnosis with.

There was a famous king of this name in Pictland, and behind his name connects a mythology of ancient Pictland; a larger myth from Pictish tribes long vanished. In Irish Gaelic, the name “bile” also translates to "sacred tree."

And the Pictish Kings maintained Chief Druids in their council until the Viking Age 900 AD – almost 900 years after the Romans wiped out the Aisle of Anglesey in Wales – the “Alamo” of The Druids in AD 61. The Druids lived on, longer then we understand throughout very secretive societies, avoiding Roman detection.

Therefore, perhaps in vaguely exported myth, Bel (the name/concept of Anu/Danu in Babylon/Mesopotamia) ties into the biblical “Ba’al.”
The original Ba’al was EnLil (aka Lil) of Sumeria – husband of NinLil from where the name “Lilith” comes from and the earliest form of this myth. Except that NinLil/Lilith here in the first human civilization is all 3 Magicks balanced – not the pure evil form of feminine black Magick as later defined by myth. Both were the masculine/feminine representation of the forces of raw nature; storms, rain, wind currents, fauna, vegetation – and particularly the “astral plane” or “nature mana.”

Try comparing it in your head like this, in terms of “Magick nature absorption.”

Think of Cernunnos, and his Triple God fusion.

Now think of Enlil/Ba’al and NinLil/Lilith combined as one of the Cernunnos brothers.

The other two “fill-ins” for the Cernunnos 3 in terms of Sumeria from where all these myths originate are ANU & ENKI.

Anu was a sky-god, the god of heaven, lord of constellations, king of gods, spirits and demons. It was believed that he had the power to judge those who had committed crimes, and that he had created the stars as soldiers to destroy the wicked. He was the father of the Anunnaki – the “space alien” race that hieroglyphs say created Sumeria. In art he was decorated with bull horns. He represents the Sun and the forces beyond the Astral, and the whole of the universe and its mystery.

ENKI (Later EA) is lord of this earth, the waters & the Deep; he is likely all the major elements not contained within EnLil/NinLil and the physical earth plane itself.

All 3 form a rough sketch of the same overall Cernunnos concept. Slightly skewed on how they all fit together, what may seem like jamming a jigsaw puzzle together incorrectly we can still find a composite of all 3 major nature absorption techniques.

…so…

By all accounts, Mithras seems a “Romanization” of these absorbed “psychic warrior cult” mysteries derived from the “savages” of conquered territories.

The Roman Cult of Mithras was an esoteric order, a religion, and also a propaganda strong-arm of the Empire. When they conquered territory and needed to subdue the population, they used Mithras to absorb all the sun cult religions in its territory.

Likewise, Roman Catholic propaganda pushed the increasingly popular Jesus Christ – a Christ under their control, to sway the population. Eventually, they merged both.
The mythos of Jesus and Mithras were identical – except Jesus was born of a Virgin, Mithras was born of a circular “rock,” surrounded by bull sacrifice, with initiates identical to Druids, often with a Yew Tree prevalent in the iconography.

A long series of analogies exists between Mithras and Jesus. Mithras was born on December 25 in a stable from a “rock,” surrounded by shepherds who brought gifts. He was venerated on the day of the sun (Sunday). He bore a halo. He celebrated a last supper with his faithful followers before returning to his father.

He was said not to have died, but to have ascended to heaven from where he would return in the last days to raise the dead and judge them, sending the good to Paradise and the evil to Hell. He guaranteed his followers immortality after baptism.

The followers of Mithras believed in the immortality of the soul, the last judgment, and the resurrection of the dead at the end of the world. They celebrated the atoning death of a savior who had risen on a Sunday.
This enigmatic “Mithras” god of Rome represented the constant exploration of ever-widening mysteries. Though no one can say for certain, this editor personally believes that what the “pure” Roman Mithras represented was the human soul in total gnosis with the universe – specifically our solar system.

Mithras became extremely popular the same year the zodiac was created. I believe that the “pure” Mithras reflects the occult belief that each planet has its own force, it’s own soul. Every constellation has its own life to it, energies, etc.

Agrippa, the 16th century Occult writer, confirms this line of thought existed.

In his pure form, Mithras was likely a “mascot” for the “perfect man” in total gnosis & with all the planetary energies, celestial bodies; nature absorption, cosmic absorption, etc.

It seems a shoe-in for the basis of what was the Roman Militaries #1 Religion.

It was an occultist order gathering secrets as it spread.

My belief is that as the Roman soldiers & civilians dragged “Mithras” with them, also impressing it on The Picts – the population of ancient Scotland, an entire race of people basing their existence & mentality on nature absorption, on “One-ness” and fusing their minds, spirits, physical presence with the elements & the universe. They maintained a very basic and powerful conception of the world – a highly learned primitivism.

The Romans in conquered territories likely fused their beliefs to The Picts and also they themselves evolved their Mithrasean lore from the Pictish form of elemental gnosis.
[*Cernunnos/Pan & Mithras just “hanging out,” coincidentally – one mini-Mithras helper “digs” the subterranean bulb with a shovel, another cuts the crown bulb?]
The Mithraic Mysteries (aka Mysteries of Mithras or Mithraism) was a mystery cult centered on the god Mithras, popular in the Roman Empire, 1st-4th centuries AD.

Info on the cult is based mainly on interpretations of surviving monuments. The most characteristic depictions are of Mithras being born from a rock & sacrificing a bull. His worshippers had a complex system of 7 grades of initiation, with ritual meals. They met in underground temples, which survive in large numbers. Little else is known for certain.

The temples were known as “The Mithraeum” – an area for initiation, in which the soul descends and exits, arranged as an "image of the universe". The iconography seems to stem from the neo-platonic concept that the "running" of the sun from solstice to solstice is a parallel for the movement of the soul through the universe, from pre-existence, into the body, and then beyond the physical body into an afterlife. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene (tauroctony), and about 400 other monuments. It has been estimated there were at least 680 mithraea in Rome.

In every Mithraeum the centerpiece was a representation of Mithras killing a sacred bull; the so-called tauroctony. In one discovered relic Mithras is clothed in Anatolian costume and wearing a Phrygian cap; who is kneeling on the exhausted bull, holding it by the nostrils with his left hand, and stabbing it with his right. As he does so, he looks over his shoulder towards the figure of Sol (Sun). A dog and a snake reach up towards the blood.
A scorpion seizes the bull's genitals. The two torch-bearers are on either side, dressed like Mithras, Cautes with his torch pointing up and Cautopates with his torch pointing down.

The event takes place in a cavern, into which Mithras has carried the bull, after having hunted & overwhelmed it. Sometimes the cavern is surrounded by a circle, on which the 12 signs of the zodiac appear. Outside the cavern is Sol (Sun) – with his flaming crown, often driving a quadriga. A ray of light often reaches down to touch Mithras.

**Pictured Above: MITHRAS statue inside The Vatican**

In the Old Testament when Moses came down with The Ten Commandments tablet, he was very upset to see his people worshiping a golden bull calf. The bull was the symbolic figure for the earlier religion of Mithraism which flourished in *The Age of Taurus* (4300 B.C to 2150 B.C). The golden bull calf is equated to Taurus the Bull, and Moses represents the new Age of Aries the Ram (2150 B.C. to 1 A.D).

While some people may be shocked to learn that Christianity's Jesus was not born on December 25th, historians have long known that this date was chosen because of the birthdate of another famous individual called Mithras. Not surprising then, we learn that Mithras' birth was signaled by a shining star in the night sky and that he was born to a virgin in a cave. Before he died, Mithras had a "Last supper" and later came back from the dead. But the historical "facts" that Christianity borrowed from Mithras go deeper.
On 384 AD Vettius Agorius Praetextatus, the last "papa" (Pater Patrum = Fathers' Father) of the so called Cult of Mithras, died in Rome. His name, and his religious and political appointments, are written on the basement of St Peters' Basilica, together with the names of a long list of other Roman senators, spanning a period from 305 to 390. The one thing that they have in common is that they all are "patres" of Mithras.

As many as 9 amongst them have the supreme title of Pater Patrum, clear evidence that it was inside the Vatican that the supreme leader of the mithraic organization resided,

Erected by Constantine in 320 AD, the Vatican for at least 70 years housed the supreme leaders of two "religions" that were supposedly competitors, if not sworn enemies, living peacefully side by side. It was the same Praetextatus, as prefect of the town, who defended Damasus against his opponents, on 367, and confirmed him as bishop of Rome.

Praetextatus declared that he willingly had accepted to be baptized, if the see of St. Peter was offered to him. Following his death, however, the opposite happened. The title of Pater Patrum fell (today we would say by default) upon Damasus' successor, the bishop Siricius, who was the first in the Church’s history, to assume the title of "Papa" (Pope). Together with it he took also upon himself a long series of other prerogatives, titles, symbols, objects and possessions that passed en masse from Mithraism to Christianity.

It was a true handover from the Mithraic pope to the Christian one, that we can understand only in the light of what had happened the year before, in 383.

On that date, the senate almost unanimously voted for the abolition of paganism and all its symbols in Rome and throughout the Western empire. A vote that always puzzled the historians, because in their opinion the majority of the senators were pagans and represented the last stronghold of paganism against the irresistible advance of Christianity. This opinion, however, is utterly in disagreement with what, during those same years, Ambrose – the bishop of Milan – used to declare that the Christians had the "majority" in the senate. Who is right, Ambrose or modern historians?

The bishop of Milan was a member of a senatorial family and closely followed Roman events; so it is unlikely that he could be wrong. On the other hand, we cannot give the lie to the historians, because written and archaeological evidence confirm that the majority of the Roman senators were at that time "patres" of the Sol Invictus Mithras (the Invincible Sun Mithras), and therefore, according to common opinion, definitely pagans.

What nobody seems to have understood, however, is that the affiliate of Mithras and of Christianity were compatible. The most significant is Emperor Constantine the Great. He was an affiliate of Sol Invictus Mithras and never disowned it, not even when he openly embraced Christianity and declared himself to be "God's servant" and a sort of "universal bishop". Constantine was baptized only on his death bed, and he never stopped minting
coins with mithraic symbols on one side and Christian on the opposite; he even erected in
Constantinople a colossal statue of himself wrapped up in mithraic symbols.

As for the Roman senators, several contemporary sources, starting from St. Jerome,
affirm that most of their wives and daughters were Christian. An extant example is St.
Ambrose, himself a pagan and the son of a mithraic pagan (the prefect of Gaul Ambrose),
according to historians, although there is no doubt that his family was Christian and lived
in a profoundly Christian environment.

Indeed, from his childhood Ambrose loved to play the part of a bishop, and in the year
353, in St. Peter's, his sister Marcellina, still a young girl, received the veil of the
consecrated virgins from Pope Liberius in person. Formally, however, he remained a
pagan until he was designated bishop of Milan. He was actually baptized only fifteen
days before being consecrated bishop.

The fact is that in that period, Christians destined for a public career were baptized only
at the point of death, or else when, for one reason or another, they decided to embrace the
ecclesiastic career. This was normal practice. The senator Nectarius, who was designated
bishop of Antioch by the council of Constantinople in 381, was forced to postpone the
consecration ceremony because first he had to arrange his own baptism.

After the abolition of paganism all Roman senators became Christian overnight, starting
from that Symmachus who went down in History for his stern defence of "pagan"
traditions in front of emperor Valentinian. A few years later, in fact, emperor Teodosius,
the most fanatic persecutor of heretics and pagans, appointed him as a consul, the highest
position in the Roman bureaucracy.

How is it possible, that people could follow two different religions at the same time?

Cult or Religion? This is the essential point. There is an enormous and incredible
misunderstanding (that in some way might be deliberate) about the so called "cult" of the
Sol Invictus Mithras, which is always presented as a "religion", arisen in parallel with
Christianity and in competition with it. Some historians go so far as to maintain that this
religion was so popular and deeply rooted in Roman society that it very nearly won the
race with Christianity. In time Christians fought fiercely with this feared enemy and
suppressed it during the 4th century.

Yet there is absolute evidence that the so called "cult" of Mithras, in Rome, was not a
religion, but an esoteric organization, with several levels of initiation, which from the
oriental religion had borrowed only the name and a few exterior symbols.

For what concerns contents, scope and operative procedures, however, the Roman
Mithras had nothing in common with the Persian god.

The Roman mithraic institution can in no way be defined as a religion devoted to the
worship of the Sun – no more than modern Freemasonry can be defined a religion
devoted to the worship of the Great Architect of the Universe (G:A:.O:.T:.U:.). The comparison with modern Freemasonry is quite appropriate and very helpful for understanding what kind of organization we are talking about. Actually, the two institutions are quite similar in their essential characteristic.

Freemasonry's adepts are not requested to profess any particular creed, but only to believe in the existence of a supreme Being, however defined. This Entity is represented in all masonic temples as the Sun, inserted in a triangle, and with a name (Great Architect of the Universe) which is the same given by the Pythagoreans to the Sun. In these temples ceremonies of various kind and rituals are performed that never have a religious character. Religion is explicitly banned from the masonic temples, but in his private life every adept is free to follow whatever creed he likes.

A link between the mithraic and the masonic institutions is far from improbable, as there are profound similarities in the architecture and decoration of the respective temples, symbols, rituals and so on; but it's a theme outside the scope of this article.

The comparison has been made only with the purpose of stressing the point that mithraism was not a religion dedicated to the worship of a specific divinity, but a secret association of mutual assistance, whose members were free, in their public life, to worship whatever god they liked.

And yet all the adepts of Mithras apparently shared a common attitude towards religion. It is the same Praetextatus who exposes in an exhaustive way the philosophy of his organization in the book "Saturnaliala", 430 A.D. In a long conversation with other great mithraic senators, Praetextatus affirms that all the different gods of the pagan religion are only different manifestations (or even different names) of a unique supreme Entity, represented by the Sun, the Great Architect of the Universe.
This syncretistic vision has been defined as "monotheistic paganism".

Most historians agree that the followers of Mithras were monotheists; what they fail to underline is the fact that their particular syncretistic vision allowed them to "infiltrate" and get hold of the cult (and revenues) of all pagan divinities. In fact all mithraic grottos harboured (exactly as the masonic temples of today) a host of pagans gods like Saturn, Athena, Venus, Hercules and so on, and the adepts of Mithras in their public life were priests at the service not only of the Sun (who was worshipped in public temples which had nothing to do with the mithraic grottos), but also of all the other Roman gods.

In fact, all the senators who figure in the inscriptions at the base of St Peters' Basilica, alongside the titles of vir clarissimus (senator), pater, or pater patrum in the cult of Sol Invictus Mithras, also held a long series of other religious positions: sacerdos, hierophanta, archibucolus of Brontes or of Hecate, Isis, and Liberius; maior augur, quindecimvir sacris faciundis and even pontifex of various pagan cults.

They were also in charge of the college of the Vestal Virgins and of the sacred fire of Vesta. In the senate, there was no manifestation of cult connected to the pagan tradition that was not celebrated by a senator adhering to the Sol Invictus Mithras. That same senator most of the time was backed by a Christian family.

So were they pagan or Christian? The available evidence is ambiguous. Mithras himself, as he is depicted by Christian writers, is absolutely ambiguous.

A long series of analogies exists between him [Mithras] and Jesus. Mithras was born on December 25 in a stable to a virgin, surrounded by shepherds who brought gifts. He was venerated on the day of the sun (Sunday). He bore a halo around his head. He celebrated a last supper with his faithful followers before returning to his father. He was said not to have died, but to have ascended to heaven from where he would return in the last days to raise the dead and judge them, sending the good to Paradise and the evil to Hell. He guaranteed his followers immortality after baptism.

The followers of Mithras believed in the immortality of the soul, the last judgment, and the resurrection of the dead at the end of the world. They celebrated the atoning death
of a savior who had risen on a Sunday. They celebrated a ceremony corresponding to
the Catholic Mass during which they consumed consecrated bread and wine in
memory of the last supper of Mithras—and during the ceremony they used hymns,
bells, candles, and holy water. Indeed, they shared with Christians a long series of
other beliefs and rituals to the point that they were practically indistinguishable from
each other in the eyes of the pagans and also of many Christians.

The existence of a connection between Christianity and the sun cult from the earliest
times is recognized by the church fathers, too. Tertullian writes that the pagans "...believe
that the Christian God is the Sun, because it is a well-known fact that we pray turning
towards the rising Sun, and that on the Sun's day we give ourselves to jubilation." He
attempts to justify this substantial commonality to the eyes of the Christian faithful,
attributing it to Satan's plagiarism of the most sacred rites and beliefs.

One of the most perplexing aspects is that Mithraic iconography portrays Mithras and the
sun god as separate beings, while – in stark contradiction to this absolutely consistent
distinction between Mithras and the sun – in Mithraic inscriptions Mithras is often
identified with the sun by being called "sol invictus," the "unconquered sun."

It thus appears that the Mithraists somehow believed in the existence of two suns: one
represented by the figure of the sun god, and the other by Mithras himself as the
"unconquered sun." It is thus of great interest to note that the Mithraists were not alone in
believing in the existence of two suns, for we find in Platonic circles the concept of the
existence of two suns, one being the normal astronomical sun and the other a so-called
"hypercosmic" sun located beyond the sphere of the fixed stars.

Mithras, as a result of his being imagined as a hypercosmic entity, may have became
identified with the Platonic "hypercosmic sun," thus opening up the way for the puzzling
existence of two "suns" in Mithraic ideology.

The most important source for our knowledge of the Platonic tradition of the existence of
two suns is the Chaldaean Oracles, the collection of enigmatic sayings generated late in
the 2nd century C.E. The Chaldaeans distinguished between two fiery bodies: one
possessed of a noetic nature and the visible sun. The former was said to conduct the
latter. According to Proclus, the Chaldaeans call the "solar world" situated in the
supramundane region "entire light." In another passage, this philosopher states that the
supramundane sun was known to them as "time of time...."

It is thus likely that the Chaldaean concept of a hypercosmic sun is at least partly derived
from the solar allegories of Plato, in which the sun is used as a symbol for the highest
Good. Plato compares the sun to the Good, saying that as the sun is the source of all
illumination and understanding in the visible world (the horatos topos), the Good is the
supreme source of being and understanding in the world of the forms (the noetos topos
or "intelligible world"). Plato amplifies this image in his famous allegory of the cave;
Plato symbolizes normal human life as in a cave, and then describes the ascent of one of
the cave-dwellers where he sees for the first time the dazzling light of the sun.
In addition, there seems to have been a connection in Plato's imagination between his allegory of the ascent of the cave dweller and his myth of the ascent of the soul to the realm outside of the cosmos where "True Being" dwells.

The fact that the Chaldaean concept of the "hypercosmic sun" was at least sometimes taken in a completely literal and spatial sense is shown by a passage from the Platonizing Emperor Julian's Hymn to Helios. According to Julian, in certain unnamed mysteries it is taught that "the sun travels in the starless heavens far above the region of the fixed stars."

Given the fact that Julian's thinking was steeped in the Neoplatonic philosophy of Iamblichus who was deeply committed to the Chaldaean Oracles

The passage from Julian shows that the "hypercosmic sun" of the Chaldaean Oracles was understood as being "hypercosmic" not in a merely symbolic or metaphysical sense, but rather in the literal sense of being located physically and spatially in the region beyond the outermost boundary of the cosmos defined by the sphere of the fixed stars.

We see here, of course, a striking parallel with the Mithraic evidence in which we also find two suns, one being Helios the sun-god (who is always distinguished from Mithras in the iconography) and the other being Mithras in his role as the "unconquered sun."

Constantine believed that Jesus Christ and Sol Invictus Mithras were both aspects of the same Superior Divinity. He was certainly not the only one to have this conviction.

Neoplatonism contended that the religion of the sun represented a "bridge" between paganism and Christianity. Jesus was often called by the name Sol Justitiae (Sun of Justice) and was represented by statues that were similar to the young Apollo.

Clement of Alexandria describes Jesus driving the chariot of the sun across the sky, and a mosaic of the fourth century shows him on the chariot while he ascends to heaven, represented by the sun. On some coins of the fourth century, the Christian banner at the top reads "Sol Invictus." A large part of the Roman population believed that Christianity and the worship of the sun were closely connected, if not the same.

For a very long time the Romans kept on worshipping both Sun and Christ. In 410, pope Innocentius authorized the resumption of ceremonies honoring the Sun, hoping to save Rome from the Visigoths. And in 460 pope Leo the Great wrote: "most Christians, before entering the Basilica of St Peter, turn towards the sun and bow in its honour."

The bishop of Troy openly continued to worship of the sun even during his episcopate.

Another important example in this sense is that of Synesius of Cyrene, a disciple of the famous Neoplatonic philosopher Apathias, who was killed by the mob in Alexandria in 415. Synesius, not yet baptized, was elected bishop of Ptolemais and metropolitan bishop of Cyrenaica, but he accepted the position only on condition that he did not have to retract his Neoplatonic ideas or renounce his worship of the Sun.
In the light of all of this, how should we consider the position of Mithraists towards Christianity? Competitors or cooperators? Friends or enemies? Perhaps the best indication is given by the coins minted by emperor Constantine until 320 a.D., with Christian symbols on one side, mithraic symbols on the other. Were Jesus and Mithras two faces of the same coin?

Christianity, as we know it, is a creation of St Paul, the Pharisee sent to Rome 61 AD, where he founded the first Christian community of the capital. The religion imposed by Paul in Rome was quite different from that preached by Jesus in Palestine and put into practice by James the Just, who was the leader of the Christian community of Jerusalem. Jesus' preaching was in line with the way of living and thinking of the sect known as the Essenes. The doctrinal contents of Christianity as it emerged in Rome are extraordinarily close to those of the sect of the Pharisees, to which Paul belonged.

Paul was executed probably in 67 by Nero, together with most of his followers. The Roman Christian community was virtually wiped out by Nero's persecution. We do not have the slightest information about what happened in this community during the following 30 years; a very disturbing blackout of news, because something very important happened in Rome at that period. In fact, some of the most eminent citizens of the capital were converted, like the consul Flavius Clemens, cousin of emperor Domitian; besides the Roman Church assumed a monarchic structure and imposed its leadership on all the Christian communities of the empire, which had to adjust their structure and their doctrine accordingly. This is proved by a long letter of pope Clemens to the Corinthians, written towards the end of Domitian's reign, where his leadership is clearly stated.

This means that during the years of the blackout, somebody who had access to the imperial house had revived the Roman Christian community to such a point that it could impose its authority upon all the other Christian communities. And it was "somebody" who perfectly knew the doctrine and thinking of Paul, 100% Pharisaic.

The mithraic organization also was born in that same period and in that same environment. Given the scarcity of written documents on the subject, the origin and the spread of the cult of Mithras are known to us almost exclusively from archaeological evidence (remains of mithraea, dedicatory inscriptions, iconography and statues of the god, reliefs, paintings, and mosaics) that survived in large quantities throughout the Roman empire. These archaeological testimonies prove conclusively that, apart from their common name, there was no relationship at all between the Roman cult of Mithras and the oriental religion from which it is supposed to derive.

In the whole of the Persian world, in fact, there is nothing that can be compared to a Roman mithraeum. Almost all the mithraic monuments can be dated with relative precision and bear dedicatory inscriptions. As a result, the times and the circumstances of the spread of the Sol Invictus Mithras (these three names are indissolubly linked in all inscriptions, so there is no doubt that they refer to the same and only institution) are known to us with reasonable certainty. Also known are the names, professions, and responsibilities of a large number of people connected to it.
The first mithraeum discovered was set up in Rome at the time of Domitian, and there are precise indications that it was attended by people close to the imperial family, in particular Jewish freedmen. The mithraeum, in fact, was dedicated by a certain Titus Flavius Iginus Ephebianus, a freedman of emperor Titus Flavius, and therefore almost certainly a Romanised Jew. From Rome the mithraic organization spread, during the following century, all over the western empire.

There is a third event, that happened in that same period, connected somehow to the imperial family and to the Jewish environment, to which no particular attention was ever given by the historians: the arrival in Rome of an important group of persons, 15 Jewish high priests, with their families and relatives. They belonged to a priestly class that had ruled Jerusalem for half a millennium, since the return from the Babylonian exile, when 24 priestly lines had stipulated a covenant amongst them and created a secret organization with the scope of securing the families' fortunes, through the exclusive ownership of the Temple and the exclusive administration of the priesthood.

The Roman domination of Judea had been marked by passionate tensions on the religious level, which had provoked a series of revolts, the last of which, in AD 66, was fatal for the Jewish nation and for the priestly family. With the destruction of Jerusalem by Titus Flavius in AD 70, the Temple, the instrument of the family's power, was razed to the ground, never to be rebuilt, and the priests were killed by the thousands.

There were survivors in particular a group of 15 high priests, who had sided with the Romans, surrendering to Titus the treasure of the Temple, and for that reason they were given Roman citizenship. They then followed Titus to Rome, where they apparently disappeared from the stage of history, never again to play a visible role – apart from the one who undoubtedly was the leader of that group, Josephus Flavius.

Josephus was a priest who belonged to the first of the 24 priestly family lines. At the time of the revolt against Rome, he’d played a leading role in events that tormented Palestine.

Sent by the Jerusalem Sanhedrin to be governor of Galilee, Josephus had been the first to fight against the legions of the Roman general Titus Flavius Vespasianus, who had been ordered by Nero to quell the revolt. Barricaded inside the fortress of Jotapata, he bravely withstood the Roman troops’ siege. When the city finally capitulated, he surrendered, asking to be granted a personal audience with Vespasian (The Jewish War, III, 8,9).

Their meeting led to an upturn in the fortunes of Vespasian, as well as in those of Josephus: the former was shortly to become emperor in Rome, while the latter not only had his life spared, but not long afterward, he was "adopted" into the emperor's family and assumed the name Flavius. He then received Roman citizenship, a patrician villa in Rome, a life income and an enormous estate. The prize of his treason.

The priests of this group had one thing in common: they were all traitors of their people and therefore certainly banished from the Jewish community. But they all belonged to a millenarian family line, bound together by the secret organization created by Ezra, and
possessing a unique specialisation and experience in running a religion and a country through it. The scattered remnants of the Roman Christian community offered them a wonderful opportunity to profit their millennial experience.

We don't know anything about their activity in Rome, but we have clear hints of it through the writings of Josephus Flavius.

After a few years Josephus started to write down the history of the events of which he had been a protagonist, with the aim, apparently, of justifying his betrayal and that of his companions. It was God's will, he claims, who called him to build a Spiritual Temple, instead of the material one destroyed by Titus.

These words certainly were not addressed to Jewish ears, but to Christian ones.

Most historians are sceptical about the fact that Josephus was a Christian, and yet the evidence in his writings is compelling. In a famous passage (the so called Testimonium Flavianum) in his book *Jewish Antiquities*, he reveals his acceptance of two fundamental points, the resurrection of Jesus, and his identification with the Messiah of prophecies, which are necessary and sufficient condition for a Jew of that time to be considered a Christian. The Christian sympathies of Josephus also clearly emanate from other passages of the same work, where he speaks with great admiration of John the Baptist as well as of James, the brother of Jesus.

The arguments used by Josephus Flavius to justify his own betrayal and that of his brethren seem to echo the words of St. Paul. The two seem to be perfectly in agreement with regard to their attitude toward the Roman world. Paul, for example, considered it his task to free the church of Jesus from the narrowness of Judaism and from the land of Judaea and to make it universal, linking it to Rome.

They are also in agreement on other significant points: for example, both of them declare their belief in the doctrines of the Pharisees, which were those that were wholly received by the Roman church. There are sufficient historical indications to lead us to consider it certain that the two knew each other and were linked by a strong friendship. In the Acts of the Apostles, we read that after reaching Jerusalem, Paul was brought before the high priests and the Sanhedrin to be judged (Acts 22:30).

Josephus was a high-ranking priest and he was in Jerusalem at that time; he certainly was present at that assembly. He had joined the sect of the Pharisees at the age of nineteen and so he must have been among those priests who stood up to defend Paul.

The apostle was then handed over to the Roman governor, Felix, who kept him under arrest for some time, until he was sent to Rome, together with some other prisoners (Acts 27:1), to be judged by the emperor, to whom, as a Roman citizen, Paul had appealed. In Rome, he spent two years in prison (Acts 28:39) before being set free in AD 63 or 64.
In his autobiography (Life, 3.13), Josephus says: "Between the age of 26 and 27 I embarked on a journey to Rome, for the following reason. During the period when he was governor of Judaea, Felix had sent some priests to Rome to justify themselves before the emperor; I knew them to be excellent people, who had been arrested on insignificant charges. As I desired to devise a plan to save them, . . . I journeyed to Rome."

Somehow, Josephus succeeded in reaching Rome, where he made friends with Aliturus, a Jewish mime appreciated by Nero. Thanks to Aliturus, he was introduced to Poppaea, the wife of the emperor, and through her agency succeeded in freeing the priests.

The correspondence of dates, facts, and people involved is so perfect that it is difficult to avoid the conclusion that Josephus went to Rome, at his own personal risk and expense, specifically to free Paul and his companions, and that it was due to his intervention that the apostle was released.

This presupposes that the relationship between the two was much closer than that of a simple occasional acquaintance. Thus Josephus must have known much more about Christianity than is evident from his works, and his knowledge came directly from the teaching of Paul, of whom, in all likelihood, he was a disciple.

When Josepus returned to Rome in AD 70, his master had been executed, together with most of the Christians he had converted. His fatherland had been annihilated, the Temple destroyed, the priestly family exterminated, and his reputation tarnished by treachery. He must have been animated by very strong desires for redemption and revenge. Besides he probably felt responsible for the destinies of the humiliated remnants of one of the greatest families in the world, the 15 high priests who shared his same condition.

There is information about a meeting presided over by Josephus Flavius, unquestionably the most important character in that group, during the course of which the priests examined the situation of the their family and decided on a strategy to improve fortunes.

Josephus lucidly conceived a plan that in those circumstances would have appeared to anybody else foolish or insane. This man, sitting amid the smoking ruins of what had been his fatherland, surrounded by a few humiliated, disconsolate survivors rejected by their fellow countrymen, aspired to no less than conquering that enormous, powerful Empire that had defeated him, and establishing his descendants and those of the men around him as the ruling class of that Empire.

The first step in that strategy was taking control of the newborn Christian religion and transforming it into a solid basis of power for the priestly family.

Having come to Rome in the entourage of Titus, and thus strong in the emperor’s protection and well supplied from an economic point of view, these priests could not have encountered great problems in taking over the leadership of the tiny group of Christians who had survived Nero’s persecution, legitimated as they were by the relationship of Josephus Flavius with Paul.
Only six years had passed since he sought Paul's freedom from Roman imprisonment. The apostle of the nations must have died at least three years before. Josephus must have felt a moral obligation to continue the deeds of his ancient master whose doctrine he knew perfectly, and, sensing its potential for propagation in the Roman world, he dedicated himself and his organization of priests to its practical implementation. Once he had created a strong Christian community in the capital, it could not have been difficult for the priests also to impose its authority on the other Christian communities scattered around the Empire, on those that had been created or catechized by Paul himself.

*Josephus Flavius* knew all too well that no religion has a future unless it is an integral part of a system of political power. It was a concept innate in the DNA, so to speak, of the priests of Judah that religion and political power should live together in symbiosis. It is unimaginable that he could think that the new religion would spread throughout the Empire independently, or even in contrast to political power.

His first aim was, therefore, seizing power. Thanks not only to the millennial experience of his family, but also to his own experience of life, Josephus knew all too well that political power, especially in an elephantine organism such as the Roman Empire, was based on military power, and military power was based on economic power, and economic power on the ability to influence and control the financial leverage of the country. His plan must have envisaged that the priestly family would sooner or later take control of these levers. Then the Empire would be in his hands, and the new religion would be the main instrument to maintain control of it.

What was Josephus' plan? He didn't have to invent anything; the model was there: the secret organization created by Ezra, which had assured power to the priestly families. He only had to make a few changes, in order to disguise this institution in the pagan world as a mystery religion, dedicated to the Greek god Helios, the Sun, for his undoubted assonance with the Jewish god El Elyon.

He was represented as invincible, the Sol Invictus, to spur the morale of his adepts, and at his side was put, as an inseparable companion, a solar divinity of that same Mesopotamia from where the Jews had originated, Mithras, the Sun's envoy on Earth to redeem humanity; and all around them, in the mithraea, the statues of Athena, Hercules, Venus and so on. A clear reference to God Father, and his envoy on earth Jesus, surrounded by their attributes well understood by the Christians, but perfectly pagan to a pagan's eye.

This organization didn't have any religious purpose: his scope was to preserve union between the priestly families and assure their security and wealth through mutual support & strategy, aimed at infiltrating all the positions of power in the Roman society.

It was secret. In spite of the fact that it lasted for three centuries and it had thousands of members, most of them very cultured men, there isn't a single word written by a member about what was going on during the meetings, what decisions were taken. This means that absolute secrecy was always maintained about works in a mithraeum.
The access was evidently reserved for the descendants of priestly families, at least at the operative level, from the third grade up (occasionally people of different origin could be accepted in the first two grades). Even at the peak of its power and diffusion, the Sol Invictus Mithras appears to be an elitist institution, with very limited members.

Most mithraea were very small and could not harbour more than 20 people. It was definitely not a mass religion, but an organisation to which only the top leaders of the army and of the imperial bureaucracy were admitted. Yet we don’t know anything about the enlisting policy. Historical evidence favours that membership was reserved on an ethnic basis. Access to it, at least at the operative level, was most likely reserved for descendants of the Jewish priests who came to Rome after the destruction of Jerusalem.

**…The Sol Invictus Mithras now conquers the Roman Empire…**

Written sources and the archaeological testimonies give evidence that from Domitian on Rome always remained the most important centre of the Sol Invictus Mithras institution, which had become firmly entrenched at the very heart of the imperial administration, both in the palace and among the Praetorian Guard.

From Rome the organization spread to the nearby Ostia, the port with the greatest volume of trading in the world, as goods from every part of the Empire arrived. In the course of the second and third centuries, almost 40 mithraea were built there.

The first Mithraea to arise outside the Roman circle were built, shortly before AD 110, in Pannonia, at the main customs centre of the region, then in the military garrison of Carnuntum, and soon after in all Danubian provinces.

The followers of the cult of Mithras included the customs officers, who collected a tax on every kind of transport dispatched from Italy toward central Europe and vice versa; the imperial functionaries who controlled transport, the post, the administration of finance and mines; and last, the military troops of the garrisons scattered along the border.

Almost in the same period as in the Danubian region, the cult of Mithras started to appear in the basin of the Rhine, at Bonn and Treves. This was followed by Britannia, Spain, and North Africa, where mithraea appeared in the early decades of the second century, always associated with administrative centres and military garrisons.

Archaeological evidence, therefore, conclusively demonstrates that throughout the second century AD, the members of Sol Invictus Mithras occupied the main positions in the public administration, becoming the dominant class in the outlying provinces of the Empire – especially in central and northern Europe. We have seen that the members of Sol Invictus Mithras had infiltrated also the pagan religion, taking control of the cult of the main divinities, starting with the Sun.

The winning move, however, which made irresistible the success of the Mithraic institution, was that of seizing control of the army. Josephus Flavius knew, from direct
experience, that the army could become the arbiter of the imperial throne. Whoever controlled the army controlled the Empire. The main aim fixed by him for the Mithraic organization, therefore, must have been infiltrating the army and taking control of it.

Soon, mithraea sprang up in all the places where Roman garrisons were stationed. Within a century, the cult of Mithras, had succeeded in controlling all the Roman legions stationed in the provinces and along the borders, at a point that the worship of Sol Invictus Mithras is often considered to be the "religion" typical of Roman soldiers.

Even before the army, however, the attention of Sol Invictus had been concentrated on the Praetorian Guard, the emperor’s personal guard. It is not by chance that the second known dedicatory inscription of a Mithraic character regards a commander of the Praetorium, and that the concentration of mithraea was particularly high in the area surrounding the Praetorian barracks.

The infiltration of this body must have started under the Flavian emperors; they could count on the loyalty of many Jewish freedmen. The Roman emperors were reluctant to entrust their safety to officers who came from the ranks of the Roman senate, their main political adversary, and so their personal guard were mainly filled with freedmen and members of the equestrian class. This must have favoured the Sol Invictus, which made the Praetorium its unchallenged fief from the beginning of the second century on.

Once it achieved control of the Praetorium and the army, the Sol Invictus Mithras was able to influence the imperial office. This actually happened on 193 a.D., when Septimius Severus was proclaimed emperor by the army. He was married to a high priest of Sol Invictus. From then on, the imperial office was prerogative of the Sol Invictus Mithras, as all emperors were proclaimed and/or removed by the army or by the praetorian guard.

As far as we can judge with hindsight, the final objective of the strategy devised by Josephus Flavius was the complete substitution of the ruling class of the Roman Empire with members of Sol Invictus Mithras. This result was achieved in less than two centuries, thanks to the policy enforced by the Mithraic emperors.

The backbone of the Roman imperial administration was formed by new families of unknown origin, that had emerged at the end of the first century and the beginning of the second, in antagonism to the senatorial aristocracy, traditionally opposed to the imperial power. They formed the so called "equestrian" order which soon became the undisputed fiefdom of the Sol Invictus Mithras. For sure most of the families of the 15 Jewish priests of Flavius' entourage ended up belonging to this order.

The Sol Invictus emperors all belonged to the equestrian order and governed in open opposition to the senate, humiliating it, depriving it of wealth and striking it physically with the exile and execution of a great number of its high-profile members. At the same time they started introducing equestrian families into the senate.
This policy had been initiated by Septimius Severus and Gallienus (author of the first Edict of Tolerance toward Christianity) who established by decree that all who held the position of provincial governors or prefects of the Praetorian Guard, both appointments reserved for the equestrian order, would enter by right into the senatorial ranks.

This right was later extended to other categories of functionary, great bureaucrats and high-ranking army officers (all members of the mithraic institution). As a result, within a few decades, virtually the whole equestrian class passed into the ranks of the senate, outnumbering the families of the original Italic and Roman aristocracy.

In the meantime the spread of Christianity throughout the empire proceeded at a steady pace. Wherever the representatives of Mithras arrived, there a Christian community immediately sprang up. By the end of the second century, there were already at least four bishop’s sees in Britannia, sixteen in Gaul, sixteen in Spain, and one in practically every big city in North Africa and the Middle East.

In 261 Christianity was recognized as lawful religion by the mithraic Gallienus and was proclaimed the official religion of the empire by the mithraic Constantine at the beginning of the fourth century, although it was still in a minority in Roman society. It was then gradually enforced upon the population of the empire, with a series of measures that culminated at the end of the fourth century with the abolition of the pagan religions and the mass "conversion" of the Roman senate.

The final situation regarding the ruling class of the Western Empire was the following: the ancient nobility of pagan origin had virtually disappeared and the new great nobility, that identified itself with the senatorial class of the landowners, was made up by former members of the Sol Invictus Mitras. On the religious level, paganism had been eliminated and Christianity had become the religion of all the inhabitants of the Empire; it was controlled by ecclesiastical hierarchies, coming entirely from the senatorial class, endowed with immense landed properties and quasi-royal powers within their sees.

The priestly families became master of that same Empire that had destroyed Israel and the Temple of Jerusalem. All its high offices, both civil and religious, and all its wealth were in their hands, and supreme power had been entrusted in perpetuity, by divine right, to the most illustrious of the priestly tribes, the "Gens Flavia" (starting from Constantine all Roman emperors bore the name Flavius), likely descendants of Josephus Flavius.

Sol Invictus Mithras had become the most successful conspiracy in History.

**[Comment from reader]: At the earliest, Mithraism belonged to an occult tradition that drifted away from orthodox Zoroastrianism, mixing with it Babylonian astrology and Magick, and likely developed in the 6th century BC. These so-called "Magi" dispersed with the expansions of the Persian Empire. This explains why Heraclitus in the 6th century BC describes the "infernal" rites of the Magi, which the Dionysiacs imitated.
By contributing to Orphism, this early Magian cult of Mithras influenced the thought of Pythagoras and finally Plato. It is likely for this reason that beginning with Aristobulus in the third century BC, as with all the leading Jewish Kabbalists over the centuries, Plato was regarded as the godfather of their mysteries, and to have been a student of the Jews.

This Greco-Judaic philosophy laid the basis for the theology that eventually emerged as the Mysteries. One particular point of influence was the Mysteries of Merkabah, which became the basis of all the leading pagan mysteries, including Mithraism and Hermeticism, but also Gnosticism. And clear instance of the worship of Mithras was with Antiochus I of Commagene, where he was equated with Apollo and Helios.

Interestingly, the House of Commagene formed a curious dynastic network with several other important families – namely, the Priest-Kings of Emesa in Syria, a traditional priesthood of Elagabalus, later known as Sol Invictus.

The other family was the Claudio-Julia line that included Caesar, claiming descent from Aeneas. And finally, the House of Herod. Curiously, these families would continue to intermarry over the centuries, and produce a line of Emperors that would persist in attempts to impose the Elagabalus/Sol Invictus cult on the Empire, but failing to.
MITHRAS: HELIOS & AION CONNECTIONS?

In Late Antiquity a cult of Helios Megistos ("Great Helios" aka Sol Invictus) emerged. Helios was the personification of the Sun in Greek mythology. He is the son of the Titan Hyperion and the Titaness Theia and brother of goddesses Selene (moon) & Eos (dawn).

Helios drove the chariot of the sun across the sky each day to earth-circling Oceanus and through the world-ocean returned to the East at night. As time passed, Helios was increasingly identified with the god of light, Apollo. However, in spite of their syncretism, they were also often viewed as two distinct gods/titan (Helios was a Titan, whereas Apollo was an Olympian). The equivalent of Helios in Roman mythology was Sol, specifically Sol Invictus.

Aion is a Hellenistic deity associated with time, the orb or circle encompassing the universe, and the zodiac. The "time" represented by Aion is unbounded, in contrast to Chronos as empirical time divided into past, present, and future. He is thus a god of eternity, associated with mystery religions concerned with the afterlife, such as the mysteries of Cybele, Dionysus, Orpheus, and Mithras. In Latin the concept of the deity may appear as Aevum or Saeculum. He is typically in the company of an earth or mother goddess such as Tellus or Cybele, as on the Parabiago plate. Aion is usually identified as the nude youth within a circle representing the zodiac, or eternal and cyclical time.
The imagery of the twining serpent is connected to the hoop or wheel through the ouroboros (*kosmos*), a ring formed by a snake holding the tip of its tail in its mouth. The image of a snake biting its tail represents the cyclical nature of the year.

Franz Cumont positioned Aion as Unlimited Time (sometimes represented as Saeculum, Cronus, or Saturn) as the god who emerged from primordial Chaos, and who in turn generated Heaven and Earth. This deity is represented as the *leontocephaline*, the winged lion-headed male figure whose nude torso is entwined by a serpent. He typically holds a sceptre, keys, or a thunderbolt. The figure of Time "played a considerable, though to us completely obscure, role" in Mithraic theology.

Aion is identified with Dionysus in Christian and Neoplatonic writers, but there are no references to Dionysus as Aion before the Christian era. The Suda identifies Aion with Osiris. Aion's birth was celebrated January 6: "On this day and at this hour the Virgin gave birth to Aion." The date, which coincides with Epiphany, brought New Year's celebrations to a close, completing the cycle Aion embodies. The Alexandrian Aion may be a form of Osiris-Dionysus, reborn annually. It is conjectured that the figure resulted from integrating the Orphic Phanes, who like Aion is associated with a coiling serpent, into Mithraic religion at Alexandria, and that he "assures the eternity of the city."
ATEN & AKHENATEN

Aten (also Aton, Egyptian jtn) is the disk of the sun in ancient Egyptian mythology, and originally an aspect of the god Ra. The father of King Tut, Akhenaten, made it the radical new deity of Egypt during his “heretical” reign. Many think he was glorifying the drug DMT, extracted through lotus leaves. Extraterrestrial conspiracies think he was a returned Annunaki space king, or linked to the “Reptilian alien race” ruling Sumeria.

While this “new” Aten may well have been DMT, what if its the Ariel Bulb of The Yew?

This deified Aten is the focus of the religion of “Atenism” established by Amenhotep IV, who later became Akhenaten (died ca. 1335 BCE).

In his poem "Great Hymn to the Aten", Akhenaten praises Aten as the creator, giver of life, and nurturing spirit of the world. Aten does not have a Creation Myth or family, but is mentioned in the Book of the Dead. The worship of Aten was eradicated by Horemheb.
The Aten, the sun-disk, is first referred to as a deity in The Story of Sinuhe from the 12th dynasty, in which the deceased king is described as rising as god to the heavens and uniting with the sun-disk, the divine body merging with its maker.

By analogy, the term "silver aten" was sometimes used to refer to the moon. The solar Aten was extensively worshipped as a god in the reign of Amenhotep III, when it was depicted as a falcon-headed man much like Ra.

In the reign of Amenhotep III's successor, Amenhotep IV, the Aten became the central god of Egyptian state religion, and Amenhotep IV changed his name to Akhenaten to reflect his close link with the new supreme deity.

The full title of Akhenaten's god was "Ra-Horakhty who rejoices in the horizon, in his Name as the Light which is in the sun disc." (This is the title of the god as it appears on the marked boundaries of Akhenaten's new capital at Akhetaten a.k.a. modern Amarna.) This lengthy name was often shortened to Ra-Horus-Aten or just Aten in many texts.
The ATEN god of Akhenaten immediately raised to supremacy is considered a synthesis of very ancient gods viewed in a new and different way. The god is also considered to be both masculine and feminine simultaneously, such as with spiritual alchemy [*Is ATEN a deformation of Abraxas, perhaps?*]. All creation was thought to emanate from the god and to exist within the god. In particular, the god was not depicted in anthropomorphic (human) form, but as rays of light extending from the sun's disk.

Furthermore, the god's name came to be written within a cartouche, along with the titles normally given to a Pharaoh, another break with ancient tradition. Ra-Horus, more usually referred to as Ra-Horakhty (Ra, who is Horus of the two horizons), is a synthesis of two other gods, both of which are attested from very early on.

During the Amarna period, this synthesis was seen as the invisible source of energy of the sun god, of which the visible manifestation was the Aten, the solar disk.

Thus Ra-Horus-Aten was a development of old ideas which came gradually. The real change, as some see it, was the apparent abandonment of all other gods, especially Amun-Ra, prohibition of idolatry, and the debatable introduction of quasi-monotheism by Akhenaten. The syncretism is apparent in the Great Hymn to the Aten in which Re-Herakhty, Shu and Aten are merged into the creator god.

Others see Akhenaten as a practitioner of an Aten monolatry, as he did not actively deny the existence of other gods; he simply refrained from worshipping any but Aten. Others call the religion henotheistic.
Principles of Aten’s religion were recorded on the rock tomb walls of Akhetaten. In the religion of Aten (Atenism), night is a time to fear. Work is done best when the sun, for Aten is present. Aten cares for every creature, and created a Nile river in the sky (rain) for the Syrians. Aten created all countries and people. The rays of the sun disk only holds out life to the royal family; everyone else receives life from Akhenaten and Nefertiti in exchange of loyalty for Aten.

When a good person dies, he/she continues to live in the City of Light for the dead in Akhenaten. The conditions are the same after death. Akhenaten judged whether someone should be granted an afterlife, and operated the scale of justice.

The explanation as to why Aten could not be fully represented was that this god was something that had gone beyond creation.

The cult centre of Aten was at the new city Akhetaten; some other cult cities include Thebes and Heliopolis. The principles of Aten’s cult were recorded on the rock walls of tombs of Tall al-Amarna.

Significantly different from other ancient Egyptian temples, temples of Aten were colorful and open-roofed to allow the rays of the sun. Doorways had broken lintels and raised thresholds.

No statues of Aten were allowed; those were seen as idolatry. However, these were typically replaced by functionally equivalent representations of Akhenaten and his family venerating the Aten, and receiving the ankh (breath of life) from him.

Priests had less to do, since offerings (fruits, flowers, cakes) were limited, and oracles were not needed. Temples of Aten did not collect tax.
In the worship of Aten, the daily service of purification, anointment and clothing of the divine image was not performed. Incense was burnt several times a day. Hymns sung to Aten were accompanied by harp music. Aten's ceremonies in Akhetaten involved giving offerings to Aten with a swipe of the royal scepter.

Instead of barque processions, the royal family rode on a chariot on festival days. During the Amarna Period, the Aten was given a Royal Titulary (as he was considered to be king of all), with his names drawn in a cartouche.

There were two forms of this title, the first had the names of other gods, and the second later one which was more 'singular' and referred only to the Aten himself. The early form has Re-Horakhti who rejoices in the Horizon, in his name Shu which is the Aten.

The later form has Re, ruler of the two horizons who rejoices in the Horizon, in his name of light which is the Aten.

Akhenaten was known before the fifth year of his reign as the pharaoh Amenhotep IV. He ruled for 17 years and died in 1336 or 1334 BC. He is especially noted for abandoning traditional Egyptian polytheism and introducing worship centered on the Aten, which is sometimes described monolatristic, henotheistic, or even quasi-monotheistic.

An early inscription likens the Aten to the sun as compared to stars, and later official language avoids calling the Aten a god, giving the solar deity a status above mere gods.
Akhenaten tried to bring about a departure from traditional religion, yet in the end it would not be accepted. After his death, traditional religious practice was gradually restored, and when some dozen years later rulers without clear rights of succession from the Eighteenth Dynasty founded a new dynasty, they discredited Akhenaten and his immediate successors, referring to Akhenaten himself as "the enemy" or "that criminal."

He was all but lost from history until the discovery during the 19th century of the site of Akhetaten, the city he built for the Aten, at Amarna. Early excavations at Amarna found a mummy that’s DNA analysis proved it was the father of King Tutankhamun, yet its identification as Akhenaten has been questioned.

In Year 5 of his reign, Amenhotep IV took decisive steps to establish the Aten as the sole god of Egypt: the pharaoh "disbanded the priesthoods of all the other gods...and diverted the income from these [other] cults to support the Aten". To emphasize his complete allegiance to the Aten, the king officially changed his name from Amenhotep IV to Akhenaten or 'Living Spirit of Aten.'

Initially, Akhenaten presented Aten as a variant of the familiar supreme deity Amun-Re (itself the result of an earlier rise to prominence of the cult of Amun, resulting in Amun becoming merged with the sun god RA), to put his ideas in a familiar religious context.

However, by Year 9 of his reign, Akhenaten declared that Aten was not merely the supreme god, but the only god, and that he, Akhenaten, was the only intermediary between Aten and his people. He ordered the defacing of Amun's temples throughout Egypt and inscriptions of the plural 'gods' were also removed.

Aten's name is also written differently after Year 9, to emphasize the radicalism of the new regime, which included a ban on images, with the exception of a rayed solar disc, in
which the rays (depicted ending in hands) appear to represent the unseen spirit of Aten, who by then was evidently considered not merely a sun god, but a universal deity.

Representations of the Aten were always accompanied with a sort of "hieroglyphic footnote", stating that the representation of the sun as All-encompassing Creator was to be taken as just that: a representation of something that, by its very nature as something transcending creation, cannot be adequately represented by any one part of that creation.

**Akhenaten depicted with what looks like Aerial Shoots and Sacred bulbs pulled from them – 12 stages like RA but now depicted as the Aerial Shoots of the Yew.**
As you will soon find out, this ties into “Thoth”—the Pharaoh “Bird Shaman” similar to the Druid Bird Shamans depicted on Scottish carvings. Thoth is also always depicted with a Tree of Life that is quite blatantly obvious.

The Sun God Ra is the ancient Egyptian sun god. By the Fifth Dynasty in the 25th and 24th centuries BC, he had become a major god in ancient Egyptian religion, identified primarily with the noon sun.

In later Egyptian dynastic times, Ra was merged with the god Horus, as Ra-Horakhty ("Ra, who is Horus of the Two Horizons"). He was believed to rule in all parts of the created world: the sky, the earth, and the underworld. He was associated with the falcon or hawk. When in the New Kingdom the god Amun rose to prominence he was fused with Ra as Amun-Ra. During the Amarna Period, Akhenaten suppressed the cult of Ra in favor of another solar deity, the Aten, the deified solar disc, but after the death of Akhenaten the Cult of RA was restored.
MNEVIS (THE BULL OF ATEN)

The cult of the Mnevis bull, an embodiment of Ra, had its center in Heliopolis and there was a formal burial ground for the sacrificed bulls north of the city.

Mnevis or Mer-wer was an aspect of the Atum-Ra, the chief god in the pantheon of Heliopolis. The origin and meaning of its name is currently unknown. Mnevis was identified as being a living bull. This may be a vestige of the sacrifice of kings after a period of reign, who were seen as the sons of Bat or Hathor, the ancient cow deity of the early solar cults. Thus, seen as a symbol of the later sun god, Ra, the Mnevis was often depicted, in art, with the solar disc of their mother, Hathor between its horns.

A suitable bull was selected from the area, said to be the living Mnevis bull, and was taken to a special temple, where it was worshipped and its movement used as an oracle. Since the fertile soil of the Nile was so black that the word for black (Khem) became the Egyptian word for Egypt, and bulls in this region had a tendency to black colouring, the bull selected to be the Mnevis was traditionally completely black, thus being referred to as Kemwer, meaning great black (one). When a completely black bull could not be found, they chose one that was completely white, in contrast.

Prior in Egypt, the bull was worshiped as Apis, the embodiment of Ptah and later of Osiris. A long series of ritually perfect bulls were identified by the god's priests, housed in the temple for their lifetime, then embalmed and encased in a giant sarcophagus. A long sequence of monolithic stone sarcophagi were housed in the Serapeum.

All forms of life were believed to have been created by Ra, who called each of them into existence by speaking their secret names. Alternatively man was created from Ra's tears and sweat, hence the Egyptians call themselves the "Cattle of Ra."
THOTH (THE DRUID PHAROAH GOD)

Thoth has been depicted in many ways depending on the era, but always with a lunar disk on top of a “crescent moon” (bull horns) resting on his head. Thoth's roles in Egyptian mythology were many. He served as a mediating power, especially between good and evil, making sure neither had a decisive victory over the other.
He served as scribe of the gods, credited with the invention of writing and alphabets (i.e. hieroglyphs) themselves. The ancient Egyptians regarded Thoth as One, self-begotten, and self-produced. He was the master of both physical and moral (i.e. divine) law, making proper use of Ma'at. He is credited with making the calculations for the establishment of the heavens, stars, Earth, and everything in them.

Compare this to how his feminine counterpart, Ma'at was the force which maintained the Universe. He is said to direct the motions of the heavenly bodies. Without his words, the Egyptians believed, the gods would not exist. His power was unlimited in the Underworld and rivalled that of Ra and Osiris.

Thoth was credited as author of all works of science, religion, philosophy, and Magick. The Greeks declared inventor of astronomy, astrology, the science of numbers, mathematics, geometry, land surveying, medicine, botany, theology, civilized government, the alphabet, reading, writing, and oratory. They further claimed he was the true author of every work of every branch of knowledge, human and divine. This mythology also credits him with the creation of the 365 day calendar.

Thoth was originally a moon god. The moon not only provides light at night, allowing time to still be measured without the sun, but its phases and prominence gave it a significant importance in early astrology/astronomy. Thoth gradually became a god of wisdom, Magick, and the measurement of events and of time. He was said to be the secretary & counselor of RA, joining him on the nightly voyage across the sky. Thoth became credited by the ancient Egyptians as the inventor of writing, and considered scribe of the underworld. Thoth was also a prominent aid to Isis.
The name "YHWH" is probably derived from the Hebrew triconsonantal root היה (h-y-h), "to be", become, come to pass", with a third person masculine equivalent to English "he". It is connected to Exodus 3:14 in which God gives his name as אֶהְיֶה אֲשֶׁר אֶהְיֶה (Ehyeh asher Ehyeh), where the verb translated most basically as "I Am that I Am",

Most scholars believe that "Jehovah" to be a late (c. 1100 CE) hybrid form derived by combining the Latin letters JHVH with the vowels of Adonai, but there is some evidence that it may already have been in use in Late Antiquity (5th century).

Other scholars believe that "Jehovah" is the correct pronunciation of the tetragrammaton, which is pronounced as it is written. "Jehovah" was popularized in the English-speaking world by William Tyndale and other pioneer English Protestant translations such as the Geneva Bible and the King James Version and is still used in the New World Translation. However, it is no longer used in most mainstream English translations, with Lord or LORD usually used instead, generally indicating that the corresponding Hebrew is YHWH or Yehowah.

In the Dead Sea Scrolls and other Hebrew/Aramaic texts the tetragrammaton and some other names of God in Judaism (such as El or Elohim) were sometimes written in paleo-Hebrew script, showing that they were treated specially. Most of God's names were pronounced until 2nd century BC. Then, as a tradition of non-pronunciation, alternatives for the tetragrammaton appeared, such as Adonai, Kurios and Theos.

A fragment of Leviticus in the Dead Sea scrolls has ιαω ("Iao") the Greek form of the Hebrew YHW. John the Lydian (6th century) wrote: "The Roman Varo [116–27 BCE] defining him [the Jewish god] says that he is called Ιαω (*Yew) in the Chaldean mysteries.” Iao is one of the "specifically Jewish designations for God" and "the Aramaic papyri from the Jews at Elephantine show that 'Iao' is an original Jewish term”.

Most say the name is Yah-wuh – the unsayable “true name” of God. It was hidden still, by math. The true pronunciation of the name of the Judaic God is Yah-vey.
THE ORIGIN OF “SATAN” – CANAANITE YAM (YEW)

“I am that I am” is a deliberate mistranslation of “Ehyeh Asher Ehyeh” (Hebrew: אֶהְיֶה אֵלַי אֵלַי). The original Aramaic script has it as, “I am Asher”; i.e. the Assyrian god, “Ashur”, slayer of Tiamat/Yam, the serpent of the Abyss (Abba).

The Babylonian (Jewish) corruption “I AM” is a play on the name ‘YAM’ a.k.a. the Canaanite God YAM (YEW) – later known as SATAN.

“I AM” = “IAM” = YAM (YEW)

Yam is the Canaanite (Hebrew ים) god/serpentine demon of the sea, also written “Yaw”, one name of the Ugaritic god of Rivers and Sea. Ym/Yw is known as one of the Elo(c)him, or sons of El, the name given to the Levantine pantheon.


Yahweh (YHWH) is the god of the “Jews”, the god of “JUSTice”; god of the Law. The Jewish name for god is represented by the tetragrammaton יהוה (YHVH) which can be pronounced Yahweh or Jehovah.

The actual definition of Yahweh/Jehovah (Yah-Hovah) is “Yah” (#H3050) meaning “god”, “Hovah” (#H1942) which translates to “eagerly coveting, falling, desire, ruin, calamity, iniquity, mischief, naughtiness, noisome, perverse, very wickedness.” Thus “Yahweh” is the god of the Fall; the god of calamity, desire and wickedness.
It is important to understand that when the Masoretes acquired authority over the Hebrew scriptures c. 700 – 1000 A.D., the tetragrammaton “YHWH” was deliberately substituted or equated with “El Elyon”, the God Most High of the earlier texts. Rabbinical Judaism, or Talmudism, hijacked the genuine sacred Hebrew texts destroying the originals and replacing them with a Cabalistic skew.


One must also understand that Paleo Hebrew is none other than Phoenician and that which is called “modern Hebrew” used in Israel today is actually the Aramaic script of Babylon. At the time of Jesus, Hebrew was no longer even a spoken tongue among Jews: it was reserved solely for religious ceremonies of the priestly (Cohen) class.

The term “Judeo-Christian” is also a misnomer. Early Christianity had nothing to do with Judaism other than being its antithesis. Christianity was grafted onto Judaism by followers of Yahweh/Jove in order to re-establish dominion and to consolidate the power of the merchant and priestly classes.

The English word, “God” is a transliteration of the tetragrammaton, “YHWH” in the sense that its numerical value of 26 corresponds to the Hebrew gematria value of 26. “God”, pronounced “Gawd” is the 7th son of Israel (Jacob) and hence is written “G-d” by Jews to give a figure total of 3 + 4 = 7, one of the most sacred numbers in Judaism/Cabalism.

The number “7” represents the leaders of the fallen djinn and the seven ancient planets in Babylonian [*Sumer/Annunaki] astrology. It is the number of sex, death and destruction.

Yam, Yamm, or Yammu was a Levantine sea and river god, popular in the Bronze and Early Iron Ages. Yam, from the Canaanite word Yam meaning "Sea", also written Yaw, is one name of the Ugaritic god of Rivers and Sea. Also titled Judge Nahar ("Judge River"), he is also one of the 'ilhm (Elohim) or sons of El, the name given to the Levantine pantheon.

Others dispute the existence of alternative names, claiming it is a mistranslation of a damaged tablet. Despite linguistic overlap, theologically this god is not a part of the later monotheistic theology, but rather a broader and archaic Levantine polytheism.
Yam is the deity of the primordial chaos and represents the power of the sea, untamed and raging; he is seen as ruling storms and the disasters they wreak. The gods cast out Yam from the heavenly mountain Sappan (modern Jebel Aqra; Sappan is cognate to Tsephon). The seven-headed dragon Lotan is associated closely with him and he is often described as the serpent. He is the Canaanite equivalent of the Sumerian Tiamat, the primordial mother goddess.

Of all the gods, despite being the champion of El, Yam holds special hostility against Baal Hadad, son of Dagon. Yam is a deity of the sea and his palace is in the abyss associated with the depths, or Biblical tehwom, of the oceans. (This is not to be confused with the abode of Mot, the ruler of the netherworlds.)

In Ugaritic texts, Yam's special enemy Hadad is also known as the "king of heaven" and the "first born son" of El, whom ancient Greeks identified with their god Cronus, just as Baal was identified with Zeus, Yam with Poseidon and Mot with Hades. Yam wished to become the Lord god in his place. In turns the two beings kill each other, yet Hadad is resurrected and Yam also returns. Some authors have suggested that these tales reflect the experience of seasonal cycles in the Levant.

"Yam, Judge Nahar" also has similarities with Mesopotamian Tiamat and Abzu and the battle between Yam and Baal (the Storm God) resembles the battle in Hurrian and Hittite mythology between the sky God Teshub (or Tarhunt) with the serpent Illuyanka. In this respect the battle with Baal resembles the battle between Tiamat and Enlil and Babylonian Marduk. In the case of Yam, however, there is no indication that he was slain, as it appears from the texts that he was put to sleep through the intervention of Baal's "sister" and wife, Anath.

Moreover, a comparison with the evil Jörmungandr (Norse world-serpent and deity of the sea) is accurate, given his description. Like Yam and Hadad, he and Thor (son of Odin) slay each other at the end of the world (Ragnarök or Twilight of the Gods). There are also many similarities with the Egyptian chaos serpent, Apep and his animosity with the sun god Ra. They are described as eternally slaying each other.

In addition, the serpent-Titan Typhon battled the god Zeus over Olympus and was cast into the pits of the Earth. Yam shares many characteristics with Greco-Roman Ophion, the serpentine Titan of the sea whom Cronus cast out of the heavenly Mt. Olympus. The story is also analogous to the war between the serpent Vritra and the god Indra.

At least one writer has pointed out, regarding the occurrence of "Yw" in the Baal Cycle, that one possible vocalization is "Yaw", and thus may possibly have etymological ties to YHWH of the Hebrew Old Testament. In this case the struggle between Yam/Yaw and Baal, prefigures that mentioned between the priests of Baal and the priests of Yahweh, led by Elijah, at Mount Carmel in 1 Kings 18.
Christ is "a priest for ever according to The Order [kata ten taxin] of Melchisedech"
Today’s piece is very special because it presents, finally, the exhaustive and definitive case that Jesus was Groot! Obviously, this essay was written in good fun, but the serious point here is that if you replace “Jesus is a plant” with “the earth is 6,000 years old,” and change some of the Bible references, you would pretty much have the basics of every young-earth creationist book, blog and museum placard ever written. Because, if the same hermeneutic by which you attempt to prove a creation can also lend credence to the idea of Jesus as plant man, you’re probably not using the Bible appropriately.

Due to postmodern historiographies and a desire to present a Christ more palatable to our modern sensibilities, many historians and theologians portray Christ as a human being. In fact, this view is so prevalent in our day that it wouldn’t even occur to someone to challenge it. None dare call it heresy! However, this view does not honor God’s holy Word. It, instead, twists the plain meaning of the text into something that is easier for Christians to accept as they bow the knee to modern science and social pressures.

True Christians need not bow to these idols, however. The Church needs once again to be reminded the firm ground of the Word by taking the text as God wrote it, and proclaiming the truth that Jesus was a literal plant during his earthly ministry.

There are very few verses that speak to the issue of whether or not Jesus was a plant. There are certainly no verses that clearly state that he was not. The times that it is addressed, however, the text is quite clear.

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” — John 15:1-5, KJV

A plain reading of the text shows that Jesus was a vine. There is just no other way to interpret it without twisting the words around to mean whatever you want them to. If Jesus says he is a vine, and we say he is not a vine at all, then we can make any word in Scripture mean anything we want to, and this is exactly what unstable people do.

The Greek word for “vine” in these passages is ampelos. This word occurs only one other place in Scripture, and that is James 3:12. That passage reads: “Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh.” – James 3:12, KJV (Authorized Version)

Clearly, James is referring to a literal vine and not a human being.
We have established that, everywhere else in Scripture we find ampelos, it means a \textit{literal vine}. If “vine” is meant to represent a human being in this particular location, we’d need to find God saying that, somewhere.

To further put the nail in the coffin of those who would make God a liar is that Jesus qualifies the word “vine” with “true” — \textit{alethine}. It’s as if he is going out of his way to make sure we understand he is really a vine! How much clearer could he be? What else could he say if he were trying to get across that he was really and truly a vine?

This word only occurs two other places in Scripture, both times also in the Gospel of John. In 8:16, it refers to Christ’s judgment being true, and in 19:35, it refers to his testimony being true. Can true in these contexts mean anything other than 100 percent? Is Christ saying that his judgments and his testimonies are only symbolically true or allegorically true? Of course not.

To recap: The text clearly says Jesus is a vine in a passage that is obviously meant to communicate an actual historical event. Jesus actually said it, and it plainly says what it says. The Greek word for “vine” in this passage always means a literal “vine.” The use of the word “true” to modify “vine” shows the clear intention that his statement is 100% true and scientifically accurate.

The Old Testament prophets clearly foresaw a day when the Messiah would be a plant, as the following texts from multiple prophets demonstrate:
“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.” — Isa. 4:2

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots” — Isa. 11:1

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” — Isa. 11:10

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.” — Isa. 53:2

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.” — Jer. 23:5

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.” — Jer. 33:15

“This day shall be a day of the Lord’s vengeance, and of vengeance upon his God.” — Zech. 12:10

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch.” — Zech. 3:8

Here are quotes from the early church that show that Jesus Vinism was their default view.

“On the part of those who come to the vine, their union with him depends upon a deliberate act of the will.” — St. Cyril of Alexandria

“We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory.” — The Didache
It’s fascinating, but also sad, how some secular media, like “The Sims” video game, are more willing to embrace biblical teachings than many Christians today. Taking a stand for the truth of God’s Word is not popular today. Many unbelievers and perhaps even other Christians may make fun of a view like this that is so “old-fashioned” and out of sync with the scientific community.

It’s interesting how the same people who profess a dedication to research and evidence are so willing to dismiss the Jesus Plant view out of hand without even seriously considering it. This is no argument at all. God’s Word sounds foolish to the “wise” of this world (1 Cor. 1:20, 1:27, 3:18-19).

Show them the evidence and ask if they can produce a single text where ampelos means “human being” or a single instance of alethine that means “not exactly true.” This is really, really stupid. In logic, we call this an ad hominem. It is a fallacy and just shows how the Jesus Humanists have no real case.

“Jesus did things plants cannot do, such as talk and move around” – this argument depends on the fallacy of uniformity. The unproven assumption that we can use the way nature works today as an indicator of how nature has always worked. The fact that we find no mention of plants talking and moving around just shows how commonplace it must have been. It’s hardly remarkable in biblical times.

This also puts into doubt the power of God. Could God not make a plant talk and move around? Perhaps your God is too small. God made a donkey talk and allowed it to see into the spiritual realm (Numbers 22:21-39), and it didn’t seem to faze anyone. If God’s Word says a vine talked, then our view of science needs to take into account such occurrences. That is putting science on a throne passing judgment on God’s Word.

If Jesus were a plant, this would also interfere with Paul’s “Second Adam” theology – unless Adam himself was also a plant. This is more speculative because Scripture does not actually say Adam was a plant. But if Christ is the second Adam, then it is probable that Adam was also a plant, albeit a specially created plant on the sixth day. But you’ll notice Adam doesn’t do much besides talk and hide – easily definitive characteristics of the walking and talking plants of the ancient world. Also, he comes out of the dust of the Earth and is placed in a garden.

Some may ask, “What does it matter if Jesus were a plant or a man? It may seem that way on the surface, but keep in mind what is at stake is the integrity of God’s Word. Jesus is either a vine or he isn’t. God’s Word says he is, straight from the mouth of Jesus himself. Either Jesus is actually a vine, as the Bible says, or he isn’t – in which case the Bible is in error. This means that God is either a liar or fallible, but either way, if Jesus is not a vine as the text clearly states, then how can we trust the Bible on salvation?
SCOTTISH/PICTISH MITHRAISM

Some feel that “Scottish Mithraism” was spread to the Picts (*Roman slang for the natives of Scotland/Pictland) by Roman Army “stayers” who retained their beliefs.

The widest range of Mithraic symbols in Scotland are the Stones at Tillytarmont, close to the Roman Army establishment. The carvings represent principles of Roman Mithraism and record the layout of their temples (Mithraea). Being highly coded, the meanings of the Symbols have been subject to many interpretations & speculations.

In this speculation the impact of “Pictish-Mithraism” was significant – over a geographic area from the Shetlands to the Forth and the Hebrides to the Solway Firth but most densely in North East Scotland. The Mithraic religious belief could have spread to the existing population, coalescing fluidly with their pre-existing beliefs. Mithras seems to have had a significant Pict following over several hundred years before Christianity.

Because of the enduring intrigue of what they represented and who created them, arguably the Symbols on the Stones are the biggest legacy the Romans left in Britain. The similarity of the shape of the Z-Rod on Pictish Symbol Stones and the shape made by the torches of Cautes and Cautopates on the Mithraic Tauroctony in the Museum of London coincides. It is hypothesized that the V in the V-Rod are directional arrows with the travel of the soul on birth and death.

History teaches the Roman Empire never extending beyond the Antonine Wall – so how else would the Picts know? (*unless they created it in the first place). A process of elimination ruled out some non-religious uses for the Stones. Erection as boundary markers was unlikely due to a lack of pattern or layout to their location. Some have considered they could have been commemorative or recorded family lineage – but why adorn them with symbols which require considerable decoding?

The Christian phase is evidenced by the carving of Christian (or Latin) crosses and images referring to Bible stories. The crosses have an art style that suggests a Northumbrian influence which also suggests, at the time, the adoption of the Roman rather than Celtic (or Irish) form of Christianity.

Despite shapes on a Mithraic Tauroctony that were similar to the Z-Rod Symbol, there is a possibility of Manichaeism, a range of Celtic Gods, Persian and Indian versions of early Mithraism, Hinduism, a range of Assyrian Gods and Zoroastrianism. Yet there is no aspect in the Symbols such as Mazda versus Ahriman in Zoroastrianism, etc.

The most numerous Symbols are the so-called V-Rod & Crescent, Mirror, Z-Rod & Double Disc, Pictish Beast and Comb. Collectively these account for two thirds of the Symbols. Several other shapes have been decoded but there is sufficient evidence to amply demonstrate that the Pictish Symbol Stones were the practiced with Mithras.
Within many religious beliefs there is a great interest in the “afterlife”, in immortality and the travel of the soul on death – Mithraism is no exception.

The V-Rod and Crescent, the most numerous of the Symbols on the Stones, has been decoded as representing the travel of the soul on birth and on death. Rather than a “V”, the lines are directional arrows, the angle between them represents the passage of time between the arrival of the soul on birth, into mortality, and its departure on death, into immortality. The Crescent is the sky-ward view from Earth, across the horizon to the moving Planets and the fixed stars of the Celestial Sphere – beyond is Heaven.

The symbolism should, therefore, be spiritually comforting as the returning arrow is suggesting there is not finality upon death. The Celestial Sphere can be considered to represent the Milky Way – astrologically the home of the soul. Astrologically souls descend on birth through the Gate of Cancer and ascend after death through the Gate of Capricorn. This suggests that the upward arrow passes through the Celestial Sphere at the Capricorn “gate”.

The “Mirror Circles” (*aka Petra/Aten?) can be considered to depict relationships between the Zodiac, Planets and the Earth. Many instances have small connected circles similar to the Double Discs seen with Z-Rods – these represent the Earth, Planets and Celestial Sphere. A larger circle is the Zodiac – here more obvious in the “ring” version (rather than the “solid” one) as that is how the Zodiac is shown in Mithras group statuary in Rome. Where the Double Disc meets or overlaps the Zodiac this point can be considered Capricorn. A link between the V-Rod & Crescent and Mirror Symbols involving Capricorn can be made – the soul on its return to Heaven. A further decode for the Mirror Symbol is the concept of a contract between Mithras and the universe and all it contains – invisible and visible.

Further reinforcing the Capricorn constellation is the “Pictish Beast” (*soul of the Sacrificial Bull?) – from its shape the Pictish Beast can be seen as the “sea goat” – sign of Capricorn. On a Symbol Stone it could act as a “pointer” to that Constellation, with reference to the V-Rod & Crescent, an explanation of the travel of the soul back to Heaven on death. With a fundamental Mithraic belief of the soul enduring in immortality the signposting the portal to Heaven (which also features in the Mirror Symbol) is reinforced.

Several aspects of Mithraism are evident in the Z-Rod & Double Disc Symbol. In Mithraea Cautes and Cautopates as companions of Mithras indicate, with their torches, life / death, light / darkness and the equinoxes – these are the arms of the “Z” (Mithras being the joining line).
The concentric circles of the Double Discs represent the Earth, the moving Planets and the Celestial Sphere. The “waist” effect of the lines that connect the Discs gives a three-dimensional representation of a dough-ring type shape – suggesting the concept of a “contained” universe.

With the line joining the arms of the “Z” always drawn on Stones so that it overlays the connection between the Double Discs we can see that Mithras is external to the contained universe. Being external to it he is also able to rotate the Universe from outside – an aspect brought forward from Persian Mithraism.

Comb Symbols may allude to the soul’s steps via the Planets between the Celestial Sphere and Earth at one’s birth and back the way to immortality on one’s death; 7 “teeth” / 7 Mithraic grades / 7 Planets (including Sun & Moon).

An astronomical relationship is clear with the Pictish Symbol Stones, as the terrestrial part of the “Open Air” Mithraeum, created to enable a complementary interaction by a “believer” between a Stone and the skyward view. Several Symbols have astronomical links such as the V-Rod & Crescent with the Milky Way, the Triple Disc with the Crater or cup constellation and Capricorn plus other associations between animal, mythological and human objects with Zodiacal items. The interpretations of Cautes looking to the East and Cautopates to the West, the use of the morning and evening star, identification of and with the equinoxes point to a combination of the use of astronomy with geography.

Establishing the “start point” for this Pictish-Mithraism – points towards a location in Pictland where there had been a Roman Army presence with structured withdrawal. Two broad areas on either side of the Mounth had Roman Army establishments in several timeslots. Periods before the popularity of Roman Mithraism and after the ascendancy of Christianity can be eliminated leaving the Severan period of 208 to 212 CE.

It was not untypical for a retiring member of the Roman army to be pensioned off and given the opportunity to stay where he was based; on a withdrawal perhaps that opportunity was extended to more than pensionable members. There was a known end to a Roman presence in North East Scotland around 212 CE under Emperor Caracalla (who created his extensive baths complex in Rome with a Mithraeum underneath). He suspended the Severan campaign in Scotland, withdrew to Hadrian’s Wall, and “settled for peace.” The Army also moved onto activities outside Britannia. Following the Mysteries of Mithras was popular at this time, especially by Army personnel – and encouraged by Emperors. It is reasonable to deduce that the “stayers” would have wished to follow their religious belief.
With the broad mix of people from many countries in the Roman army there is no suggestion that those who stayed were in fact Roman or even from Italy. Perhaps there was either an affinity with the existing population or an acceptance by them of the incoming “stayers” – maybe they were of similar origin.

For example, with the country background mix in the Roman army, there could have been members from Gaul and Germany (highly likely given the presence there and locations in Gaul sometimes being headquarters for those who governed Britain) or from countries further East where there was knowledge of other forms of Mithraism.

Whichever might be a source prospect, as members of the Roman army they would have been familiar with the cult and its practices which had a central following in and around Rome as can be seen from the existing remains of Mithraea. Placing the Roman establishments North and South of the Mounth onto a map followed by adding in Class 1 Stone locations indicate proximity between Stone sites prompting elimination in the analysis of pre-Severan establishments. With “stayers” practicing Mithraism, the Muiryfold and Kintore areas were prime contenders.

**Pictured Above: “Spirit” of the Sacrificial Bull?**
PICTLAND & THE PICTS

The Picts were a tribal confederation of peoples who lived in what is today eastern and northern Scotland during the Late Iron Age and Early Medieval periods.

The word "Pict" means "painted people" – referring to the Pictish custom of either tattooing their bodies or embellishing themselves with "war paint". It’s exactly the same as a pagan warrior race being nicknamed “Tattoo’s.” They would rush into battle naked, generally live naked, covered in tattoos and war paint, wearing what looks only like a bondage collar made of iron (torques), living as devotees to an all-encompassing concept of paganism best described as Chi nature absorption, or “Elemental Vampirism.”

Myths are that they dwelled in “waterless mountains;” they had neither forts nor cities. They were pastoral and they were hunters. Naked and unshod, they were polyamorous – the men frequently had wives in common, and the women husbands in common. Their dwellings were huts, partly sunk into the ground and covered with sod, looking like small hills. The right of succession to the King’s throne a matrilineal process.

As a religion, a way of life – they meditatively focused on not only tapping into the elements but actually becoming “one” with the elements. And it is clear that even without decisive evidence to offer that due to their geographical position and habitat, the Yew was something central in their practice.
The Picts absolutely believed in Astral Projection – and curiously Astral Travel through fauna, by psychically connecting themselves to plant life somehow. Supposedly they accomplished epic feats of this by recognizing Gaia not as the world but only the area of Scotland they inhabited. If any fuel would generate this intention, how could the Yew be ignored? When The Picts existed in lands filled with massive ancient groves?

This “Elemental Vampirism” was a supreme meditative practice training the mind to believe both it and the soul were merged with physical universe. This meditation continued honing itself every generation for a half million years of development. Whether or not this has a true effect, it still presents a vastly interesting psychology.

It was said one of them could submerge into a bog with his head over water for 3 days without bother. In hordes they would attack legions of Roman soldiers completely naked. They were fierce warriors resembling aspects of Native Americans in many ways.

Picts are attested to in written records from before the Roman conquest of Britain to the 10th century, when they are thought to have merged with the Gaels. They lived to the north of the rivers Forth and Clyde, and spoke the now-extinct Pictish language, which is thought to have been related to the Brittonic language spoken by the Britons who lived.

Picts are assumed to have been the descendants of the Caledonii and other tribes that were mentioned by Roman historians. Pictland, also called Pictavia by some sources, gradually merged with the Gaelic kingdom of Dál Riata to later form the Kingdom of Alba (Scotland). Alba then expanded, absorbing the Brittonic kingdom of Strathclyde and Bernician Lothian, and by the 11th century the Pictish identity had been subsumed into the "Scots" amalgamation of peoples.

A Pictish confederation was formed in Late Antiquity from a number of tribes—how and why is not known. Some scholars have speculated that it was partly in response to the growth of the Roman Empire. Pictland had previously been described by Roman writers and geographers as the home of the Caledonii. These Romans also used other names to refer to tribes living in that area, including Verturiones, Taexali, and Venicones. But they may have heard these other names only second- or third-hand, from speakers of Brittonic or Gaulish languages, who may have used different names for the same groups.

Pictish recorded history begins in the Dark Ages. It appears that Picts were not the dominant power in Northern Britain for that entire period. The Gaels of Dál Riata controlled what is present day Argyll for a time, although they suffered a series of defeats in the first third of the 7th century. The Angles of Bernicia overwhelmed the adjacent British kingdoms and their Anglian kingdom of Deira became the most powerful kingdom in Britain. (Deira and Bernicia combined were Northumbria). The Northumbrians dominated southern Scotland for the remainder of the Pictish period.

By a certain point, probably during the 11th century, all the inhabitants of Alba had become fully Gaelicised Scots, and Pictish identity was forgotten. Later, the idea of Picts as a tribe was revived in myth and legend.
The cloud of uncertainty that surrounds the Picts is simply because they left no written records. Because of this, we have no clear insight into how they lived, their beliefs or society. All we know of them is from second-hand anecdotal evidence, lifted from historical writers who recorded their own biased impressions. The earliest surviving mention dates from AD 297.

Before the Romans arrived in Britain, these northern peoples were probably fragmented tribes who spent much of their time fighting among themselves.

The Roman threat from the south, however, appears to have forced them together in an embryonic Pictish state. This allowed the tribes to resist the continental invaders as well as take advantage of the opportunity for plunder. This forced co-operation developed over time. By the time the Roman Empire abandoned Britannia in 5th century AD, the northern tribes had begun to form into what would later become the Pictish Kingdom.

Later, the Pictish nation was made up of several federations, each with its own leader or king. Orkney was, at least for a time, part of the Pictish Kingdom, probably with its own local ruler, but owing fealty to a central High King.

The extent of this allegiance is debatable but it seems likely that people of Orkney maintained considerable independence, by virtue of their isolation - an independence that may have prompted certain measures to keep the islands under control.

In a poem the orator Eumenius wrote that the Britons were already accustomed to the semi-naked "Picti and Hiberni (Irish) as their enemies. From Emenius' statement, we can see that the Picts were already a major thorn in the Roman Empire's side. And they continued to be a problem for their neighbors – continually harassing them for centuries after the Roman legions abandoned Britain.

Where we know little about the Picts of what is now mainland Scotland, we know even less about the people of Orkney. This is primarily due to the fact that the Romans, the major chroniclers of early British History, never made it this far north in any great numbers – if at all. Their language is a mystery; their symbols & stones an enigma. Although recent archaeological work in Orkney, and mainland Scotland, continues to shed light on the Picts, many of the theories about their way of life remains speculative.
THE GAELIC OVERKINGDOM OF ULAID

In pre-Christian Celtic society – especially in the Northern Irish Kingdom of Ulaid that comprised Dál nAraidi (Ireland) and Dalriada (it’s Scottish Colony) – The Druids formed an intellectual class that remains vague to historians and whose purpose and rituals are not clear. The Druids were comprised of philosophers, judges, educators, historians, doctors, seers, astronomers & astrologers. The earliest reference dates 2nd century B.C.

The history of Dál Riata (The Irish territory of the Gaelic Kingdom), while unknown before the middle of the 6th century (and unclear after the 8th century), is relatively well recorded in the intervening two centuries, although many questions remain unanswered. The origins of the link between Dál Riata in Scotland and Ireland are obscure. What is not in doubt is that Irish Dál Riata was a lesser kingdom of Ulaid, the Kingship of Ulster was dominated by the Dál Fiatach and contested by other kings.

Unfortunately the Kingdom of Ulaid’s hidden history was lost to feudalism and their gradual loss of territory and prominence. It seems The Druids had their peak when the Kingdom of Ulaid flourished – Ulaid in the 4th century are claimed as having dominated the north of Ireland, with their capital at Emain Macha near present-day Armagh.

Towards the end of the 5th century, the Ulaid sub-kingdom of Dál Riata started colonizing the lower Highlands of Scotland to form a “cross-channel kingdom” (which I theorize was also a sprawling Yew forest seen as a plantation crop to exploit). Their first settlements were in the region of Argyll, which means "eastern province of the Gael".
By the mid 6th-century, the Dál Riata possessions in Scotland came under serious threat from Bridei I, king of the Picts. The king of Dál Riata, Áedán mac Gabráin, had already granted the island of Iona off the coast of Scotland to the Cenél Conaill prince and saint, Columba, who in turn negotiated an alliance between the Northern Úi Néill and Dál Riata in 575 at Druim Ceit near Derry. The result of this pact was the removal of Dál Riata from Ulaid's overlordship. The Picts regained, and the Vikings soon stormed in before again losing to the Picts who eventually became… Clan MacEwen.
THE “EWENS/EWENS” OF DALRIADA

The unseen connection I am making in my research (aided by clues of my own family bloodline – the Ewen/McEwen/MacEwen Clan of Loch Fynn/Argyllshire) points to the merging of both Gaelic Druidism and Pictish PectiWita in this specific region.

The Irish Kingdom of Ulaid’s Dalriada colony seized Argyllshire – where a sprawling Yew woodland was located, as well as a massive sacred burial ground of these indigenous Picts. This sacred burial ground eventually became Kilneuair Church (Church of the Yew) in Argyllshire. Also as late as the 1300’s, Robert The Bruce maintained a sacred yew valley at Ardchatan Priory in Argyll.

The ancient capitol Dunadd of this Gaelic colony is also close by: https://en.wikipedia.org/wiki/Dunadd

The mid point between this Irish/Scottish kingdom was the Isle of Iona (Isle of Yew). This was the sacred Island of the Druids [“though many believe it was a decoy”. Its close proximity ensures the Druids would have made contact early on and communicated Yew knowledge to the Pictish natives, or vice versa.

The people of the Kingdom of Dál Riata spoke a Q-Celtic Goidelic language. They lived in Argyll on the West Coast of what is now Scotland from around AD 400.

The Gaels of Dál Riata are often called ‘the Scots’ as the Romans named the Q-Celtic speaking peoples of Ireland and Argyll ‘the Scotti’ which probably meant ‘pirates’. The Scotti attacked Roman shipping off the west coast.

Only twelve miles of sea separates the Mull of Kintyre from Antrim. The Gaels of Dál Riata and Antrim traded across the sea routes, intermarried and sometimes fought.

The founding myth of Scotland tells of an Irish King, Fergus Mor, settling Scots from Ireland in Argyll. The English historian Bede wrote that the Irish Scots under Reuda took lands from the Picts. These origin tales influenced later historians but there is no evidence on the ground for an Irish invasion of Argyll.

The Gaels of Dál Riata and Ireland lived in different types of house; they wore different styles of brooch and dress pin; they carved different stone monuments. The archaeological evidence does not support the origin tales. It is now thought that the Gaels of Argyll, the Dál Riatans, were a native population who shared a common language with the peoples of Ireland a few miles over the sea. The Gaels of Dál Riata were probably the descendants of the Bronze Age cairn builders of Kilmartin Glen.

The Dál Riata strongholds at Dunadd, Dunaverty, Dunollie and Tarbert were important places of power and defence. A ‘dun’ was a hill fort. Kings were inaugurated at sacred places like Dunadd, an impressive fortress of the 7th and 8th centuries.
Finds at Dunadd, such as imported glass and pottery, show that European trade flourished along the western seaboard. The Christian monks of Iona needed a source of vellum (calf hides) to make their books. The Book of Kells alone is made of hundreds of calf skins.

Most Dál Riatan kings came from two leading groups; the Cenél Loairn and the Cenél nGabráin. The King Áedán mac Gabráín, who ruled Dál Riata c AD 574–608, would have been well known to Columba and the monks on Iona. In AD 719 the two opposing groups of Dál Riatans fought a sea battle. There may have been up to a hundred wooden boats and curraghs (skin boats) on each side, filled with warriors armed with bows and arrows. The Dál Riatans may have fought off Viking raiders from AD 794.

The Dál Riatans were ancestors of some of Scotland’s kings. Mac Bethad mac Findlaích aka Macbeth, King of the Alba, was descended from the Cenél Loairn of Dál Riata.

My research indicates that this isolated Pictish Druidic cluster were likely their own tribal minority, and were possibly known in the Old World as “The Yewens.”

Family oral tradition says that The McEwens were “The Kings of the Yewens.” I found our name originates in the early 1200s when the Mc was added. What this seems to have been was a propaganda move in coordination of the Catholic Church and the feudal power structures of its time.

Apparently Ewen wasn’t a surname for the ruling aristocracy; it was a broad label to describe this tribal cluster that had likely been slang for an ethnic/pagan group.

The information suggests this slang actually meant “Yewen,” and it’s not an outlandish assumption. Certainly they were Picts, but they also certainly were in contact with the Druids. And this sacred grove was an important part of their lives and spiritual practice.

Whether this means they were their own specific religion I cannot say for certain, but all the arrows for where this mysterious Druidic order might have originated as an alien concept – all arrows point to this overlooked strip of land.

Even if they were not called “Yewens” and that is simply a fantastical assumption, this still had to represent an isolated minority of a curiously intertwined (and extinct) pagan faith practiced nowhere else in the exact form it was.

This paganism was wiped out or contorted over a series of invasions/occupations. Once the “McEwen” tag had been adopted, The Picts had become The Scots. As with all Scotland the pagans lost the true nature of their identity, and were enacting the old rituals through new Catholic ones without ever quite understanding what they were.

Therefore The “Yewens” (I theorize) were an amalgam of Druidic Yew worship and Pictish PectiWita (aka “solitary witchcraft” based upon “elemental vamprisim/nature absorption” with no deities but The Sun and The Moon).
PECTIWITA & “ELEMENTAL VAMPIRISM”

In Pictish “Solitary Witchcraft” which has survived through oral tradition (and secretive practice) there were only two known main deities – The Sun & The Moon.

The nature absorption technique of Pict paganism is directly fused to “Moon Magick” – the negatives & positives of which are “Psychic Vampirism” & “Elemental Vampirism”

These concepts represent a negative/positive ying yang of one another.

“Elemental Vampirism” – Elemental vampires do not drain the life force of people, but instead absorb the life force of nature. Most “witches” derive their “mana” from nature itself, only the intention of that Magick constitutes a negative or a positive. The difference between Wicca and this Pictish witchcraft is its anarchist, self-centered, solitary nature.

“Elemental Vampires,” according to legend, gain their powers from The Moon (aka Scota/Lilith – the good witch/dark witch, depending on the practitioners intent).

Elemental Vampires, by their nature of harmony, have been shown to possess an ethical code that aligns with the Art of Peace ideology seen in Aikido:

The Picts were, at least in their own minds, “Elemental Vampires” – so simplistic in their approach to coven-less “solitary witchcraft” that they melded with their natural habitat.

The number 3 was of highest ritualistic value, found in multiple examples.

Their main Magickal tools were a ritualistic Dirk, the Bell & the Keek Stane.

Supposedly through meditating on the echo of the bell, it would help produce the deep meditation needed for astral or “out of body” experiences.

The Keek Stane was a small black lens meant to be gazed into during the moon, to decipher visions such as a crystal ball. This may be the origin of the “lucky penny” myth, supposed to be flipped 3 times in the pocket beneath the moon.

A Keek Stane can easily be created by taking a circular, outwardly shaped (non-magnified) lens such as the curved glass on a temperature gauge. Simply paint the curved outward side of the lens with black nail polish, and place it inside a box crafted to where one can trance-meditate upon it by gazing inside.

CHI (Qi) & PECTIWITA: PARALLELS

In Chinese culture, qi or ch'i ( qi, also known as gi in Korean culture and ki in Japan) is an active principle forming part of any living thing. Qi literally translates as "breath", "air", or "gas", and figuratively as "material energy", "life force", or "energy flow".

Qi is the central underlying principle in traditional Chinese medicine and martial arts.

Concepts similar to qi can be found in many cultures: mahna in Pictish PitaWitta, mana in Celtic witchcraft, prana in Hinduism (and elsewhere in Indian culture), chi" in the Igbo religion, pneuma in ancient Greece, mana in Hawaiian culture, liing in Tibetan Buddhism, manitou in the culture of the indigenous peoples of the Americas, ruah in Jewish culture, and vital energy in Western philosophy.

Some elements of the concept of qi can be found in the term energy when used in the context of various esoteric forms of spirituality and alternative medicine. Elements of the concept can also be found in Western popular culture, for example "The Force" in Star Wars and the related Jediism, a religion based on the Jedi. Notions in the West of energiae, élan vital, or vitalism are purported to be similar.
In East Asian languages, Chinese qi "air; breath" has three logographs: 氣 is the traditional Chinese character, Korean hanja, and Japanese kyūjitai "old character form" kanji; 気 is the Japanese shinjitai "new character form" kanji, and 氣 is the simplified Chinese character. In addition, qi 炁 is an uncommon character especially used in writing Daoist talismans. Historically, the word qi was generally written as 氣 until the Han dynasty (206 BCE-220 CE), when it was replaced by the 氣 graph clarified with 米 “rice" indicating "steam (rising from rice as it cooks)". This primary graph 氣 corresponds to the earliest written characters for qi, which consisted of three wavy horizontal lines seen in Shang dynasty (c. 1600–1046 BCE) oracle bone script, Zhou dynasty (1046 BCE- 256 BCE) bronzeware script and large seal script, and Qin dynasty (221-206 BCE) small seal script. These oracle, bronze, and seal scripts graphs for qi 氣 "air; breath; etc." were anciently used as a phonetic loan character to write qi 乞 "plead for; beg; ask", which did not have an early character.

The vast majority of Chinese characters are classified as radical-phonetic characters, which combine a semantically suggestive "radical" or "signific" with a "phonetic" element approximating ancient pronunciation. For example, the widely-known word 道 "the Dao; the way" graphically combines the "walk" radical 歩 with a 首 "head" phonetic—although the modern 道 and 首 pronunciations are dissimilar, the Old Chinese *luʔ-s 道 and *luʔ-s 首 were alike. The regular script character qi 氣 is unusual
because *qì* 气 is both the "air radical" and the phonetic, with *mǐ* 米 "rice" semantically indicating "steam; vapor".

This *qì* 气 "air/gas radical", which was only used in a few native Chinese characters like *yīnyūn* 氛氲 "thick mist/smoke", was used to create new scientific characters for gaseous chemical elements. Some examples are based on pronunciations in European languages: *fú* 氟 (with a *fú* 弗 phonetic) "fluorine" and *nǎi* 氖 (with a *nǎi* 乃 phonetic) "neon"; others are based on semantics: *qīng* 氣 (with a *qīng* 聲 phonetic, abbreviating *qīng* 輕 "light-weight") "hydrogen (the lightest element)" and *lǜ* 気 (with a *lǜ* 彈 phonetic, abbreviating *lǜ* 綠 "green") "(greenish-yellow) chlorine".

*Qi* 氣 is the phonetic element in a few characters such as *kài* 態 "hate" with the "heart-mind radical" ⼔ or *xì* 熄 "set fire to weeds" with the "fire radical" 火, and *xì* 禮 "to present food" with the "food radical" 食.

The first Chinese dictionary of characters, the (121 CE) *Shuowen Jiezi* notes that the primary *qì* 气 is a pictographic character depicting 雲气 "cloudy vapors", and that the full 氣 combines 米 "rice" with the phonetic *qì* 气, meaning 餉客芻米 "present provisions to guests" (later disambiguated as *xì* 禮).

References to concepts analogous to the *qi* taken to be the life-process or flow of energy that sustains living beings are found in many belief systems, especially in Asia. Philosophical conceptions of *qi* from the earliest records of Chinese philosophy (5th century BCE) correspond to Western notions of humours, the ancient Hindu yogic concept of *prana* ("life force" in Sanskrit) and traditional Jewish sources refer to as the Nefesh level of soul within the body. An early form of the idea comes from the writings of the Chinese philosopher Mencius (4th century BCE). Historically, the *Huangdi Neijing*/"The Yellow Emperor's Classic of Medicine" (circa 2nd century BCE) is credited with first establishing the pathways through which *qi* circulates in the human body.

Within the framework of Chinese thought, no notion may attain such a degree of abstraction from empirical data as to correspond perfectly to one of our modern universal concepts. Nevertheless, the term *qi* comes as close as possible to constituting a generic designation equivalent to our word "energy". When Chinese thinkers are unwilling or unable to fix the quality of an energetic phenomenon, the character *qi* (氣) is used.

Traditional Chinese character *qi*, also used in Korean hanja. The Chinese described it as "life force" – *qi* permeated everything and linked their surroundings together. They likened it to the flow of energy around and through the body, forming a cohesive and functioning unit. By understanding its rhythm and flow they believed they could guide exercises and treatments to provide stability and longevity.

Although the concept of *qi* has been important within many Chinese philosophies, over the centuries the descriptions of *qi* have varied and have sometimes been in conflict. Until China came into contact with Western scientific and philosophical ideas, they had
not categorized all things in terms of matter and energy. Qi and li (理: "pattern") were 'fundamental' categories similar to matter and energy.

Fairly early on, some Chinese thinkers began to believe that there were different fractions of qi and that the coarsest and heaviest fractions of qi formed solids, lighter fractions formed liquids, and the most ethereal fractions were the "lifebreath" that animates living beings. Yuán qi is a notion of innate or pre-natal qi to distinguish it from acquired qi that a person may develop over the course of their lifetime.
PICTISH MYTHOLOGY (SCOTA & CAILLEACH)

There were only two known main deities – The Sun & The Moon.

The Sun was a long haired Jesus-like figure – GRUAGACH – “the long haired one.” He was extremely handsome and looked upon as a guardian of cattle and as a valiant warrior and sorcerer. Later on this name became synonymous as a brownie/hobgoblin – though GRUAGACH was originally the Sun God.

The Moon embodied two female figures it seems, both a ying/yang of each other…

SCOTA/SKADI/SCOTIA – Scota was allegedly the daughter of an Egyptian pharaoh, a contemporary of Moses, who married Geytholos (Goídel Glas), and became the eponymous founder of the Scots and Gaels after being exiled from Egypt

CAILLEACH – The dark night hag “Lilith” archetype; the “Mother Of All” – an old hag depicted with teeth of a wild bear, or boar’s tusks. She was reputed to be a great worker of spells. She is a fertility/agriculture goddess such as Lilith and fragmentary accounts survive of how she created Scotland such as God. She is a lover of darkness and winter.

While historians link these women as one mythological figure, the traits of the two appear different, the stories incongruent.

Lilith was already a well-known figure tied to the Yew Tree in Sumer, Mespotamia, Babylon, Egypt, etc.

The Lilith/Cailleach mythos already existed when Scota was a supposedly living person.

Scota has been identified with Cailleach, but never certainly linked as one in the same.

Perhaps she came from Egypt bearing the Taxis Caspidata? Or the Himalayan Yew Taxus Wallihiana that Buddha may actually have experienced? And Scota was received as some holy messenger of this new Taxus? Was she the “ambassador” to the Picts sent by the Pharaoh’s wishing to communicate their Yew Tree worship?
**SCOTA vs LILITH (YING-YANG OF MOON)**

Historically, this SCOTA/LILITH duel archetype is present in innumerable cultures and often tied to the Yew Tree. Light & dark – sometimes revered, other times feared.

The Scota figure is seen as the “light” of Moon Magick, as opposed to the “dark of the dark” Lilith figure. They correlate as a symbolic ying yang of the night spirit.

In the Pictish variation of this mythology, it seems that…

CAILLEACH (Lilith) represents negative “Psychic Vampirism.”

SCOTIA/SKADI/SCOTA represents positive “Elemental Vampirism.”

Likewise, there are negative/positive female sea gods known as…

SHONEY (light) She ensured good fishing.

MUIREARTACH (dark). The mother of the western storms, and mother of the king of Lochlynn, the underwater realm of Celtic myth

**SCOTA as T. BACCATA // LILITH as T. CASPIDATA**

It seems that our two most famous and potent Yew strains divide the two archetypes.

While my analysis here is not a widely accepted theory, I’d like to arise the possibility of these mythological figures representing two separate Yew Strains of different effect.

Little clues to this are sprinkled throughout interlocking ancient literature.

…thus, in my Old World (*personal) view, these myths possibly mean…

**SCOTA** represents the Taxus Baccata  
(*positive connotations*)

**LILITH** represents the Taxus Caspidata  
(*unstable connotations aka The Suicide Forest of Japan*).

These separate strains of Yew may represent the different forms of “Moon Magick” seemingly attributed to them – “Psychic Vampirism” and “Elemental Vampirism.”
AOKIGAHARA: THE SUICIDE FOREST

Aokigahara (青木ヶ原?), also known as the Suicide Forest or Sea of Trees (樹海 Jukai?) – a 35-square-kilometre (14 sq mi) Taxus Caspidata Yew forest that lies at Mount Fuji’s northwest base in Japan: https://en.wikipedia.org/wiki/Aokigahara

This is the largest untouched Yew forest on Earth. The haunting nature of the forest itself as well as the negative effect that this specific strain of Yew has on the human mind is legendary for driving people to suicide and madness. Perhaps it is something specific to the Taxine this strain releases?

This forest has been a classic item in Japanese mythology, because it has always been a classic spot for self-termination. Some try to attribute the trend to the novel “Nami no To.” In the novel, two lovers go to the forest to kill themselves – the Japanese version of Romeo and Juliet. Usually a hundred bodies will be recovered each year.

People easily get lost and die of starvation and hunger. Why not just call for help? Cell phones and radios just do not work inside the Forest, and either do compasses. The problem is the extreme amount of heavy magnetic deposits at the base of this volcano. Compasses literally cease to point direction. The speculated scientific answer is since there is such heavy magnetic deposits at the base of this volcano, it scrambles all equipment (but they aren’t really sure).
The Suicide Forest contains a large number of rocky icy caverns, a few of which are popular tourist destinations. Aokigahara forest is very dense, shutting out all but the natural sounds of the forest itself. The forest has a historic association with "yūrei" or angry ghosts of the dead in Japanese mythology, and it is a notoriously common suicide site. For this reason, a sign at the head of the main trail urges suicidal visitors to think of their families and contact a suicide prevention association.

In the Japanese popular belief, if a person dies in a deep sense of hatred, anger, sadness, or desire for revenge, their soul can’t leave this world and continues to wander, appearing to people affected by the spell or those who cross his path. These souls are called yurei and they are found in many modern cultural references such as movies as well. Unlike western horror movies, where the ghost wants something specific in order to be able to rest in peace, the yurei wants nothing in particular; they just want to have their curse removed or conflicts resolved.

According to some Japanese spiritualists, the trees themselves soaked in themselves a malevolent energy accumulated over centuries. Moreover, even without believing, trees give the impression of being alive, they have grown on an incredibly fertile land and thus have roots in all shapes, resembling sometimes tentacles, and sometimes they give you the impression they can walk.

When the forest guardians find a dead body, they will take it to a special room designed for dead bodies that can be found next to the forest. Here, the body will be placed on a bed. What is more interesting though, is that a guard will sleep in the same room with the body. This may seem surprising, but it is said that if the corpse is left alone in the room, its yurei will move all night in the dormitories screaming and being deranged.

The guards will play rock-paper-scissors (janken in Japanese) to decide who will be the unlucky one to sleep during the night next to the body. This just shows how much they believe in and how they are afraid of fallen souls - they prefer to sleep near the body, rather than taking the risk to disturb a yurei.
THE LILITH MYTHOS

Lilith (Hebrew: לִילִית Lîlîṯ) is a figure in mythology, developed earliest in the Babylonian Talmud (3rd to 5th centuries CE). The character is generally thought to derive in part from a historically far earlier class of female demons (lilîtu) in Mesopotamian religion, found in cuneiform texts of Sumner, Akkad, Assyria, and Babylonia.

Evidence in later Jewish materials is plentiful. The legend is such: Lilith herself is not a "goddess" – she was Adam’s First Wife. She was created in the same equal, divine manner as Adam and refused to be subject to him for that reason. She was therefore “demonized.” Eve was then created as a Second wife from a part of Adam, so she would be submissive and weak. Lilith became demon in the Garden of Eden when Adam tried to subjugate her and couldn't, and she has remained eternally.

In Hebrew-language texts, the term lilith or lilit ("night creatures", "night monster", "night hag", or "screech owl") first occurs in a list of animals in Isaiah 34:11. In the Dead Sea Scrolls’ “Songs of the Sage” the term first occurs in a list of monsters. In Jewish Magickal inscriptions from 6th century BC onwards, Lilith is identified as a female demon and the first visual depictions appear.

The legend developed extensively during the Middle Ages, in the tradition of Aggadic midrashim, the Zohar, and Jewish mysticism. In 13th-century writings of Rabbi Jacob ha-Cohen, Lilith left Adam after she refused to become subservient and then would not return to Eden after she’d coupled with archangel Samael.

However there is no connection between Sumerian Lilith & Jewish Lilith – these are separate myths entirely. However, little information has survived relating to the original conceptions of her in Sumerian, Akkadian, Assyrian & Babylonian views. Recent scholarship has disputed the relevance of two sources previously used to connect the Jewish lilith & Akkadian lilîtu – the Gilgamesh appendix & the Arslan Tash amulets.

The semitic root L-Y-L means "night". In the Akkadian language of Assyria & Babylonia the terms lili and lilîtu mean spirits. Hebrew lilit (or lilith) Hebrew: לילית; and the earlier Akkadian: lilîtu are from proto-Semitic translating to "female night being/demon."

Another possibility is not "night" but rather "wind" – thus identifying the Akkadian Lilîtu as a loan from the Sumerian lil ("air") — specifically from Ninlil, "lady air," goddess of the south wind (and wife of Enlil) — and itud, "moon." Cuneiform inscriptions from Mesopotamia exist where Lilît & Lilîtu refers to disease-bearing wind spirits.

Lilith is the counterpart to the Virgin Mary and has been called Mary Lucifer. Among her avatars are Lilu Ardat, one of the lili, female storm-demons in Babylonian demonology – Queen of Sheba, Lamia, Mary of Bethany, Brunhild (in Niebelungen).

Lilith was regarded as a satellite invisible from the Earth, the Black Moon. If present in horoscopes, she signifies malign sexual influences.
The secret names of Lilith, as revealed to Elijah, are:
1 Abeko  4 Batna  7 Izorpo  10 Kokos  13 Partasah  16 Satrina
2 Abito  5 Eilo  8 Kali  11 Lilith  14 Patrota  17 Talto
3 Amizo  6 Ita  9 Kea  12 Odam  15 Podo

**Gilgamesh cycle** // Lilith is translated ki-sikil-lil-la-ke, 600 BC, in "Tablet XII" of the Assyrian Akkadian translation of the Sumerian poem “Gilgamesh and the Netherworld.” The ki-sikil-lil-la-ke is associated with a serpent and a zu bird. A huluppu tree grows in Inanna's garden in Uruk, whose wood she plans to use to build a new throne. After ten years of growth, she comes to harvest it and finds a serpent living at its base, a Zu bird raising young in its crown, and that a ki-sikil-lil-la-ke made a house in its trunk.

According to a new source from Late Antiquity, Lilith appears in a Mandaic Magick story where she is considered to represent the branches of a tree with other demonic figures that form other parts of the tree, though this may also include multiple "Liliths".

Suggested translations for Tablet XII “spirit in the tree” include ki-sikil as "sacred place", lil as "spirit", and lil-la-ke as "water spirit" – but also simply "owl," given that the lil is building a home in the trunk of the tree.

**Babylon** // Some scholars (e.g. Emil Kraeling) identified the figure in the relief with Lilith, based on a misreading an outdated translation of Gilgamesh. Modern research has identified the figure as a goddess of Mesopotamia, either Ishtar or Ereshkigal.

The only occurrence is in the Book of Isaiah 34:14, describing the desolation of Edom, where the Hebrew word lilit (or lilith) appears in a list of eight unclean animals, some of which may have demonic associations. Eberhard Schrader suggests that Lilith was a goddess of the night, known by Jewish exiles in Babylon.

The Septuagint translates the reference into Greek as onokentauros, apparently for lack of a better word, since also the se'irim, "satyrs", earlier in the verse are translated with daimon onokentauros. The "wild beasts of the island and the desert" are omitted altogether, and the "crying to his fellow" is also done by the daimon onokentauros.

**Kabbalah** // Kabbalistic mysticism attempted to establish a more exact relationship between Lilith and the Deity. With her major characteristics having been well-developed by the end of the Talmudic period, after six centuries had elapsed between the Aramaic incantation texts that mention Lilith and the early Spanish Kabbalistic writings 13th century, her life history becomes known in greater mythological detail.

Her creation is described in many alternative versions. One mentions her creation as being before Adam's, on the fifth day, because the "living creatures" with whose swarms God filled the waters included none other than Lilith. A similar version, related to the earlier Talmudic passages, recounts how Lilith was fashioned with the same substance as Adam was, shortly before. A third alternative version states that God originally created
Adam and Lilith in a manner that the female creature was contained in the male. Lilith's soul was lodged in the depths of the Great Abyss.

When God called her, she joined Adam. After Adam's body was created a thousand souls from the Left (evil) side attempted to attach themselves to him. However, God drove them off. Adam was left lying as a body without a soul. Then a cloud descended and God commanded the earth to produce a living soul. This God breathed into Adam, who began to spring to life and his female was attached to his side. God separated them, whereupon she flew to the Cities of the Sea attacking all humankind.

Yet another version claims Lilith emerged as a divine entity born spontaneously, either out of the Great Supernal Abyss or out of the power of an aspect of God (the Gevurah of Din). This aspect of God, one of his 10 attributes (Sefirot), at its lowest manifestation has an affinity with the realm of evil and it is out of this that Lilith merged with Samael.

An alternative story links Lilith with the creation of luminaries. The "first light", which is the light of Mercy (one of the Sefirot), appeared on the first day of creation when God said "Let there be light". This light became hidden and the Holiness became surrounded by a husk of evil. "A husk (klippa) was created around the brain" and this husk spread and brought out another husk, which was Lilith.

**Tree of Life (Kabbalah)** // Lilith is listed as one of the Qliphoth, corresponding to the Sephirah Malkuth in the Kabbalistic Tree of Life. The demon Lilith, the evil woman, is described as a beautiful woman, who transforms into a blue, butterfly-like demon, and is associated with the power of seduction. The Qliphah is the unbalanced power of a Sephirah. Malkuth is the lowest Sephirah, the realm of the earth, into which all the divine energy flows, and in which the divine plan is worked out. However, its unbalanced form is as Lilith, the seductress. The material world, and all of its pleasures, is the ultimate seductress, and can lead to materialism unbalanced by the spirituality of the higher spheres. This ultimately leads to a descent into animal consciousness. The balance must therefore be found between Malkuth and Kether, to find order and harmony.

**The Dead Sea Scrolls** // “And I, the Instructor, proclaim His glorious splendour so as to frighten and to terrify all the spirits of the destroying angels, spirits of the bastards, demons, Lilith, howlers, and [desert dwellers...] and those which fall upon men without warning to lead them astray from a spirit of understanding and to make their heart and their [...] desolate during the present dominion of wickedness and predetermined time of humiliations for the sons of light, by the guilt of the ages of [those] smitten by iniquity – not for eternal destruction, [but] for an era of humiliation for transgression.”

**Alphabet of Ben Sira** // The pseudepigraphic 8th–10th centuries Alphabet of Ben Sira is considered to be the oldest form of the story of Lilith as Adam's first wife. Whether this tradition is older is not known. In the text an amulet is inscribed with the names of 3 angels (Senoy, Sansenoy, and Semangelof) and placed around the neck of newborn boys in order to protect them from the lilin until their circumcision. The amulets used against Lilith that were thought to derive from this tradition are, in fact, dated as being much
older. The concept of Eve having a predecessor is not exclusive to the Alphabet, and is not a new concept, as it can be found in Genesis Rabbah. However, the idea that Lilith was the predecessor may be exclusive to the Alphabet.

The idea in the text that Adam had a wife prior to Eve may have developed from an interpretation of the Book of Genesis and its dual creation accounts; while Genesis 2:22 describes God's creation of Eve from Adam's rib, an earlier passage, 1:27, already indicates that a woman had been made: "So God created man in his own image, in the image of God created he him; male and female created he them."

The Alphabet text places Lilith's creation after God's words in Genesis 2:18 that "it is not good for man to be alone"; in this text God forms Lilith out of the clay from which he made Adam but she and Adam bicker. Lilith claims that since she and Adam were created in the same way they were equal and she refuses to submit to him.

In folk tradition in early Middle Ages, Lilith, a dominant female demon, became identified with Asmodeus King of Demons, his queen. The second myth of Lilith grew to include legends about another world and by some accounts this other world existed side by side with this one,

Yenne Velt is Yiddish for this described "Other World". In this case Asmodeus and Lilith were believed to procreate demonic offspring endlessly and spread chaos at every turn. Many disasters were blamed on both of them, causing wine to turn into vinegar, men to be impotent, women unable to give birth, and it was Lilith who was blamed for the loss of infant life. The presence of Lilith and her cohorts were considered very real.

Two primary characteristics are seen in these legends about Lilith: Lilith as the incarnation of lust, causing men to be led astray, and Lilith as a child-killing witch, who strangles helpless neonates. These two aspects of the Lilith legend seemed to have evolved separately; there is hardly a tale where she encompasses both roles. But the aspect of the witch-like role that Lilith plays broadens her archetype of the destructive side of witchcraft. Such stories are commonly found among Jewish folklore.

Midrash ABKIR // The first medieval source to depict Adam and Lilith was the Midrash A.B.K.I.R., followed by the Zohar & Kabbalistic writings. Adam is said to be perfect until he recognizes either his sin or Cain's fratricide that is the cause of bringing death into the world. He then separates from holy Eve, sleeps alone, and fasts 130 years. During this time Lilith, known as Pizna, desired him & came to him against his will.

Treatise on the Left Emanation // The mystical writing of two brothers Jacob and Isaac Hacohen, which predates the Zohar by a few decades, states that Samael and Lilith are in the shape of an androgynous being, double-faced, born out of the emanation of the Throne of Glory and corresponding in the spiritual realm to Adam and Eve, who were likewise born as a hermaphrodite. The two twin androgynous couples resembled each other and both "were like the image of Above"; that is, that they are reproduced in a visible form of an androgynous deity.
Another version among Kabbalistic circles in the Middle Ages establishes Lilith as the first of Samael's four wives: Lilith, Naamah, Eisheth, and Agrat bat Mahlat. Each are mothers of demons and have their own hosts and unclean spirits in no number. The marriage of archangel Samael and Lilith was arranged by "Blind Dragon", who is the counterpart of "the dragon that is in the sea". Blind Dragon acts as an intermediary: Samael is called the Slant Serpent, and Lilith is called the Tortuous Serpent.

The marriage of Samael and Lilith is known as the "Angel Satan" or the "Other God", but it was not allowed to last. To prevent Lilith and Samael's demonic children Lilin from filling the world, God castrated Samael. In many 17th century Kabbalistic books, this mythologem is based on the identification of "Leviathan the Slant Serpent and Leviathan the Torturous Serpent" and an old Talmudic myth where God castrated the male Leviathan and slew the female Leviathan in order to prevent them from mating and thereby destroying the earth. After Samael became castrated and Lilith was unable to fornicate with him, she left him to couple with men who experience nocturnal emissions.

The Treatise on the Left Emanation says that there are two Liliths, the lesser being married to the great demon Asmodeus. Another passage charges her the serpent of Eve.

Raphael Patai states that older sources state clearly that after Lilith's Red Sea sojourn, she returned to Adam and begat children from him. In the Zohar, however, Lilith is said to have succeeded in begetting offspring from Adam during their short-lived sexual experience. Lilith leaves Adam in Eden, as she is not a suitable helpmate for him. She returns, later, to force herself upon him. However, before doing so she attaches herself to Cain and bears him numerous spirits and demons.

According to the Zohar, two female spirits, Lilith and Naamah — found Adam, desired his beauty which was like that of the sun disk, and lay with him. The issue of these unions were demons & spirits called "the plagues of humankind". It was through Adam's own sin that Lilith overcame him against his will.

Greco-Roman // In the Latin Vulgate Book of Isaiah 34:14, Lilith is translated “Lamia.” Lilith has connections with vampirism and sorcery: Some learned men have thought they discovered some vestiges of vampirism in the remotest antiquity; but all that they say of it does not come near what is related of the vampires.

The lamiæ, the strigæ, the sorcerers whom they accused of sucking the blood of living persons, and of thus causing their death, the Magickians who were said to cause the death of new-born children by charms and malignant spells, are nothing less than what we understand as “vampires.”

Isaiah, describing the condition to which Babylon was to be reduced after her ruin, says that she shall become the abode of satyrs, lamiæ, and strigæ (in Hebrew, lilith). This last term, according to the Hebrews, signifies the same thing, as the Greeks express by strix and lamiæ, which are sorceresses or Magickians, who seek to put to death new-born
children. Whence it comes that the Jews are accustomed to write in the four corners of
the chamber of a woman just delivered, "Adam, Eve, be gone from hence lilith."...

The Talmudic Lilith is connected with the Greek Lamia, who governed a class of child
stealing lamia-demons. Lamia bore the title "child killer" and was feared. She has
conflicting origins, though one source states she is a daughter of the goddess Hecate.

The grief caused Lamia to turn into a monster that took revenge on mothers by stealing
their children and devouring them. Lamia had a vicious sexual appetite that matched her
cannibalistic appetite for children.

She was notorious for being a vampiric spirit and loved sucking men’s blood. Her gift
was the "mark of a Sibyl", a gift of second sight. Zeus was said to have given her the gift
of sight. However, she was "cursed" to never be able to shut her eyes so that she would
forever obsess over her dead children.

The Empusae were a class of supernatural demons that Lamia was said to have birthed.
Hecate would often send them against travelers. They consumed or scared to death any of
the people where they inhabited. They bear many similarities to lilim. It has been
suggested that later medieval lore of the succubi or lilim is derived from this myth.

**To the ancient Greeks and Romans, trees were thought to be inhabited by female
spirits called Dryad (in oak trees) or Meliae (in ash trees). In Greek drys signifies 'Oak'
from an Indo-European root *derew(o)- 'tree' or 'wood'.

In Scottish folklore a friendly tree spirit, called the Ghillie Dhu, helps lost children find
their way home. Japan is home to a rich tradition encompassing various tree spirits,
generally called Kodama. Traditionally, foresters made offerings to the Kodama before
cutting a tree down.

**Arabic mythology // Lilith is not found in the Quran or Hadith.

“The Lilith Cult”

LILITH in modern black Magick and psychic vampirism, metaphoric “Mother of all
Dark Witches,” and the inherent dangers and destructive nature thereof these very bad
THE INVERTED KABBALAH (QLIPHOTH)

The Qlipoth/Quippoth/Qelippot or Kelipot (קְלִיפֹת, the different English spellings are used in the alternative Cabalistic traditions of Hermetic Qabalah and Jewish Kabbalah), literally "Peels", "Shells" or "Husks" (from singular: קְלִיפָה Qliphah/Kelipah "Husk"), are the representation of evil or impure spiritual forces in Jewish mysticism, the polar opposites of the holy Sephirot. The realm of evil is also termed "Sitra Achra/Ahra" (Aramaic סטרה אחרה, the "Other Side" opposite holiness).

In Jewish Kabbalistic cosmology, the Kelipot are metaphorical "shells" surrounding holiness. They are spiritual obstacles receiving their existence from God only in an external, rather than internal manner. Divinity in Judaism connotes revelation of God's true unity, while the shells conceal holiness, as a peel conceals the fruit within.

They are therefore synonymous with idolatry, the root of impurity through ascribing false dualism in the Divine, and with the Sitra Achra (Sitra אחרה "Other Side"), the perceived realm opposite to holiness. They emerge in the descending Seder hishtalshelus (Chain of Being) through Tzimtzum (contraction of the Divine Ohr), as part of the purpose of Creation. In this they also have beneficial properties, as peel protects the fruit, restraining the Divine flow from being dissipated. Kabbalah distinguishes between two realms in Kelipot, the completely impure and the intermediate.

Their four "concentric" terms are derived from Ezekiel's vision (1:4), "And I looked and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it..." The "Three Impure Kelipot" (completely Tamei "impure") are read in the first three terms, the intermediate "Shining Kelipah" (Nogah "brightness") is read in the fourth term, mediating as the first covering directly surrounding holiness, and capable of sublimation.

In medieval Kabbalah, the Shekhinah is separated in Creation from the Sephirot by man's sin, while in Lurianic Kabbalah Divinity is exiled in the Kelipot from prior initial Catastrophe in Creation. This causes "Sparks of Holiness" to be exiled in the Kelipot shells, Jewish Observance with physical objects redeeming mundane Nogah, while the Three Completely Impure Kelipot are elevated indirectly through Negative prohibitions. Repentance out of Love retrospectively turns sin into virtue, darkness into light. When all sparks are freed, depriving them of their vitality, the Messianic era begins. In Hasidic thought, the kabbalistic scheme of Kelipot is internalised in psychological experience as self-focus, opposite to holy Deveikut self-nullification, underlying its Panentheistic Monistic view of Kelipot as the illusionary self-awareness of Creation.

In some non-Jewish Hermetic Qabalah, contact is sought with the Qlipoth unlike the Jewish prohibition, as part of its process of human self-knowledge. In contrast, the theurgic Jewish Practical Kabbalah was understood by its practitioners as similar to “white Magick,” accessing only holiness, while the danger in such venture of mixing impure Magick ensured it remained a minor and restricted practice in Jewish history.
The 7 divisions of HELL

1. Sheol (Tehom)
2. Abaddon (Tzoah Rotachat)
3. Be'er Shachat: "pit of corruption" (Mashchit)
4. Bor Shaon: "cistern of sound" (Tit ha-Yaven)
5. Dumah: "gates of death" (Sha'are Mavet)
6. Neshiyyah: "oblivion/limbo" (Tzalmavet)
7. Eretz Tachtit: "lowest earth" (Gehenna)
12 Qliphotic orders of demons, 3 powers before Satan, 22 demons corresponding to the 22 letters of the Hebrew alphabet.

According to Aleister Crowley, the 3 evil forms (before Samael), are said to be Qemetial, Belial, and Othiel. The "Qlipothic Tree" consists of 10 spheres in opposition to the sephirot on the Tree of Life. These are also referred to as “The Evil Twins.”

**Malkuth/Lilith:** Just like the positive forces of the 9 Sephiroth above Malkuth are condensed in this single point, the Qliphoth of Malkuth is equally a culmination of all preceding demonic forces. The shape and influence of this Qliphoth is stated in the Bible: “My name is Legion, because there are many of us.” The name of the Qliphoth of Malkuth is ‘Lilith’ or ‘Nahemoth’ which can be translated as ‘Queen of the Night.’

The Lilith Qliphah is ruled by a demoness called Naamah. She has been called the daughter or younger sister of Lilith. In visions she appears as a mighty queen, seductive and tyrannical. When the Magickian wants to channel the force of the Qliphah, Naamah is called upon. This force is mainly used in rituals regarding control of the material level.

Lilith is the dark side of the Shekinah, and she corresponds to the Gnostic Sophia and the tantric Shakti. The Shekinah, Sophia and Shakti, are the wisdom and force that are concealed in the material plane. She is compared to a serpent and is a terrible primordial force that existed in the beginning of time before the male god of light created the world. She is Leviathan or Tiamat: the ancient chaos that existed before the cosmos was created.

In Tantric tradition, Lilith appears as the goddess Kali.

1. Thaumiel (twins of God) is the name of one of the Qliphoth in the Kabbalah, the shadow side of the Kabbalistic Tree of Life. It is the shadow of the Sephirah Keter (the crown). While Keter is concerned with the unity of God, Thaumiel represents the dual contending forces, struggling, and it is represented by 2 giant heads with bat-like wings.

2. The Qliphoth are not the opposite of the Sephiroth, but the shadow. They are the chaotic forces that are unleashed when one of the Sephiroth is not in balance. Therefore, although Keter is concerned with unity, implicit in its existence is the concept of duality. It is the first emanation from the Ein Sof, the point of consciousness that crystallises out of the vast emptiness. Without the forces of the other sephirot to balance it, it would exist as something apart from the Ein Sof, God in his totality. However, since all the paradoxical forces unleashed through Keter find their resolution in Malkuth, balance is maintained.

3. The ruler of Thaumiel is Satan. Satan in legend was the chief of the angels, holding a position similar to that of Kether. The diabolical principle is that "which resists the Self-Realizing urge to create the own-other object (creation) and insists in the sole right of pure spirit and transcendence, this being the reason for Satan's refusal to obey God's command to prostrate himself to Adam." Seeing this in a kabbalistic way, this means the refusal of Kether, the pure spirit, to find completion and self-realisation through the act of emanation and creation, terminating in Malkuth. Satan represents spiritual arrogance.
4. “Second, it is also that principle which insists on the separate reality of cosmic life and substance and which denies all primacy to the Spirit. In other words, it is that principle which would seek to insist on the separate reality of either pole, at the expense of the other, and thus to impair the original wholeness of the divine experience as the Reality by trying to sever the all-important link between "own" and "other" and consign each to mutually exclusive isolation in absurdity.”
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<thead>
<tr>
<th>SEPHIROTH 10 &amp; QLIPHOOTH 10 (HARMONIZED)</th>
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<tbody>
<tr>
<td><strong>SOLAR</strong></td>
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<td>1st LAW</td>
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<td><strong>AETHER1</strong></td>
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<td><strong>AETHER2</strong></td>
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<td><strong>MIND</strong></td>
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<td><strong>EMOTIONAL</strong></td>
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<td>7th LAW</td>
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<td><strong>EARTH</strong></td>
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<td><strong>SUB CONSCIOUSNESS</strong></td>
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### Night hours

<table>
<thead>
<tr>
<th>Hour</th>
<th>Sunday</th>
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</tbody>
</table>
**Planet:** Sun  
**Day of the week:** Sunday  
**Qliphoth:** Thagirion

**Demon of the Sun:** Sorath  
**Demon of Sunday:** Surgat (conjured between 11 pm and 1 am)

**Kings of the Goetia:** Paimon, Beleth, Asmoday, Bael, Belial, Balaam, Vine, Zagan, Purson

<table>
<thead>
<tr>
<th>Color: Yellow, Gold</th>
<th>Metal: Gold</th>
<th>Stone: Diamond, Topaz</th>
<th>Incense: Frankincense (Boswellia carterii)</th>
</tr>
</thead>
</table>

**Animal:** Lion  
**Bird:** Hawk  
**Sign of the Zodiac:** Leo  
**Rune of the Gothic Qabalah:** 1  
**Favors:** Daemon workings and communication with the higher self. Power, success, honour, longevity and wisdom.

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**Planet:** Moon  
**Day of the week:** Monday  
**Qliphoth:** Gamaliel

**Demon of the Moon:** Hasmomai  
**Demon of Sunday:** Lucifer (conjured at night between 11 pm and midnight, or between 3 am and 4 am)

**Marchises of the Goetia:** Gamigim, Amon, Leraikhe, Naberius, Ronove, Furneus, Marchosias, Phenex, Sabnock, Shax, Oria, Andras, Andrealphus, Kimaris.

<table>
<thead>
<tr>
<th>Color: Silver</th>
<th>Metal: Silver</th>
<th>Stone: Pearl, Crystal, Rose Quartz</th>
<th>Incense: Jasmine (Jasminum grandiflorum)</th>
</tr>
</thead>
</table>

**Animal:** Dog, Crab  
**Bird:** Owl  
**Sign of the Zodiac:** Cancer  
**Rune of the Gothic Qabalah:** ϊ  
**Favors:** Dreams, fantasy, astral journeys, giving birth, eroticism, paranormal abilities, witchcraft.
**Planet:** Mars  
**Day of the week:** Tuesday  
**Qliphah:** Golechah

**Demon of Mars:** Barzabel

**Demon of Tuesday:** Ermost (also called Naubroth; conjured between 9 and 10 pm)

**Counts of the Coetia:** Botis, Marax, Ipos, Clasya-Labolas, Ronove, Furfur, Halphas, Raum, Vile, Bifrous, Murmur, Andromalus.

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<thead>
<tr>
<th>Color: Red</th>
<th>Metal: Iron</th>
<th>Stone: Ruby, Jaspis</th>
<th>Incense: Pine (Pinus silvestris)</th>
</tr>
</thead>
</table>

**Animal:** Ram  
**Bird:** Falcon  
**Signs of the Zodiac:** Aries and Scorpio  
**Rune of the Gothic Qabalah:** Tidher

**Favors:** Courage, conflict, war, defence, energy, power.

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**Planet:** Mercury  
**Day of the week:** Wednesday  
**Qliphah:** Samahal

**Demon of Mercury:** Taphtharharath

**Demon of Wednesday:** Astaroth (conjured between 10 and 11 pm)

**Presidents of the Coetia:** Marbas, Buer, Botism Marax, Claya-Labolas, Foras, Gaap, Malphas, Haagenti, Caim, Oso, Ayas, Zagan, Volac.

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<thead>
<tr>
<th>Color: Orange, yellow</th>
<th>Metal: Mercury, Metallic mixture of silver and gold</th>
<th>Stone: Amethyst, Turquoise, Opal</th>
<th>Incense: Sandalwood</th>
</tr>
</thead>
</table>

**Animal:** Monkey  
**Bird:** Magpie  
**Signs of the Zodiac:** Gemini and Virgo  
**Rune of the Gothic Qabalah:** Odhen

**Favors:** Travel, intelligence, communication, writing, education, medicine, travelling between the worlds, altered states of consciousness.
Planet: Jupiter  
Day of the week: Thursday  
Qlippah: Gha'agsheblah

Demon of Jupiter: 
Hismael

Demon of Thursday: 
Sircade 
(conjured between 3 and 4 am)


Color: Blue  
Metal: Tin (pewter)  
Stone: Sapphire, Lapis Lazuli  
Incense: Cedarwood (Cedrus atlantica)

Animal: Elephant  
Bird: Eagle  
Signs of the Zodiac: Sagittarius and Pisces  
Rune of the Gothic Qabalah: ⧗

Favors: Luck, success, social status, honour, money, riches, political power.

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Planet: Venus  
Day of the week: Friday  
Qlippah: Karab Zarag

Demon of Venus: 
Kedemel

Demon of Friday: 
Bechard 
(conjured between 11 pm and midnight)

Dukes of the Goetia: Agares, Valefor, Barbatos, Gusion, Eligos, Zepar, Bathin,  
Sallos, Afin, Bin, Astaroth, Focalor, Vepar, Uval, Decarabia, Crocell, Alloces,  
Murmur, Gamori, Naphula, Havres, Amdukias, Dantalion.

Color: Green  
Metal: Copper  
Stone: Emerald, Carbuncle  
Incense: Rosewood (Aniba rosaeodora)

Animal: Cat  
Bird: Dove (Ravens on Karab Zarag)  
Signs of the Zodiac: Libra and Taurus  
Rune of the Gothic Qabalah: ⧗

Favors: Love, sex, eroticism, pleasure, marriage (also magical marriage), battle and struggle when related to sex or love, perversion, sexual magic.
**Planet:** Saturn  
**Day of the week:** Saturday  
**Oliphant:** Satariel  
(can also be related to Death)

**Demon of Saturn:** Zazel  
**Demon of Saturday:** Culand

**Knights of the Goetia:** Furcas.

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<tr>
<th>Color</th>
<th>Metal</th>
<th>Stone</th>
<th>Incense</th>
<th>Signs of the Zodiac</th>
<th>Rune of the Gothic Qabalah</th>
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<tbody>
<tr>
<td>Black</td>
<td>Lead</td>
<td>Garnet</td>
<td>Myrrh (Commiphora myrrha)</td>
<td>Capricorn and Aquarius</td>
<td>Lagher</td>
</tr>
</tbody>
</table>

**Animal:** Ibex, Tortoise  
**Bird:** Raven, Vulture  
**Favors:** Karma, punishment, old age, wisdom, death, inheritance, property, alchemy, elixir vitae, transmutation of metals, rebirth, black and dark magic, necromancy.
GODS, GODDESSES & PRIMITIVE PSYCHOLOGY

A crucial equation rarely thought of – in order to understand the minds of Ancient Witches, Pagans & Druids, one must inevitably try to think as they did.

Ancient “Magick” is like harnessing a primal, primitive psychology – Gods & Goddesses are symbols, totems & concepts. Druidic schools were colleges devoted to imagination, psychology & the power of the mind. Myths that are like a bundled versions of instinct, meant to trigger responses which envelop the manifest self.

The idea is this – when you look at water, you feel everything you’re entire bloodline did when looking at water at a primal, unconscious, instinctual level. Same when gazing into fire, or wandering the dark of the woods alone. These Gods & Goddesses were honed to embody that same exact notion. “Gnosis” or “communion” with a Goddess or God was using that God as a symbol of a vast inner dreamscape within the self, correlated to the image of the god, through self-identification with it's attributes and legends.

Think of one moment of your life – where you were, the smell, the dialogue, everything encapsulated into one jigsaw piece that’s a living speck in time.

Think of that fully rounded power, like an organic picture still frozen and locked. Now take that same sort of notion but instead of a jigsaw moment of your life, think what some God means to you, what their symbols are, what they stand for. Can you imagine, meditate upon, then embody this God, the same way you can freely remember one living jigsaw of your life? After all is it a memory? Or is it your imagination creating it? Are memory and imagination the same, even if undiluted?

Fuse this “Deity” with the present moment, as if the God looks through your eyes with you, walks amongst you & share your mind? This is the key of the Witch. Gods & Goddesses are like neatly wrapped bundles of psychology in themselves, and people graft their own psychology to them and gain empowerment by this.

Another curious note – about this astral/psychic plane business… One way to look at it, is either there actually is an unseen “psychic universe” surrounding us – or this “astral plane” is a crude explanation of how our minds are unconsciously, psychically linked as a mass human organism. What if there was never any “power” to these gods, they were just collective unconscious pooling together the same instinctual totem?

As in our minds are communicating the way ants have antennas, silently, like a collective dream – and it’s forever evolving with us, a wildcard by nature. And when enough people believe the same totem, when it’s pooled together in the subconscious, the summoning of a Goddess is just hooking into some universal blob of instinct? Or what if these things take a life of their own, like negligent energy in a surrounding field? As if the “poltergeist” assumption of loosened energy? What if Goddesses thus became like the primal blob creature in the 1997 horror film "PHANTOMS?” The energy begins to “think” it’s something, when we humans gave it its unconscious form?
KALI: THE DESTROYER

"I am time, ever inclined to destroy the world, and annihilate anything and all that is not worthy of keeping." These words were uttered by Kali, the most well known and worshipped Goddess in India. Kali is known by many names which include Kali Ma, The Dark Goddess, The Black Goddess, Mahakali, Dark Mother, Kalika, Bhairavi, Kali the Destroyer, Consort of Shiva and the Dancing Lady of Death.

The name “Kali,” is derived from the Hindu word “Kala,” which means "time," although it can also mean "black," and she is believed to represent the power of time, which will devour everything in the end. Even though Kali may have a wide assortment of aspects, the most well known are Mahakali and Bhairavi. In the aspect of Bhairavi, Kali takes on the role of Shiva’s counterpart, finding pleasure in the destruction which will eventually lead to the final dissolution of the universe.

Kali is also believed to be an aspect of the Devi, one of the most powerful and complex of all the great Goddesses, and when Kali assumes this aspect, she becomes known as Mahakali. As Mahakali, Kali takes on a frightening visage, with black skin, wild hair,
sharp claws, tusks thrusting out from her face and a third eye which sits right in the middle of her forehead, just like that of Shiva.

Mahakali uses her terrible appearance quite successfully as a weapon, to terrify the many demons, devils and other forms of evil that exist throughout the universe. Different views exist regarding Mahakali’s third eye. There are those who claim that her third eye has the ability to see wisdom, in all of its many forms, while there are others who believe that each of her three eyes sees a different point in time: the first eye seeing the past, the second, the present, and the third, the future.

It is in this aspect that Kali has four arms. Her upper two hands hold a bloody sword and severed head, while the lower two are held out in welcome as Kali graciously grants the boons of her devout followers. Kali has also been depicted as a woman with black or blue skin and long, wild black hair. With her tongue protruding from her bloodied mouth, she appears to be standing or dancing on top of her husband, Lord Shiva the Destroyer, who is lying there dead and covered with white ashes.

Another belief is that Kali is actually squatting over Shiva and feasting on his intestines while, at the same time, she is offering him one of her breasts. It is in this depiction that Kali appears completely naked, except for a few ornaments that she wears which include earrings and necklaces that have been made from human skulls, and demons’ hands which hang from her belt and are believed to represent Karma. Another belief exists which claims that the skulls and hands worn by Kali represent slain human egos which have attempted to usurp the Divine Mind.
There are others, as well, who claim that Kali’s necklace of skulls represents the "seed syllables" of the Sanskrit alphabet, which are considered to be sacred sounds, used to create the universe. All the while that Kali is adorning herself with these ornaments, she continues to wield her bloodied sword which she uses to cut through “Maya,” or illusion. In the many temples throughout India that are dedicated to Kali, she is worshipped during the dark of the moon. Her followers are frequently known to worship her at the cremation grounds on the very darkest of nights, and it is there that they present Kali with the offerings she requires: the offerings of flesh.

Worshipping Kali in the cremation grounds is extremely important, because it is there that her followers will become used to the images of death. Other Gods and Goddesses that are considered to be similar to Kali include Kele in ancient Ireland, Kal-Ma in Finland, Kalli in ancient Greece, and Kalu in the Sinai region of the Middle East. Then, there is also the common thread which connects Kali to the Demon-Goddess Lilith, who is also a Goddess of Creation and Life. Kali’s various personalities span a wide range, running the gamut from the mild Sati to the terrifying black one known simply as Kali. It is while she is in this particular aspect that Kali requires her followers to perform an assortment of rites which include sacrificial killings.

Sacrificing animals was not sufficient to fulfill the needs of Kali, so human sacrifices were required. In modern times, however, attitudes seem to have changed, and instead of sacrificing humans, other mammals are now being used. Kali is an extremely ancient Goddess. Her dark skin indicates that she existed long before the time when the lighter-skinned Aryans invaded the darker-skinned inhabitants of the Indian Subcontinent.

Many myths regarding that invasion have been handed down in the ancient oral tradition, from one generation to the next, as they tell of Kali’s fierce passion while protecting the people of India from invasion. That great passion and Kali’s fierceness arise, not only from her strong ties to the Great Mother Goddess, who was there long before the Aryans ever invaded India, but also from her place at Shiva's side, as his consort, where Kali is granted the female power of Shakti, which is the essence of feminine energy.

Kali has always been a widely worshipped Goddess, and even though the Aryan invaders may have introduced their patriarchal gods into India’s culture, she remains to this day the most fully realized of all the Dark Goddesses, and even though she was originally worshipped as a Warrior Goddess, those same worshippers are wise enough to realize her strongest role has always been protectress.

Indeed, Kali is also worshipped as a great and loving primordial Mother Goddess in the Hindu tantric tradition, and when she assumes that particular aspect she becomes known as Kali Ma, which means Kali Mother, and millions of Hindus worship her in that aspect. Those worshippers believe that Kali will relieve their suffering and negative Karma while granting them eternal bliss and liberation from fear.

Kali is an extremely complex Goddess, and she encompasses a wide variety of things. It has been said that she withdraws time into itself or, looking at it in a different light, that
she devours “Kala,” or “time,” swallowing everything up without a trace and, by doing that, she returns to her own dark lack of form. It is for that reason that Kali is known as the Hindu Goddess of Multiple Possibilities, transforming life into a constant dance with death. It has also been said that the Mother of Death is the force of time that leads to destruction and then, even when everything has finally been destroyed, new beginnings will awaken from the timeless sleep that Kali represents.

Kali has also been associated with intense sexuality, and her symbol is the Yoni. Myths exist, which tell about the time when Kali’s yoni fell to Earth and landed on the sacred hill near Gauhati, which is the exact same place upon which the Temple of Kamakhya now stands. Ancient carvings cover the temple’s outer walls, depicting Kali as a Singular Triple Goddess. First, Kali is shown squatting and exposing her Yoni; second, she appears as a mother who is breast-feeding her child; and third, she is seen as a warrior woman drawing back her bow.

While all of these carvings depict Kali as an extremely sexual woman, they also show her to be a protective and motherly woman, filled with great compassion. When the demon, Daruka, threatened the Gods, the Goddess Parvati knitted her brow in fury, and it was then that the three-eyed Kali first sprang forth from Parvati, and immediately destroyed Daruka. It is for that reason that some people consider Kali to be an aspect of Parvati. Many stories exist which tell about Kali’s victory in battle.

One story tells how she fought and killed two demons, and then drained the blood from each of their bodies as a way of celebrating her victory. It was then that Kali, who became drunk on the demons’ blood, began to dance. Kali danced, and Kali kept on dancing. Finally, she became so ecstatic, because of the way that the demons’ dead flesh felt beneath her feet, that she began to dance more and more wildly, until she finally realized that her husband, Lord Shiva, lay beneath her, and that all the while that she was dancing, she had been dancing him to death.

Once Kali came to the realization of what she had done, her wild behavior did slow down. The belief exists, however, that Kali will one day continue her dance, and when she does, the world and all life on it will finally come to an end. That knowledge does not seem to bother Kali’s followers, because they believe that once faced, and understood, Kali will free them from all of their fears and then, when that dance finally does take place, she will turn into yet another aspect; that of a loving Mother.

A well-known story exists regarding the time that the Gods were unable to kill the demon, Raktabija. They were unable to kill him, because every drop of his blood which fell to the ground immediately turned into another Raktabija. The Gods actually began to believe that victory might not be attainable, because every time that they struck him, his blood turned into millions of his duplicates, and they eventually grew to such great numbers that they almost covered the entire battlefield. Finally, the Gods became so desperate that they went to see Shiva, to ask him for his help. Unfortunately, however, Shiva was so deep in meditation that he was unable to be reached, so the Gods then
turned to his consort, Parvati. Parvati appeared to be quite ready for the fight, and when she set forth to do battle with the demon, she immediately turned into Kali.

There stood Kali, where Parvati had just been, with violent red eyes, skin as black as night, gaunt features, a disheveled mane of hair and tusks as sharp as fangs protruding from her face. Kali entered the battleground riding upon the back of a lion, and it was only after he had seen Kali, that the demon, Raktabija, began to know the true meaning of fear. Then Kali spread her tongue so that it covered the entire battlefield, and while she was doing that, she ordered the Gods to attack.

By covering the entire battleground with her tongue, Kali prevented even one drop of blood from touching the ground, and the Gods were, indeed, victorious. However, they never would have been so had it not been for the help of Kali. Then, much like the Egyptian Goddess Sekhmet, who became drunk on the blood of mankind, Kali also became drunk on blood of the demon, Raktabija.

Indeed, Kali actually became so drunk that she began to tear across the universe, destroying everyone and everything that happened to get in her way. Most people believe that it was then that Kali first began to adorn herself with the various body parts of her victims. Luckily, Shiva immediately realized what was happening, and he knew, all too well, that Kali had to be stopped. No other choice existed, so he threw himself down beneath her feet, and by doing that, Shiva was able to stop Kali’s dance down the road to destruction. Then, when Kali finally did calm down, and her ferocious form disappeared, she embraced Shiva, turning into her aspect of Gauri, the radiant mother.

The Thuggee, or Thugs, a wild and dangerous sect in India worships Kali. That only adds to the extremely negative views that people in the West seem to have about her. Westerners, who see God as being totally good, find it extremely difficult to understand why Hindus worship a Goddess such as Kali, or why she so often appears to them in such an ugly and ferocious form. Westerners frequently tend to view most things in absolutes. They believe that God is good, and the Devil is bad. Hindus, however, have a completely different outlook on things. To them, there exists one universal power, and that power is beyond, or above, any form of good or evil.

They see the absolute good, and absolute bad as nothing more then “Maya,” which means “illusion.” Kali’s tantric worshippers believe in the necessity of seeing her as she truly is, in her ferocious form with the terror of death, as well as in her beautiful maternal form in which she dispenses blessings to the multitude of her followers. Kali’s followers believe that true wisdom can only come with the understanding that everything has more then one side to it, whether you happen to be looking at coins, or at points of view; and since death cannot exist without life, then life, as well, is meaningless without death.

Kali’s followers also realize that even though she can be their loving Mother, they would not know the whole Kali without also seeing her as their destroyer. That is why Kali threatens stability and order. Indeed, Kali may very well appear to be serving order while she is killing demons or assisting the Gods, but then, when the blood lust finally takes
control, she will once again become drunk on her victims’ blood, and then she will begin
to destroy the very same world that she has been put here to protect. That part of Kali
which is related to destruction will always remain a part of her.

Then, even though she might be serving the Gods in many positive ways, all too often she
will end up completely out of control. Many people believe that Kali represents the
combination of all the Goddesses’ collective anger, which can be an extremely dangerous
side of the Divine Feminine. The fear also exists, that if that collective anger should ever
break free, then the people of Earth would no longer need to worry, because there would
be nothing left for them to worry about. Nothing else would exist, except for desolation
and despair. When it comes to Shiva, Kali appears to take an opposing role to Parvati,
who seems to have an extremely calming influence on him, and who is able to keep
Shiva's anti-social and destructive aspects from getting totally out of control.

It is Parvati, as well, who domesticates Shiva, and helps him find balance, whenever one
of the destructive aspects of his tandava dance begins. On the other hand, it is Kali who is
looked upon as being Shiva's "other wife;" and not only does she provoke Shiva’s wild
and antisocial behavior, she actually encourages it. There exists an extremely dangerous
and frightening aspect within Kali, because she views death as a valuable necessity, and
because she believes, as well, that no life can exist without death. By looking upon death
as a necessity for life, Kali cannot help but internalize what must be some extremely
powerful and destructive energy. Then, if she ever happens to be provoked, that
destructive energy could completely burst free.

These attributes do not belong solely to Kali; they also belong to Demon-Goddess Lilith.
Lilith shares many of Kali’s destructive qualities, and while these two Goddesses may
truly be Goddesses of Life and Creation, they also represent the dark side of that role, by
taking on the powers that deal with the necessity of destruction and death. This is an
extremely unfortunate example of feminine power, because it all too frequently appears
in such a negative light; being viewed as destructive, rather then constructive.

Modern feminists in particular seem to look upon Kali and Lilith in that exact same way,
and they have been known to turn to these two Goddesses whenever they have needed
guidance. They want Kali and Lilith to show them a way for them to exercise their sacred
right to rage. Kali is a Goddess who represents so much. She is both a creator and a
destroyer, bringing with her the ultimate horror and the most fulfilling joy. By combining
all of these things into one, Kali is able to dance that eternal dance of existence.

Yet, at the same time, those exact qualities are also there, teetering upon the brink of an
abyss, just waiting to break free in an instant as an unstoppable and uncontrollable force.
It is then that Kali can be seen as the very act of destruction, while at the same time she is
also the phoenix, rising up from the ashes of mankind, so that she can prepare the world
for its rebirth. If you ever do decide to join Kali, and dance her eternal dance, it might be
wise for you to be prepared and to be very, very careful; because when the metaphorical
music stops, and the dance finally does come to an end, you just might discover that you
have received much more then you had ever bargained for.
HECATE OF GREECE

When one hears the word "Hecate," the first image to come to mind is the old Goddess of Witchcraft that is found in Shakespeare's "Macbeth."

She is presumed to be a malevolent, ugly old Crone who eats children and curses those who walk along the crossroads during the dark of the Moon. Yet nothing could be further from truth – Hecate is portrayed negatively because she was the antithesis of patriarchal religions that state women are weak in mind and in soul.

HECATE/HEKATE was the Greek & Roman goddess of Magick – she represented the Dark Moon, Full Moon & Crescent Moon.

She was a goddess of these 3 archetypes of witchcraft – a goddess of the night, ghosts & necromancy. She received her power over heaven, earth, and sea. Hecate was associated with sorcery. Her totem was The Frog, a symbol of the fetus [*The “toad” of alchemy?].

She is a pre-Olympian Goddess of the underworld, of Magick, and of feminine wisdom – honored 1000’s of years ago and is still honored today by Witches, Wiccans & Pagans.
The Roman Hecate is known to be an aspect of Diana Trifomis, consisting of Diana, Proserpina, and Hecate. The Greek equivalent was Artemis, Persephone, and Hecate. Hecate is also considered to be a Triple Goddess unto Herself, sometimes portrayed as having three faces, possibly symbolizing the crossroads and the 3 phases of the Moon.

Hecate can be called upon when performing "destructive" Magick (that is, the removal of old negative elements in order to make a fresh start.) She can also be invoked when one is scrying with a cauldron. If one desired inspiration, they’d leave her an offering of cakes, fish, and wine at the crossroads. This practice is referred to as "Hecate's Supper."

Far from an evil, ugly, dark, hooded hag, Hecate was clothed in light. She carried torches to light the way, swords, and wore a shimmering headdress. She had brilliant eyes that saw in the dark and all invisible.

However, as time passed Hecate became associated only with her darker aspects. There appears to have been an Iron Age tendency to split dark aspects from the full cycle and stand the dark in opposition to the light.

In later Greek mythology Hecate became associated with the Empousa, vampire-like Succubi spirits who would entice young men and then eat them after making love. By the Middle Ages, Hecate was the Queen of the Witches.

She was associated with midwives and wise women because of her dominion over childbirth and healing. She was then demonized by church authorities who considered these women dangerous.

Shrines to Hecate were placed at doorways to both homes and cities with the belief that it would protect from restless dead and other spirits. Likewise, shrines to Hecate at 3 way crossroads were created where offerings were left at the new moon to protect from spirits.

Hecate possibly originated among the Carians of Anatolia, where she remained a Goddess into historical times at her cult site in Lagina.

Many think she was a foreign deity incorporated into the Greek pantheon; The figure of Hecate can often be associated with the figure of Isis in Egyptian myth.

Artemis, her sister “The Full Moon” was goddess of the forests and hills. Her best known cult was on the island of Delos (her birthplace). She was often depicted in paintings and statues in a forest setting, carrying a bow and arrows, and accompanied by a deer.

The ancient Spartans used to sacrifice to her before starting a new military campaign.
KERRIDWEN: WELSH MOTHER WITCH

Kerridwen/Cerridwen (Ker-RID-Wen) was an ancient Welsh fertility & mother goddess, also referred to as a goddess of the underworld and as "the goddess of various seeds." Many Welsh tradition Wiccans give the goddess the name of Kerridwen or Cerridwen.

Some think that Kerridwen is identical to Goddess Bridgit, or the Don/Anu/Danu figure.

Many scholars believe that the Cauldron of Kerridwen (from which Witches cauldron myths spring) must have been the same as the Cauldron of Inspiration alluded to in the myths of Annwnn – and some even believe the “Holy Grail.”

Cerridwen is one of the Old Ones, one of the great megalithic pre-Christian Goddesses of the Celtic World. Although, in her story, she embodies all three lunar aspects of the Goddess, Maiden, Mother and Crone, she is primarily worshipped in her Crone aspect, by and through her Cauldron of Wisdom, Inspiration, Rebirth and Transformation.

The cauldron has an intimate association with femininity, together with the cave, the cup and the chalice, and the association of femininity with justice, wisdom and intelligence goes back to very ancient times.

Cerridwen was originally worshipped by the people of Wales. It is told that she lived on an island, in the middle of Lake Tegid, named after her husband, with her two children, a beautiful daughter, Creidwy, and a very ugly son, Afagdu.

To compensate her son for his unfortunate appearance, Cerridwen brewed a magickal formula, known as "greal", (is this where the word Grail came from, I wonder?) which would make Afagdu the most brilliant and inspired of men.

For a year and a day, she kept six herbs simmering in her magickal cauldron, known as "Amen", under the constant care of a mortal boy named Gwion.

As Gwion stirred the cauldron, the hot liquid bubbled and three drops splashed out onto his finger, burning him. He put his scalded finger in his mouth and, by tasting the drops of the potion, gained knowledge. He could suddenly hear everything in the world. Frightened that Kerridwen would be angry, Gwion ran off.
When Kerridwen returned, she guessed what had happened and pursued him. He shape-shifted, turning into a hare. Kerridwen changed into a greyhound and continued the pursuit. When he turned into a fish, she became an otter.

When he became a bird, she became a hawk. Finally, exhausted, he spied a pile of wheat grain, jumped into the middle and turned himself into a single grain.

As a hen, Kerridwen scratched him out and ate him. As a result of eating Gwion, the goddess became pregnant and eventually gave birth to a boy, whom she abandoned to the waves in a tiny coracle. He was rescued by a prince and grew up to be the Welsh bard Taleisin, the greatest poet.

It is in *The Book of Taleisin* that the story of Kerridwen is found. Some feel the Cauldron of Kerridwen must have been the same as the Cauldron of Inspiration alluded to in the myths of Annwnn.

Cerridwen's cauldron is an ancient feminine symbol of renewal, rebirth, transformation and inexhaustible plenty. It is the primary female symbol of the pre-Christian world, and represents the womb of the Great Goddess from which all things are born and reborn again. Like the Greek Goddess, Demeter, and the Egyptian Goddess, Isis, Cerridwen was the great Celtic Goddess of inspiration, intelligence and knowledge, and was invoked as a law-giver and sage dispenser of righteous wisdom, counsel and justice.

The image of her cauldron, holding the magickal potion of wisdom, is, perhaps, the mythical origin of the Halloween image of a cauldron-stirring hag, making up her witch's brew. The brew had to simmer for a year and a day, a common passage of time in Celtic lore, and a standard time before Magickal initiation.
Today, many Druidic pagans believe that her shape-shifting chase after Gwion was meant to represent the different elevations of Druidic initiation rites. The chase can also be seen as representative of the many changes our souls must make, into different forms, and over different human lifetimes, before we can discover the very reason for our existence.

The potent nature of her brew has, today, transformed Cerridwen, in some eyes, into a goddess of fertility, creativity, harvest, inspiration, knowledge and luck. A festival in her honor is celebrated on July 3rd, and the pink sow, a symbol of fertility, good fortune and enrichment, is said to be her matron animal.

Cerridwen's name is derived from the Celtic word "cerru," meaning cauldron. For these reasons she is seen as a patron Goddess of witches and wizards. She is also associated with the moon, fertility, science, prophecy and poetry.

Other spellings of her name include Ceridwen, Cereduin, Keridwen and Kerridwen.

There is no mention of her own origins in the surviving myths.

Cerridwen's magickal cauldron held a potion that granted knowledge and inspiration – however, it had to be brewed for a year and a day to reach its potency. Because of her wisdom, Cerridwen is often granted the status of Crone, which in turn equates her with the darker aspect of the Triple Goddess.

As a goddess of the Underworld, Cerridwen is often symbolized by a white sow, which represents both her fecundity and fertility and her strength as a mother.

She is both the Mother and the Crone; many modern Pagans honor Cerridwen for her close association to the full moon.

The stories of Cerridwen found within the Mabinogion are actually the basis for the cycle of Arthurian legend. Her son Taliesin became a bard in the court of Elffin, the Celtic prince who rescued him from the sea. Later on, when Elffin is captured by the Welsh king Maelgwn, Taliesen challenges Maelgwn's bards to a contest of words.

It is Taliesen's eloquence that ultimately frees Elffin from his chains. Through a mysterious power, he renders Maelgwn's bards incapable of speech, and frees Elphin. Taliesen becomes associated with Merlin the magickian in the Arthurian cycle.

In the Celtic legend of Bran the Blessed, the cauldron appears as a vessel of wisdom and rebirth. Bran, mighty warrior-god, obtains a magickal cauldron from Cerridwen (in disguise as a giantess) who had been expelled from a lake in Ireland, which represents the Otherworld of Celtic lore.

The cauldron can resurrect the corpse of dead warriors placed inside it (this scene is believed to be depicted on the Gundestrup Cauldron). Bran gives his sister Branwen and her new husband Math – the King of Ireland – the cauldron as a wedding gift, but when
war breaks out Bran sets out to take the valuable gift back. He is accompanied by a band of a loyal knights with him, but only seven return home.

Bran himself is wounded in the foot by a poisoned spear, another theme that recurs in the Arthur legend – found in the guardian of the Holy Grail, the Fisher King. In fact, in some Welsh stories, Bran marries Anna, the daughter of Joseph of Arimathea.

Also like Arthur, only seven of Bran's men return home. Bran travels after his death to the otherworld, and Arthur makes his way to Avalon. There are theories among some scholars that Cerridwen's cauldron – the cauldron of knowledge and rebirth – in fact the Holy Grail for which Arthur spent his life searching.

Edward Davies' "The Mythology and Rites of the British Druids", published 1809, apparently suggested that the Druids were duotheists, with Hu (Esus/Hesus/Cernunnos) as god and Ceridwen (aka Bridgit/Hausos) as goddess.

Ronald Hutton writes of Davies' claims: "His (Hu's) consort was the goddess of the earth, the Great Mother of all creation, who was actually a degenerate memory of Noah's Ark."

Which, while not ancient, does mean that the idea of Ceridwen as a goddess was around in Druid circles nearly 140 years before Graves.

The earliest documented spelling of the name Kerdwin is Cyrridven, which occurs in the Black Book of Carmarthen. Sir Ifor Williams translates this name as "crooked woman", although the precise meaning of the stems cyrrid and cwrr (sometimes translated as "crooked" or "bent") is uncertain.

Ben/ven means "woman" or "female". If wen is not a corruption of either of these, then it may derive from the adjective gwyn (fem. gwen), meaning "fair", "beloved", "blessed", or "sacred". Wen is sometimes suffixed to the names of female saints (e.g. Dwynwen).

Keridwen implies a goddess of dark prophetic powers. The sow is her totem animal. It represents the fecundity of the underworld, and the terrible strength of the Mother. She was a shape-shifting goddess of dark powers.

Keridwen’s Cauldron is a symbol of transforming magick. She had two children representing the dark and the light aspects: her daughter Crearwy being eight and beautiful, her son Afagddon being dark and ugly.

The wisest and most profound of Gaelic poets, Talieisin, claimed that he had once been that Gwion, born of Cerridwen’s womb and the heir of her Cauldron of Transformation.

Saying that his leather sack had been fished from the river on All Hallow’s Eve, (Halloween/Samhain), he made it very clear to all who listened that Celtic wisdom, poetry, magick, and foresight had once been stolen from the Cauldon of Carridwen.
DANU OF THE CELTIC OTHERWORLD

Anu/Danu (aka Irish Mother Witch aka DON, the wider Celtic Goddess of Fertility) presided over the subterranean realm beneath the Yew – aka YR, the parallel Underworld of Norse myth. She is the primordial Mother in mythology.

She was a Mother-Goddess and considered ancestor of all the old Irish Gods who became the Tuatha dé Danann. She is literally the Witchcraft Goddess of the Yew Tree, and in ancient belief she was the lifeforce of all, having created the Universe same as with Christian Genesis. The Irish literally believed their “Big Bang” was created entirely of Witchcraft and their Goddess lived inside the Yew. They were literally worshipping these trees in ways we cannot comprehend.

It is supported by archeological evidence that the Tuatha De Danaan (the Children/Tribe of Danu) were a real tribe and early Irish settlers from which these legends spring.
Danu still looks down on us from the night's sky where she appears as Llys Don – the constellation of Casseopeia. Anu was especially popular in Munster, though her most lasting memorial is a mountain in County Kerry called the Dá Chích Anann or "Breast of Anu". The Dane Hills in Leicestershire are also named after her and this area, perhaps a major centre for her cult, is where her memory lives on as Black Annis.

This hideous old crone's habit of eating young children was, no doubt, invented by incoming Christians to blacken the name of the Celtic Goddess. In Christendom, the Lady usually took on the guise of St. Anne, however, in order to smooth the path of Christianization. This saint's popularity in Brittany probably stems from the previous worship of the Celtic Goddess there.

Anu was also the patroness of springs and fountains, hence the numerous St. Anne's Wells throughout Britain today. Early medieval historians confused Anu with Anna, the daughter of St. Joseph of Arimathea. In Arthurian legend she probably appears as Annowre, a sorceress who imprisoned Arthur in the Perilous Forest.

Danu is the mother of The Dagda the All father. She is Creation Goddess, and Mother of the Tuatha de Danaan. Aspect of the Morrigan or Triple Goddess. Considered to have been an early form of Anu, the Universal Mother. Patroness of wizards. Symbolizes rivers, water, wells, prosperity, Magick, and wisdom. Tuatha de Danaan literally means Children or Clan of Danu. The Tuatha de Danaan are the Fae folk of Ireland.

Her celebrations were either Beltane and/or Litha (Summer Solstice). She has three brothers named after yew trees – Eogobal, Uainide, Fer I.

Her father Dagda is also connected to the Yew: [https://en.wikipedia.org/wiki/The_Dagda](https://en.wikipedia.org/wiki/The_Dagda)
MORRIGAN: PHNATOM QUEEN OF CROWS
(GHOST WITCH WAR GODDESS)

Goddess of War and fertility, her name, Morrígan means the "Queen of Demons" or the "Phantom Queen". Morrígan was also the goddess of divination and prophecy.

Like much Irish mythology, the definite source is lost; the character is re-interoperated and called different things in conflicting texts.

We know Morrígan was a triple god like Esus & co, or the Odin bros – or like Hecate she would split into the sisters Badb, Macha, and Morrigan. Some think this “lesser Morrigan” was actually Erin.
Both Danu and Morrigan were named as the daughter of Delbáeth and Ernmas. And both were the mothers of Brian, Iuchar and Iurbarba.

Some think Danu was Morrígan’s proper name and that Anu/Don was instead “The Mother Witch” birthing all creation.

Morrígan was one of the wives of Dagda, the father God. During the festival of Samhain, held on November 1, she would sleep with Dagda, to renew the future prosperity of Ireland. In this role, she was seen as the Sovereignty of Ireland.

Morrígan was one of the strangest deities in Irish myths. She was tripartite goddess of war: goddess with three separate personalities or aspects. The three morrigans were Morrígan (Danu?), Macha and Badb.

Macha, the goddess of fertility, was a mother goddess. As a tripartite goddess of war, Macha was one of the three aspects of the Morrígans, perhaps related to the Ulster’s Knights of the Red Branch since she was once known as Macha, the red war-goddess.

It was she, who founded the city that was named after her: Emain Macha. The name Emain Macha means the "Brooch of Macha", because she marked the boundary of hill-fortress with her brooch. She is likely the war goddess of fire.

Badb/Banbha/Fodla was named after the yew. She is a war goddess symbolized by a battle raven; ss Badb, Morrígan was the goddess of war, and was often referred to as Badb Catha, which means "Battle Raven". She had the ability to shift-change to a young beautiful girl or an old hag, as well a raven or crow. Likely a goddess of fauna & the yew.

Nemain – Finally, as Nemain, Morrígan was goddess of strife and panic. Her name means "Panic". Nemain was also said to be the wife of Neit, like Badb. Nemain had been associated with the British goddess Nemetona, the goddess of the sacred grove. She is the war spirit of the blitzkrieg, a phantom Helm of Awe.

Some think Erin, who Ireland is named after, was likely another aspect of Morrigan, in differing legend. Again, Eriu appeared as the goddess of fertility. Eriu was the sovereignty of Ireland wedded to a mortal king.

Like all her previous aspects mentioned, Eriu was also a war goddess and had the ability to change her shape from a girl to a hag, or to bird or animal. Eriu was the patron goddess of the province Meath.

In later medieval period, Morrígan was associated with Morgan le Fay, a sorceress and goddess of Avalon, in the Arthurian legends.

And so on Samhain, in which Druids held festivals to celebrate, the war goddess of the Yew Tree mates with Dagda, the all father.
c/o Stephanie Woodfield: When he first saw her, she was bathing along the river bank. Long pale limbs, her skin the color of polished bone. Clever hands loosed the nine tresses upon her head, leaving her hair to spill down her back. It was the black of a starless night, with the glossy sheen of a raven’s feathers. She sang softly as she poured the water over her porcelain skin. The song was both somber and joyful, filled with all the pain and ecstasy that was life. Something roused in him at the site. He knew this woman. Some called her Death, others knew her as Battle— but all he could see now was a painful, dangerous beauty that he longed to make his own. He didn’t realize he had moved towards the bank until she was already in his arms. She looked up at him with dark, raven eyes that mirrored his own passion. He laughed to himself, perhaps it seemed odd that the God of life and the Goddess of Death should make such a passionate union together. But as the sun sank and the old year died, he happily died in the ecstasy of her love, knowing with the dawn he would rise again, reborn. The Morrigan may bring death, but Dagda knew her true gift was rebirth.

To many the story of the Morrigan and Dagda’s union on the eve of Samhain is perplexing. They don’t seem at first glance to be two figures who would get along at all, let alone come together in the manner that they do.

Like most myths there are several ways to look at it. On one level Dagda’s union with the Morrigan is a sacred marriage between the king and the Goddess of the land, giving us a glimpse into the Morrigan’s origins as a tutelary earth Goddess.

But as Samhain approaches it is the close connection the Celts saw between life and death that stands out to me the most.

At first they seem like an unlikely pair. While the Morrigan is a very complex deity, at Samhain her connection to death comes to the forefront. She is the Washer at the Ford who warns warriors that their deaths are near. She over sees battle, taking pleasure in the bloodshed. Dagda on the other hand is a comical figure in most of his myths.

He lives life to its fullest and indulging in all it has to offer whether that be good food or sensual pleasure. He represents fertility, plenty and the bounty of life.

It would seem these two have nothing in common. Yet upon seeing one another, they come passionately together, in a perfect union that ushers in the New Year.

In today’s culture death and life are suppose to be enemies. We think of these forces as opposites that clash, forces that exist to destroy the other.

Yet upon seeing one another, the Goddess who personifies death and the God who embodies life come together in a perfect union. To the Celts life and death worked closely together, rather than being at odds with one another. They recognized death is an unavoidable forces within life, and when we cross its threshold it ushers us into rebirth.
More often than not we concentrate on death during Samhain. After all it is a time to honor the dead and Samhain marks the end of the old year. The veil between the worlds thins and we can more easily connect to those who have passed on and celebrate the lives of our ancestors. But rebirth is also an important part of Samhain.

So as you prepare for your Samhain celebration, remember it is a celebration of both life and death. As the new year is born, we can shed the burdens of the past and begin anew. Like Dagda, when we embrace death and welcome Her powers of change, our lives can be transformed, and with the dawn we can be reborn anew.

The Goddess Morrigan, whom archaeological evidence now tells us dates back beyond the Copper age, was a dominant Goddess of Europe called the Great Goddess.

Stone stelae with sculpted breasts have been discovered at Castelucio de Sauri, some with only breasts and a necklace as a marker. They date back to the Copper Age c.3000BC. In Spain, France, Portugal and England statues, menhirs and stone slabs frequently also display her eyes, her beak and sometimes her vulva.

Parts of her seem hidden, then appearing, so as one looks at the pottery artifacts there is more and more of her to piece together. She is a bird goddess, an earth goddess, and her breasts not only nourish the living, they also regenerate the dead.

Her breasts were believed to form the hills in County Kerry called Da Chich Annan (the paps of Anu). She is the Irish Morrigan, Goddess of Death and Guardian of the Dead.

She has in these early Celtic representations, a bird’s head (often a crow, raven or vulture) and breasts, and on vessels depicting her there is a symbol for the number three. Sometimes three lines are connected and depict a triple energy that flows from her body, as she is giver and sustainer of life.

Very early she is understood to be a triple goddess, a shape shifter, a three part person.

In Newgrange, Ireland, is her grand megalithic tomb-shrine. Within it are three stone cells, three stone basins, engravings of triple snake spirals, coils, arcs and brow ridges. Her signs appear on spindle whirls, altars, sacrificial vessels, vases, pebbles, and pendants. She is the chevron and V, the inverted triangle, the earth element.

She is the triple source of power needed to regenerate cycles, to take one from life to death and from death to life. Figurines often pair sprouting seed and vulvas, fish in the ocean, and the female body as a passageway. Vultures and owls are associated with her; spirals, crows and ravens; lunar circles and snake coils.

Female figures lock to form circles, fairy rings, and circles de fees. Her followers do energetic ring dances, dangerous to an intruder who tries to break in. Her circles transmit energy by the increased powers of stone, water, and mound of circling motion.
She is the moon’s three phases, maiden, nymph and crone; the moon, new, waxing and old. She is the source of life giving, death and transformation, regeneration and renewing.

Marie Gimbutas, the emeritus professor of European Archaeology - who has written extensively on her artefacts - believes that knowledge of her can lead the world towards a sexually equalitarian, non-violent, and earth-centred future.

Some writers claim that she did not have a consort, others that her consort was the horned god. It seems at least that if there were other gods they did not subordinate her in the beginning. This changed as the Celtic lands became less agrarian, and more dependent on a warrior class for survival.

Robert Graves describes an aspectual division of the goddess into many kinds of females and powers as analogous to the battle of the trees, in which powers divided among the seasons, each one dominant at a certain time.

Joseph Campbell and other Jungians might argue that the Copper Age understanding of Morrigan was a form of monotheism. I think there is another perspective that might also be taken by many Druids, that whatever enters this life to pull us out of Abred is fractured in our vision, and as we are spirits inside spirits, our visions are personal and come with our most meaningful experiences, and slip away when they are generalized too far.

The female figures into which Morrigan is divided do not seem to be as powerful after the Amairgin invasion, at least in much of the literature which has been preserved. Often she is seen through the eyes of frightened men.

The Celtic Druid’s Years by John King claims that Samhain was the mating time between Dagda (the great God) and Morrigan. Lugh might also have been a consort, of the Morrigan who shared Bran’s totem animal, but who could also be a bear, so this is one of her aspects. Another is that she was one of the Banshee or Bean Nighe.

In early Celtic writing Morrigan, and her two war goddess sisters, could appear in the form of crows. Madness and Violence, Badb and Neiman were her sisters.

She is tri-part and terrifying in the battle between Fin and Goll. One of Finn’s Captains rides a warhorse named Badb which is grey and black and has wings, so it’s like the hooded Royston or scarecrow, which most often devoured the dead in the British Isles. Its head is hooded like an executioner.

Morrigan is defending Ireland, her three parts scream ‘KRAA KRA’, a sky ripping croak. Finn’s army has long horns which sound like ravens.

*For the red mouthed Badh will cry around the house
For bodies it will be solicitous
Pale Badbs shall sheik
Badbs will be over the breasts of men.*
Notice this however: crows do not make people dead, they eat and transform bodies. Morrigan is not death itself, she is the keeper of death, and she is frightening. Sometimes enemies ran because of the fearful and Magickal appearance of the army.

In Ireland Morrigu (another name for Morrigan) and Badbs meld and can both take on the features of a human hag. This is the old age aspect of the Goddess

She has been called the Irish Kali, eating and being eaten.

Morrigan and her sisters are shape shifters, transporters through the cauldrons that take one from life to death (crows, stomachs, human intestines, going under the ground, madness, degenerative change.) and from death to life (the midwife, the corn goddess, the earth, the moon-change).

One should not see her as simply a daemon. Better to think of first female goddess, stronger than battle, and more hidden. She can fly; she can change her shape from old to young; she is kindly and well trained in medicine.

She is Arthur’s sister, perhaps his soul sister, perhaps his double (as a doppelganger).

Morgan should not be seen as an evil goddess, she is also birth, the midwife, the healer, and sometimes the moon. If you take the meaning of the head of the dragon, then Arthur is the white light of the dragon power; his intuition for justice and Druid wisdom makes him able to give the dragon a head.

Eamhain Mhacha (or Navan Fort) at Armagh was Morrigan’s sacred city. It is believed to have been a pagan ritual or ceremonial site. According to Irish mythology it was the capital of Ulster, abandoned 1st century.

The site was named after the goddess Macha, and as the settlement grew on the hills nearby, it was also named after the goddess – Ard Mhacha means "Macha's height". This name was later anglicised as Ardmagh, which eventually became Armagh.

According to tradition, when Christianity spread to Ireland during the mid-5th century, Armagh became the island's "ecclesiastical capital", as Saint Patrick established his principal church there. Saint Patrick was said to have decreed that only those educated in Armagh could spread the gospel.
“SAINT BRIDGET” aka BRIDGIT (DRUID FIRE GODDESS)

BREO SAIGHEAD, HAUSOS, BRIGID, BRIGHDE, BRIDE, BRIDEY, BRIGANTIA, BRIGANDU, BRIGGIDDHA, BRIG, BRIGHID, BRIGIT, BRIDGE, BRIGITTE


Celtic sun Goddess // Great mother, maiden and crone // All encompassing fire
Linked to Rowan Tree, Bridgit is from whom Britain takes its name – widely worshipped across the British Isles long before the Roman Empire came marching in.

Just as with Danu & Morrigan, Bridgit (Brigit) was also recorded in some sources as the mother of Brian, Iuchar and Iurbarba. Many think that Morrigan, Bridgit & Danu are exact the same character.

The Celt’s sun god Belenus has a home in the North and comes out of that part of the sky and moves toward the West.

When the Sun goes into the West, it enters the realm of a goddess of chaos. Also, the metaphysical supreme god incarnates into a human form known as Hu, Héus or Hésus – also known as Esus, “leader” of the Cernunnos brothers.

Goddess Brigid/Brigit, interestingly, fit that role as well. Brigid is thought to be a Dawn Goddess, a continuation of an indo-european tradition long held in place – which would correlate perfectly with her possible brother Hu aka Hesus/Esus, who is a male triple deity equivalent.

Brigid has 3 forms as well, all with the same name. She is also the Germanic Êostre.

One of the most important goddesses of reconstructed Proto-Indo-European religion is the personification of dawn as a beautiful young woman.

Brigid’s original name has been reconstructed as Hausös.

It makes her an obviously fitting choice for “sister” of Hésus aka HU.

Brigid, the Celtic Fire Goddess, has been worshipped in a wide variety of regions which include Ireland, Scotland, Wales, and France. In Ireland she was known as Brigid, while in Northern England, Brigantia. Scotland knew her as Bride, and in Brittany and Wales she was known as Brigandu. Since Brigid has been worshipped in so many different cultures, she has also gained an extremely long list of names, and are all been forged together by the element of fire. Even her name means "bright one."

Brigid's primary symbols have always been fire, flames, and the hearth. Even so, she has also been represented by other symbols, such as water, grain and a white swan.

Brigid was the daughter of The Dagda, the leader of the Tuatha de Danaan gods.

Brigid has been viewed as a Triple Goddess, although there are a variety of different ways in which she is believed to wear that title. Some people claim that there were three Brigids, the first represented the healer, the second, the smith, and the third, the poet, who were actually three different aspects of the same Goddess, rather than three separate, individual Goddesses.
Unlike the more conventional form of a Triple Goddess, in which there is a Maiden, a Mother, and a Crone, these three aspects were all identical, and never aged.

Brigid has also been viewed as a Triple Goddess, that consisted of three sisters who were all named Brigid. The first Brigid was in charge of poetry, creativity, prophesy and inspiration, and it was she who invented the Ogham alphabet. The second Brigid was in charge of healing, midwifery, fertility and medicine, and the third Brigid was in charge of the hearth fire, smithies and a wide variety of crafts.

Because of her association with smithcrafting, the Romans believed that Brigid might be an aspect of their Goddess Minerva, the Roman counterpart of the Greek Goddess of War, Athena, who was known as a Goddess of Arts and Crafts and a Keeper of the Hearth, or Fire-Keeper. The element of fire is of great importance to Brigid, because it is fire that joins all of her different aspects together: as the flame of the forge, the fire of the hearth, and the spark of poetic inspiration.

Brigid has also been known as the 'Two-Faced One,” since she was the Goddess of both poetry and blacksmithing. One description states that one side of her face was black and ugly, while the other side was white and beautiful.

In other words, one side of her face, the side that represented poetry, appeared to be pale, while the side of her face which was turned toward the fire, in her role as the Goddess of Blacksmithing, appeared to be dark. Brigid has also been seen in the more common form of a Triple Goddess, in which she represents the pure and innocent Maiden, the fruitful and comforting Mother, and the wise & healing Crone, depending on the time of the year.

However, no matter which way you might choose to look at her, one thing remains amazingly clear. Brigid was an extremely important Goddess to the Celts, and that is a role that she continues to play to this very day.

Imbolc, more commonly known today as Candlemass, is the Pagan festival of early Spring, which is celebrated on February 1st or 2nd. It represents the awakening of life in nature, after the dead months of winter. Imbolc eventually became known as Candlemass, since it was on this particular day that all the candles, which were going to be used during the rest of the year, were made. Candles were also lit as a part of the festivities.

The old Irish holiday named Imbolc, which means "in the belly," was a sacred day, that was filled with the lighting of fires, and the performing of various rituals, to guaranty farmers a bountiful harvest. People looked upon the Earth as though it was a woman in her first few months of pregnancy, keeping the life that was waiting to burst forth deep within her soil until Spring finally arrived, bringing with it the first signs of new life.

While this ancient Celtic fire festival celebrated the new life that was coming into the world, the sheep and goats were all preparing to give birth and, in doing so, their bodies began to create the mothers’ milk which would be necessary for them to feed their new young. The word Oimele, which means the "milk of the ewes," is also associated with
Imbolc, since it represents Brigid bringing forth the lambs in the Spring, as well as the mothers' milk of the ewes.

These actions associate Brigid with the color white, which is also the color of mother's milk. The color white is associated with Brigid, as well, when she takes on her role as Brigid the Bride.

It really doesn’t matter whether you happen to view Brigid as three separate Goddesses, or as one individual Goddess with three different aspects, because the Brigid that is associated with Imbolc is always Brigid the Maiden. When Imbolc arrives, Brigid the Mother moves aside so that Brigid the Maiden can take her rightful place as the lover of the young God. It is for this reason that many people celebrate Imbolc as the time when the true marriage of the God and the Goddess occurs.

Traditionally, at Lammas, a Corn Mother doll is made, and then she is put away inside a trunk so that she can rest and rejuvenate, until she returns at Imbolc in the form of the Corn Maiden. When Imbolc arrives, the Corn Maiden is wrapped in white bridal attire to show that she represents the Goddess, and then she is shown around as the bride, or more frequently as "Brigid the Bride." The bride is laid in a basket, representing her bridal bed, and a wand decorated with ribbons and flowers is placed over her, representing the God.

In Scandinavia, this ritual is performed in a slightly different manner. At Imbolc, a maiden of the house is chosen to wear a wreath of holly upon her head, which is crowned by lighted candles; while in yet another variation of this tradition, a slice of buttered bread is wrapped onto a butter churn, to honor the Goddess Brigid. At sunrise, on the morning of Imbolc, three ears of corn are set out to replace the Yule Holly wreath, which symbolizes the Triple Goddesses' return to the world of men.

It is during this period, as well, that Brigid is associated with the colors white and yellow-gold. The color white is taken from the milk of the ewes, the snow on the ground, and Brigid the Bride. The color yellow-gold is taken from butter and from the sunlight that passes overhead, which is believed to represent the Sun God.

During later, Christian times, when Candlemass arrived people would carry torches or candles as they marched in great processions. While the Pagan Festival of Imbolc eventually became known as the Christian holiday of Candlemass, many of its festivities stem from the older, Pagan traditions which honor nature and Goddess Brigid, as they bring new life and warmth into the world.

The Goddess Brigid was such an immensely powerful force in Ireland, that when the Church began to convert the Celts to Christianity, it realized that it would be impossible to stop many of the people from worshipping her.

To that end, the Church came up with a solution, and it then proceeded to absorb Brigid into the Church. It was then that Brigid the Goddess, suddenly became Brigid the Saint. Brigid represents, perhaps, the best example of how a Goddess was able to survive into
Christian times. The Catholic Church canonized her as Saint Brigid, and then proclaimed that she had been the foster mother of Jesus Christ.

The Church’s official story stated that Brigid, who was the daughter of a Druid, predicted Christianity and then, in approximately 453 C.E., was baptized by Saint Patrick. Brigid then went on to become a nun, and later an Abbess, and it was she who founded the Abbey at Kildare. Saint Brigid was known as the patroness of farm work and cattle, as well as the protectress of households from fires and other tragedies.

It was, indeed, a very strange thing, because the Church supposedly gave Brigid the power to appoint Bishops. That was an extremely unusual power for an Abbess to have. Stranger still was the fact that Brigid required that all of those Bishops be goldsmiths.

In reality, a shrine to Brigid the Goddess had always existed in Kildare, where a perpetual flame burned, tended to by nineteen virgin Priestesses, known as the "Daughters of the Flame." No men were ever allowed near the shrine, nor could they even enter the area surrounding it, and Brigid’s Priestesses were never allowed to have any contact, whatsoever, with men. Even the food and supplies, which were necessary for them to live, had to be brought by women from the neighboring villages.

When Catholicism took hold in Ireland, Brigid the Goddess’ shrine became a convent, and all of her Priestesses suddenly became nuns. That was actually the only real difference between the two. The same traditions remained, and the eternal flame continued to burn. A different nun was still placed in charge of the sacred fire every day, and that sacred flame was still tended to by nuns for over a thousand years, just as it had been done when Priestesses had tended to it for 1000’s of years before the Church.
In 1220 C.E., certain policies within the Church began to drastically change. One particular Bishop actually became so angry, regarding the policy that forbid men from coming near Saint Brigid's Abbey in Kildare, that he insisted that the nuns were subordinate to priests (and that women were subordinate to men), and thereby concluded that because they were subordinate, the nuns had to open their Abbey to a priest, and then submit themselves to a priest for his inspection.

The nuns of course refused to abide by that decision, and they requested that another Abbess, or at least some other female perform the inspections, rather then a priest. That request only fueled the Bishop’s anger and he insisted upon their strict obedience.

Then, he went even farther, by decreeing that the eternal flame was nothing more then a Pagan custom. It was then that he ordered that the Flame to be extinguished. Amazingly, Brigid continued to remain the most popular Irish Saint.

During the 1960's, the Catholic Church, under modernization, decided that it did not have enough evidence by which it could uphold Brigid's sainthood, and then it went even farther by questioning whether Brigid actually existed at all. That was the beginning of the Church's gradual attack upon Brigid the Saint, until she was finally decanonized.

It is true that the lore surrounding the Goddess' important ceremonial time of year at Imbolc may sometimes be difficult for city-dwellers of the late Twentieth Century and in the Southern Hemisphere to really grasp how our ancestors felt about that time.

Brighid's festival of Imbolc was traditionally celebrated during the month of February, under the auspices of the Ogham Luis (Rowan) and the fixed astrological sign of Aquarius. It is most important to take into account both the terrestrial and stellar lore associated with each of the festivals of our Druidical heritage. Each one of the ceremonies of the wheel of the year is dynamically placed so as to take full advantage of powerful surges in energy, both upon the Earth and in the Heavens, and it is the varying energies which each Festival present, that enables conscious renewal of participants in ceremony in honour of these times.

Due to our being in the Southern Hemisphere and because our seasonal cycle is at odds with the cycle in the Northern Hemisphere, many newcomers to Druidry and to other branches of the Celtic Path such as Wicca, may have a tendency to want to celebrate all the festivals in the reverse of the Northern Hemisphere cycle, but without taking into account the subtle energies associated with the times. Whilst reversing the Solstices and Equinoxes presents much less of a difficulty due to these ceremonies being conducted under the Solar ambience; the more subtle nature of the energies associated with the so-called 'Cross-Quarter days' - what OBOD calls the 'Lunar-Fire festivals' - such as Imbolc, do not so readily lend themselves to simple reversal of season. This is due to these festivals being aligned, not only to the cycle of the Sun in its waxing and waning, but more importantly, to the stellar aspects associated with the constellation which the Sun is passing through at the time of the ceremony.
Each one of the four Lunar-Fire festivals is associated with one of the four fixed signs of the Zodiac: Imbolc - Aquarius; Beltane - Taurus; Lughnasadh - Leo; Samhuinn - Scorpio. When viewed in this light, it becomes more readily apparent that much of the symbolism associated with these four ceremonies is as much drawn from (and disguising) stellar meaning, in addition to the more apparent Solar import.

By simply reversing the timing of these ceremonies the inner stellar connections are most definitely broken and in some cases, the festival perhaps becomes inappropriate - an example being the difficulty of honouring the Goddess in Her ancient and death aspect (Scorpio) under the auspices of Her fecund and sexual aspect (Taurus) - which is precisely what happens when Samhuinn is celebrated in May. A similar disjunction and disruption of the flow of stellar energy into a ritual takes place when Brighid's rite (usually an Aquarian influence) is celebrated in August (Leo).

It was anciently said that Nineteen Druid Priestesses tended the eternal flame of the Goddess at her sanctuary at Kildare in Ireland, also called Call Dara, 'The Church of the Oak Grove' (from Cill 'Church' and Dara or as we would say, Duir, 'the Oak'). The name of Brighid's place resonates strongly of its ancient Druidical importance and the current St. Brigit's Cathedral is built on an ancient axis of the Midwinter Sunrise:

Brighid's flame has been relit in Kildare by two Christian nuns in recent years, who obviously feel the Goddess' warmth in their hearts. Importantly, this Midwinter Sunrise axis continues on and thirty-seven miles later cuts into the south side of the tallest mountain in Leinster, called Lugnaquilla. That this is a mountain associated with the harvest Sun-God Lugh and the opposite festival of Lughnasadh is apparent, as is an ancient geodetic axis.

That nineteen Druid Priestesses tended Her flame is significant. It was said that for each of nineteen nights one of these dedicated women would stand guard in sacred vigil over the flame, to prevent it dying out; but on the twentieth night, they would all gather and offer a prayer to Brighid: ‘This is your night Goddess to keep alight your hearth’. Within this number, movements of both the Sun and Moon are symbolised.

The Chosen Chief, Philip Carr-Gomm alluded to some of the significance of the number nineteen esoterically at the Second Australian Druid Assembly, in his talks on the lore of Taliesin and the Cauldron of Ceridwen. Suffice to say, the seemingly genteel activity of tending an ashless fire, has other more dynamic implications. This becomes much more apparent when the ancient Irish Gaelic lore and language surrounding the sacred occupation of Smithcraft is taken into account. It is perhaps not coincidental that the word for sword, ‘colg’, also may be translated into phallus.

Through extended meditative research and through guidance from the Lady Herself, I have come to the conclusion that part of the ancient Mysteries of Brighid, that have been ‘lost’ due to the break in oral transmission, have to do with tending the fire of love. The art of Smithcraft, of which Brighid is Patroness Goddess, is the outer and secular form of the ancient alchemical art.
Thus the 'sword', a life-blade in its literal sense, was 'forged' in the 'hearth' of the Goddess Herself. When considering an ancient Celtic custom, that the woman armed the young male with his weapons (an example being the tale of Arianrhod and the arming of Lleu in the fourth Branch of the Mabinogion); one begins to detect, perhaps, an ancient lore concealed beneath: of an initiation into manhood of a far more inner kind, whereby the lore of life of the eternal flame of the Goddess passed from an older Druid-Priestess to a younger Initiate. It is not coincidental that those responsible for giving birth to each generation were also in charge of instructing the sons in how to defend that generation.

Those who give life are more reluctant to take it. Perhaps this is also one reason why the nineteen female Druids dedicated to Brighid lived in seclusion; to maintain the sanctity of their 'flames' and thereby potentise them. That Brighid's fire is ashless is worthy of meditation in this regard.

It is notable that amongst the 'fires' we revere in contemporary Druidry is the 'fire of creativity' and Brighid was also considered to be the Patroness of creative activities such as the Bardic Arts of poetry, music and song. This brings consideration of the role Brighid plays with regard to all the arts associated with language in general, including speech, the Magick of invocations and words of evocation, spell-crafting and oath-taking.

This is particularly important, for the satire of the ancient poets contained a baleful Magick, much as their beneficent songs gave forth Magickal blessings. The interlocking of the two areas of inner fire and outward expression are thus seen to be harmoniously balanced within the lore of Bride.

The celebration of Imbolc, connected as it was to the birth of new spring lambs and fresh milk following the first rains after Winter, reveals the aspect of Brighid connected to the renewal of life and also, her connection to fertility Magick. This aspect of the Goddess was celebrated by the decoration and honouring of local wells and the giving of offerings of new milk and white cloths left outside to collect the dew on the Eve of Imbolc. It is through such ancient offerings, that part of the symbolism of Imbolc and the connection to the signs of Aquarius and Ogham Luis is revealed.

From Babylonian times, the sign for Aquarius has always been a human figure holding a large urn, or vessel of water, from which the waters flow forth freely. In ancient minds what this symbolises was also seen in a humble well - a source of life-giving water for the living. This connection to water is also evident from the Song of Amergin, where the time in which Imbolc falls is called "I am a wide flood plain".

Interestingly, we still use the ancient Egyptian hieroglyph for waters as the glyph for the sign of Aquarius. This connection of water and wells, milk and dew, all life-giving fluids of both element, animal and plant find their symbolic counterparts within the human body. The connection of Brighid to human fertility is most apparent in the continuation of the custom of honouring women who have just given birth through the lighting of candles (Candlemas).
However, Imbolc falls under the auspices of a celestial vessel and stellar waters. These are the waters of wisdom, and a key to the connection of Imbolc to this sign is that what the individual receives through the tutelage of Brighid is to be given forth freely to others. Brighid, Patroness of many arts: both Bardic - smithcraft, music, poetry and song; Ovate - in the use of healing plants and tinctures and Druid - in the understanding of the appropriate use and direction of life-energies; can thus be appreciated as a wise and beneficent Goddess, whose lore brings to birth joy, healing and indeed, ancestral wisdom for modern-day practitioners.

Her protective influence around the path may be felt through the Rowan Ogham and similarly, the ‘weapons’ we are armed with in Her service.

In Brigit’s lore, the shift from Mother Goddess to Virgin Mother to Virgin Saint presented difficulty. Even though it insured Her survival and the emergence of Her power in Neo-Paganism, the emphasis on virginity stemmed completely from the Christian patriarchy. She derived power at the expense of other women, removing motherhood from its revered position in Celtic society.

As the Mother, Brigid keeps the traditions alive and whole, offering a means of guidance that sustains through any circumstances. In Her capacity as the Lawgiver, Her attempts to carry the Old Ways through the storm to the present day, much as Merlin’s work would extend to the limits of the solar system, have been successful. Paganism still exists and in a form that may well weather the storms present at this moment.

However, seeing Brigid as the unbroken vessel, Her virginity being wholly symbolic, Her loyalty is not compromised by allegiance to one lover or husband. Beyond the grip of any one tribe or nation, She can mediate to ensure unity for the good of all. She protects us as we walk through the labyrinth but also makes us face the reality of ourselves. Her Fire is the spark alive in every one of us.

The name ‘Britain’ is a derivation of Brigit’s name. Britain was named for an ancient Celtic tribe, the Brigantes, who worshipped Brigit and were the largest Celtic tribe to occupy the British Isles in pre-Roman times. The tribe originally came from the area that is now Bregenz in Austria near Lake Constance. The word ‘brigand’ comes from this tribe of fierce warriors.

Her worship probably spread from the Continent, leaving place names behind, such as Brittany in France. Brigit place names are found in Brechin, Scotland, the river Brent in England, the river Braint in Wales, Bridewell in Ireland. Even London has a Bridewell.

The symbol of Britain – the Goddess Brigantia or Britannia, (still found on their fifty-cent coin) is Brigid in her aspect as Goddess of Sovereignty or Guardian of the Land.

**Names of the Goddess**

There are many variations, pronunciations, and spellings of Her name, including:

Scotland: Bhrìghde, Brighid, Bride
Ireland: Brigid, Brigit, Brighid, Brid, Bríg
Manx: Breeshey
Wales: Ffraid
England: Brigantia, Britannia
France: Brigandu

The name Brigit itself means either ‘Fiery Arrow’, ‘Bright One’, or ‘High One’ in the ancient Celtic language, referring to her solar aspect. In the old Celtic language, she was Briganti, which is connected to the old Indo European word, Bhrghnti. In Sanskrit, bhrati, or brihati means ‘exalted one’.

**Druid Goddess**

Brigit is a ‘pan Celtic’ goddess, who was worshipped by both the Goidelic and Brythonic Celts in the British Isles and beyond. She is a solar deity, who once hung her mantle on a sunbeam. In Celtic mythology, Brigit is the daughter of the Morrighan and the Dagda, the Good God and Chief of the Tuatha de Danaan, the ancient fairy race of Ireland, and the sister of Ogma, who invented the Ogham alphabet. She was the wife of Bres, King of the Fomorians (who were at war with the Tuatha de Danaan).

Brigit was said to have been the mediator of peace between the two ancient warring tribes. She was the mother of the 3 Gods of Danu – Ruadan, Iuchar and Uar. These three Gods were said to have married the 3 princesses of Ireland – Eire, Fodhla and Banbha.

In other sources, Brigid is the daughter of Boann, the Goddess of the River Boyne in Ireland. Boann (bo fhionn) means ‘white cow’, an association she shares with Brigid. Brigit is primarily the patron Goddess of poets, healers and smiths.

She is also a patron of other womanly arts – midwifery, dyeing, weaving and brewing, and the guardian of children and farm animals – particularly cows. The island of Ireland itself is said to be the green mantle of Brigit. She is also said to be the patron of travellers, sailors, and fugitives. She is specifically a patroness to the Druids in her aspects of poetry (Bards), healing and prophecy (Ovates) and blacksmithing (Druids).

**Goddess of Poetry**

Brigit is patroness filidhact (poetry and bardic lore) and the filid – (bards), who were the oral transmitters of the Celtic culture. This includes storytellers, folklorists, mythologists, balladeers, singers, composers, poets, musicians, particularly harpers, historians and clan genealogists. She provided the ‘fire in the head’ of poetic inspiration.

The Bards are the surviving class of the Druids, keeping the ancient traditions alive until the present day. Bards were the honoured guests from cottage to castle, patronized and supported by a network of clientele. The Blind Harper, Turlough O’Carolan (1670-1738), was one of the most famous bards in Ireland, and made his living as an itinerant harper. He was a formidable composer, who is said to have learnt some of his music from the faeries themselves.
The word file – poet, is related to the word, fàc – to see. Poets are inspired by the Other World, and have the gift of fàisneachd (prophecy).

**Goddess of Augury**

Goddess of Augury in Druid tradition, poetry (filidecht) was associated with augury (fiosachd or fàisneachd). So Brigit was also the patron of prophets and seers (fiosaiche).

She was said to have foreseen the future of Christ when she was his nurse:

The form of divination Brigit used is called ‘frìth Bhrighde (augury of Brigid)’, where she curled her hand into a ‘seeing tube’. Looking through this ‘hand-made tube’, she could find lost people or animals, report on the well-being of distant people, etc. In Scots Gaelic, frìth means ‘an incantation to find whether people at a great distance or at sea be in life’. Frìthir is another word for seer or diviner in Gaelic. Water and Fire are both associated with divination. Celtic Seers divine by both looking deeply into water (fàisnich uisge) or into the flames (fàisnich teine).

**Triple Goddess**

Brigit is sometimes referred to as a ‘Triple Goddess’, having two sisters, also named Brigit. More commonly, she is considered a triple aspect deity because she is the patroness of three primary skills in the Celtic world – poetry, healing and smithcrafting. In this image, one image carries a pair of blacksmith tongs and a sword, another image is handling two healing snakes, and a third image carries a wand with a crescent moon and a tablet.

**Elements**

Brigit rules the elements of Water (Uisge in Gaelic, Dwr in Welsh) and Fire (Teine in Gaelic; Tân in Welsh).

As Water deity, Brigit is the patroness of healers, with many healing springs and wells dedicated to Her throughout the British Isles. Water is also associated with psychic ability, music, and poetry.

Natural bodies of water were also sacred to her, particularly where three streams joined together. As a Fire deity, she is the patroness of blacksmiths and poets (a poet's ‘fire in the head’). The hearth is sacred to her in every home. Another name for her feast day is Candlemas, in which all the candles for the coming year are made and blessed.

Brighid is the Triple Goddess of Fire – the fire of poetic inspiration and divination, the fire of health and fertility, and the fire of metal working and crafts.

Water and Fire were important elements to the early Celtic civilization long before they reached the British Isles. The elements were especially venerated at the end of a long harsh winter – fire was welcomed as the returning warmth of the sun, and water was celebrated as the ice and snow melted.
**Patroness of Blacksmiths**

She is the patroness of blacksmiths, the King of Crafts on which all other crafts depend. She is not a blacksmith herself, that niche is occupied by the Celtic deities, Goibnu and Govannon, but she inspires the creativity and artistry of the blacksmith craft just as she inspires the creativity of poets. Her eldest son, Ruadan, was a blacksmith. When Ruadan was killed, Brigit keened (caoine) in grief for him, thus initiating the Celtic custom of keening for the dead.

Blacksmiths were considered Magickkians and wizards themselves. And it was the excellence of Celtic metalwork that differentiated them from all other early cultures and brought them to prominence.

**Goddess of Protection**

In her aspect as Brigantia, she carries a spear, an orb of victory, and wears a war crown. The word ‘Brigand’ derives from this warlike version of Brigit. In the British national anthem, ‘Hail Britannia, Britannia rules the waves. Britons never, never, never shall be slaves.’ Her warlike, protective characteristics are emphasized.

**Christian Saint**

Brigit occurs in Christian tradition as Saint Brigit of Kildare, Ireland. In some legends, she was a Druidess before she was converted to Christianity. The Saint was born near Kildare, on February 1st in 453 AD, to a Druid father, Dubthach, and a bondmaid, Broicsech. Saint Patrick was still alive when she was born. Her father had a vision that his wife would ‘bring forth a daughter conspicuous, radiant, who will shine like a sun among the stars of heaven’.

In the vision, the father was told to name his child after the Goddess Brigit. When the radiant child was born, she was immediately bathed in milk. She would tolerate no impure food, and was nourished on the milk of a ‘white skinned, red eared cow alone’. The attributes of white skin or fur with red ears on an animal (usually a cow, hound, or deer) is indicative of an ‘otherworldly’ or faerie animal in Celtic mythology.

In some legends, it was a Druid who foresaw her radiant birth and future status, and she was later fostered and raised by the Druid. Brigit was famous for her generosity, giving away all she owned to the poor, including some of her father’s possessions.

This displeased her father, Dubthach, so much, he took her to Leinster to sell at the court of the king. He left her with his sword in the chariot to make arrangements, and while he was gone, Brigit gave away his sword to a poor leper.

When her angry father reported this to the king, the King of Leinster said, ‘It is not meet for us to deal with this maiden, for her merit before God is higher than ours.’ So saying, her father was prevented from selling her into bondage.

Brigit grew into a beautiful young woman, described as ‘blond and slender’ but had no interest in a secular life. When her family tried to force her to marry, she plucked out her
own eye to make herself less attractive. When her family relented, she replaced her eye, miraculously healed.

She was to be Ireland’s first nun. She took the veil from the Scottish Bishop, Mél, who broke Christian tradition and ordained her as a female bishop, saying ‘No power have I in this matter. That dignity has been given by God unto Brigid, beyond every other woman.’ (Perhaps this harks back to pagan traditions, when there were female Druids).

Brigit’s miracles include restoring the dead to life (as a baby, she breathed life into the stillborn son of the Queen of Conaille), causing a mystic blaze around herself, healing the mentally ill, sick, and blind, making the dumb speak, turning water to ale. Her shadow had healing powers. A man brought his consumptive mother to Brigit, and placed the woman in Brigit’s shadow, where she was immediately healed. Brigit gave her famous healing girdle to a beggar, who was able to make her living from it as a healer thereafter.

She also had the power to curse, and once cursed an apple tree to baroness when its owner refused to give apples to the poor. When refused the hospitality of ale at a feast, she cursed the proprietor’s stock, and the stock of ale disappeared.

Brigit was a seer and a visionary, and once told Saint Patrick her vision of the Ploughs of Ireland, which prophesied the spread of the Gospel.

She was known throughout the land for her charity and could use up her stock of food and drink and it would replenish itself immediately. A starving hound once came to her door, and she gave him the stock of bacon. When her foster father asked what became of the bacon, she said, ‘Count them’, and all the strips of bacon were in the larder again.

The Life of Brigid in the Book of Lismore describes her, ‘She is the prophetess of Christ, she is the Queen of the South, she is the Mary of the Gael.’

Although she does not appear in the Bible, she is an integral part of Celtic Christianity. Legend claims her to be the midwife to Mary and the foster mother of Christ. From the prayers gathered by Alexander Carmichael in the Scottish Highlands, Sloinntireachd Bhride, The Genealogy of Bride: Is mi fo chomaraig mo Naomh Muire, is I mo chaomh mhuime Bride. (And I under the protection of my Holy Mary, and my gentle foster-mother is my beloved Bride.)

The legend states that angels came to escort Brigit to the manger where, as a midwife, she delivered the Christ child. This is an interesting legend considering she was born 500 years later. (This is another example of where the distinguishing line between the Saint and the Goddess is elusive.)

There is a story of how she used her Sight to discover Jesus when he was lost as a child in the Temple in Jerusalem and another legend of when she drew the attention of Herod’s soldiers to herself by wearing a crown of lit candles, so that Mary and Joseph could escape with their baby son to Egypt.
A stone head of Brigit was discovered in a Neolithic tomb Drumeague, County Cavan, and brought into a local church. The head was canonized as Saint Bride of Knockbridge. Alexander Carmichael spent years in the Highlands of Scotland around the turn of the last century, gathering folklore, customs, practices, and prayers from the oral tradition of the country folk who lived in those remote areas.

Much of their worship was devoted to Saint Brigit, and many prayers and invocations were dedicated to Her. Carmichael published 6+ volumes on this subject, the Carmina Gadelica, Hymns and Incantations, in Gaelic with English translations.

**Brigit of Kildare**
The King of Leinster granted Brigit land for a monastery in Kildare (Cill-Dara: Church of the Oak), around 470 AD. Brigit was the Abbess of the first convent in Ireland, and after her death, a perpetual flame was kept in her honour. It was a centre of learning and art, including metal work and goldsmithing; its most famous illuminated manuscript being the Book of Kildare (which no longer survives).

Only women were permitted to enter the hedge enclosure with the Eternal Flame, which was fanned by a bellows. There were originally nineteen nuns who kept vigil at the fire, one each night. On the nineteenth night, the nun would say, ‘Brigid guard your fire, this is your night’. These Nuns may have been a continuation of a sect of Druids, the ‘Sisters of the Galliceniae’, who performed sacred female rites.

According to Cogitosus, who wrote in 650 AD, Kildare was a ‘double community’ of monks and nuns, presided over by an abbess. Brigit’s relics were kept in the abbey until the Viking raids in the Ninth Century. King Henry VIII of England, during the Reformation, dissolved the assets of the Catholic Church in Ireland and destroyed the abbey in the Sixteenth Century.

All that remains of the Medieval building are a high cross and a round tower. The remains of what might be the original communal hearth from the time of Brigit were discovered in 1996. About a mile from the remains of the abbey, the original stone well still exists, with a cloutie tree (a Larch) nearby. The Larch’s branches are still hung to this day with strips of cloth, bandages, ribbons, etc. in prayer to Saint Brigit for healing.

In 1993, Sister Mary Minehan, a Brigidine Nun, relit St. Brigid’s flame in Kildare. They have set up a Solas Bhride, a Christian Community Center, ‘for Celtic Spirituality in the spirit of Brigid of Kildare’. They hold a festival, Feile Bhride, at Imbolc in Kildare each year. They are raising funds to establish a permanent building to house the perpetual flame. Membership in Cairde Bhride (Friends of Brigid) can be obtained by writing Sister Mary Minehan at Solas Bhride, 14 Dara Park, Kildare, Ireland, telephone 045-522-890.

**Brigit of the Mantle**
In the legend of Saint Brigid’s Cloak or Mantle, she found the perfect spot to found her abbey in Leinster, in a place called Kildare. There was an old oak, sacred to the Druids on
the premises, making it a holy site. She went to the King of Leinster with four of her maidens and asked him to donate the land for an abbey.

The King refused to give her the land. Brigid prayed to God for help, then asked if she could have just the amount of land that her mantle would cover. Laughing in derision, the king agreed. Each of the four maidens took a corner of the cloak, and walked East, North, West and South, the cloak stretching as they walked until it encompassed the parcel of land she desired for her abbey. They king, seeing the miracle, fell to his knees, and could deny her nothing, converting then and there to Christianity.

Brighid built her church there, under the shade of the old oak, not far from a well, also dedicated to the saint. A cathedral was built on the site in the thirteenth century, but the original foundations of Brigit’s church still exist!

**Brigit, the Healer**

Brig is the patroness of healers, using the elements of fire and water to heal. She taught the properties of herbs, and blessed many springs and wells across the land, that are still venerated today. Her girdle and mantle had healing properties, which she shared with others. A drop of water from her mantle created a healing lake.

As a solar deity, she taught that sunlight and water could be used for healing, especially the eyes. She advised sufferers to find a clean, clear spring, or fast moving body of fresh water, sparkling with sunlight, and lathe it on sore eyes for a restorative cure.

In Catholic tradition, they pray to Saint Brigit for eye maladies. In folk tradition, a girdle (belt) is woven of straw at Imbolc, wide enough for people to step through three times in a healing ritual. Stips of cloth or ribbon are also left out to be blessed by the Saint on Imbolc, imparting the healing properties of her own cloak to them.

**Goddess of the Healing Wells**

Wells throughout the Celtic lands are named after Saint Brigit. There are many legends that the Saint had stopped by a well in her travels, and blessed and healed people at the site. ‘Clooties’ are often tied to the trees (often Hawthorne) overhanging the wells, with healing wishes. These wells were probably dedicated to the earlier Goddess, Brigit, with a presiding priestess or Druid.

**Brigit the Midwife**

Brigit is the patroness of midwives. She was the midwife of Mary, bringing Christ.

She is the guardian of every newborn child, their cradles often protected with a woven Brigit’s Cross. Upon the safe birth of the child, it was ‘sained’ by the midwife, with three drops of water on the child’s forehead, dedicating the child in the name of the Trinity. A candle was also carried around the bed sun-wise three times.
All these are elements from the Goddess Brighid, who was a solar deity also associated with healing wells. Could saining be from an older tradition of putting the newborn child under Brighid’s protection?

**Brigit of the Hearth**

Brighid is also associated with the teinntean (the domestic hearth) especially in Gaelic Scotland, which is why Brigid doll’s are placed near the hearth on her feast day. The doll is usually dressed in white, with ribbons, lace and even jewellery added. Mine has a green (handkerchief) mantle, with a Brigit’s Cross made out of a piece of Irish peat. A slat geal (white wand) is often placed in the leabe Bride (Brigit’s bed) with her image, as a fertility charm.

She is the patron of agricultural, pastoral, and domestic fertility and abundance. An offering of grain and milk products is left for her – bannocks, cheese, cream, butter, milk. The Bridie doll is kept throughout the year near the hearth, hung on a wall, or near the door, as a talisman of protection, then burnt in the next year’s

**Smooring the fire**

The women of the household rake the embers into a circle and divide them into three sections with a small boss in the middle. Three peats are placed in the spaces and ashes scattered over all so that the fire is banked down for the night and easily rekindled in the morning. I have my own tradition, where I light a candle for Brigit and ask her blessing on my house:

**Brigit and Animals**

Brigit had a way with animals, and could call birds to her hand. A hunted boar once found its way to her courtyard, and was granted sanctuary from its pursuers, remaining at the monastery for the rest of its life.

A white skinned red eared fairy cow is associated with her. This fairy animal provided the only sustenance she would accept as an infant – its pure white milk. This cow is said to be her favourite companion.

She saved a man’s life who had accidentally killed the King’s pet trained fox. The king condemned the poor peasant to death for his offense. Brigit replaced the animal with a wild fox from the woods who performed the same tricks that the king’s fox had performed. The fox disappeared back into the woods as soon as the peasant was set free by the king.

Brigit is also associated with a white snake, and with fish that sometimes appear in her healing wells.

**Brigit, the Milk Maid**

Cattle, milkmaids and milk were sacred to Brigid, ‘Thig a Bhride mhor na loin, Thig, a bhanachaig Iosda Criosda (‘Come, great Bride, the beauteous, Come thou milkmaid of Jesus Christ.’) ‘White Brigid’s Day’ is another name for her feast day, referring to her
association with milk, a vital food product to the early pastoral Celts. Milk was left out for her overnight, or poured out on the ground as a libation to her.

She is associated with pastoral and agricultural enterprise – especially sheep and cows, during lambing and calving season, and thus a Goddess of animal fertility. She is particularly associated with milk and dairy products. She is thus a Mother Goddess with strong associations with Danu or Anu.

Shrines and Pilgrimage
There are many shrines and wells dedicated to Brighid throughout Ireland. In Faughart, the place many believe her to be born, there is an outdoor shrine where people come for healing. Cloths, bandages, ribbons, rosary beads and other items are tied to bushes around the shrine. A stream flows nearby with stations of the cross marked for pilgrims to honour her, usually the first Sundays in February and July.

In Killmagh, there is a ‘bullaun’ (stone block with cup like depressions). Supplicants ask the Saint for help, and turn smaller rocks within the depression.

Candlemas
The Catholic Church celebrates Candlemas on Brigid’s feast day (which is also celebrated as the ‘Purification of the Virgin Mary’). This is appropriate, because Brigid is a patroness of light. In her earlier version, she was a solar deity.

On Candlemas, the members of the parish carry their lighted candles in a procession around the church, then the priest blesses the candles. The candles are then taken to their homes and used in protection from storms, demons and evil.

February 3rd is the feast of Saint Blaise, where two crossed candles are placed at the throat to protect the person from throat ailments.

Imbolc, Feast of Saint Bride
Imbolc, or Óimelc, occurring the first of February, is one of the four major Celtic festivals in the year, going back to Druid times. The other three are Beltaine (the first of May), Lughnassad (the first of August), and Samhain (the first of November.)

_The important Celtic feast of Candlemas fell on February 2nd. It was held to mark the quickening of the year. In Ireland and the Highlands, February 2nd is, very properly, the day of St. Brigit, formerly the White Goddess, the quickening Triple Muse._

Imbolc, Là Fhéill Bhrìghde, was a festival of the original herding culture – where lambs are born and ewes are in milk. The milk provided drink, butter, cheese, and whey after a long, hard winter when the stocks of food were low – a matter of life and death to early Celtic people.

The rite of Imbolc is a women’s ceremony, where the coming of Spring is celebrated with Brighid’s feast (Maiden aspect of Goddess), and the waning of the Cailleach’s winter.
power is acknowledged (Crone aspect of Goddess). It is at the other side of the wheel of the year from Lughnassad, which is a male rite, celebrating Lugh, the God of Light. The struggle for power between the Cailleach and Brighid is the turning of the seasons from winter to summer. Early February marks the time when winter first begins to lose its power and the light can be seen to increase, thus it is also called Candlemas, when candles are blessed.

In the myths, Cailleach brings winter snows while Brighid brings the first spring rains.

**Wales**

In Wales, Saint Brigit is called Saint Ffraid. There are many churches called Llansantffraid which were dedicated to her. A Medieval Welsh traveling prayer, ‘Saint Ffraid, bless us on our journey.’

Brenin, the Welsh word for King, means consort of Brigantia.

**Picts**

Each Pictish king was given a Bruide name (a throne name), in his manifestation as the consort of Brigantia. The Picts are thought to be an early Brythonic tribe of Celts who settled in Scotland.

**Isle of Man**

In Manx legend, Saint Brigid came to the Isle of Man to receive the veil from Saint Maughold. Her feast day is known as Laa’l Breeshey in the Manx language, (which is similar to Irish and Scots Gaelic.) The lady of the house placed rushes by the hearth for a bed for the saint, then called out, ‘Brede, Brede, tar gys my thie tar dyn thie ayms noght Foshil jee yn dorrys da Brede, as ihig da Brede e heet staigh’ Translation: ‘Brigid, Brigid, come to my house, come to my house tonight. Open the door for Brigid and let Brigid come in.’

**Cornwall**

In St. Ives, Cornwall, Saint Ea day is celebrated around the first of February with music and guising. Saint Ea was said to have floated to Cornwall from Ireland on an ivy leaf. They dress the Saint’s well, which is famous for curing diseases, especially of the eyes. Heated pennies are thrown to children from the balcony of the town hall. A silver ball is passed around until noon, and whoever has it when the bell strikes, is rewarded. The pennies and the ball are solar symbols. Thus, the themes of fire and water are acknowledged in the ceremony.

**Ireland**

Oíche Fhéile Bríde, the eve of the Feast of Bride in Ireland was celebrated by bands of children carrying a Bride doll from home to home. Women brought out cake and ale and invited neighbours in for a ceilí, to welcome Brigit. Milk products – butter, cheese and milk, were always served. The Saint herself was said to be abroad that night with her sacred white cow, blessing farmsteads and homes.
People left out a piece of cloth, representing the brat Bríde, a piece of her sacred mantle, for the saint to bless as she passed by, which would be used to heal people and animals, especially in giving birth, the coming year. An offering of food for the saint and her cow was left in exchange.

In the Leitram – Donegal area of Ireland, families gather on St. Brigid’s Eve. Rushes would have been gathered and left at the door until the ceremony began, at midnight. At the appointed time, a designated person covers her or his head and knocks at the door. The Bean an Tighe (woman of the house) welcomes Brigid, saying ‘Fáilte leat a Bhríd’ (Welcome Brigid), to which the newcomer replies, ‘Beannacht Dé ar daoine an tighe seo.’ (God bless the people of this house.)

Holy water is sprinkled on the rushes, which are then brought into the house. All participate in making new Brigid’s crosses or Celtic crosses for the year, and burning the ones from the previous year.

St. Bride’s Day, Scotland

In the Scottish version, the Cailleach, the old Goddess of Winter, transforms herself into Bride on this day by drinking from the Tobar Og (Well of Youth). With her white wand, she touches the ground and the flowers of spring emerge. In her aspect as Cailleach at the onset of winter, her blackthorn staff shrivels the growth into barren winter.

'Bride with her white wand is said to breathe life into the mouth of the dead winter and bring him to open his eyes to the tears, and the smiles, the sighs and the laughter of Spring. The venom of the cold is said to tremble for its safety on Bride’s Day, and to flee for its life on Saint Patrick’s Day, 'Chuir Bride miar ‘s an abhuinn la na Feill Bride' (Bride put her finger in the river on the Feast Day of Bride).

In another legend, the Cailleach Bheur (the old woman of winter the highlands of Scotland) ended summer with her blackthorn staff, banging it on the ground three times to signal the beginning of winter. With her severe presence came the winter gales and icy storms. The snow was her white mantle. Angus Og, the Celtic God of Love, was the handsome son of the Cailleach.

The Cailleach kept the Maiden of Spring, the Goddess Brighid prisoner, as her slave, making her life wretched with the hard work. Angus, who lived in the land of Everlasting Youth, saw Brighid one day in a vision, fell instantly in love, and was determined to marry her. But the Cailleach, his mother, knew that if he married Brighid, who in reality was the Sovereignty of the Land, Angus would become king, and would no longer be ruled by his mother, who would be deposed.

It was still winter, and travel was impossible. Yet Angus was determined. He borrowed three days from the summer months and the sun appeared and melted the snow, and he travelled to the Grampian Mountains, his mother’s abode. He searched and searched, but could not find his maiden, until he heard her sad voice singing in the forest near his
mother’s castle as she gathered wood. When he found her, she looked up at him and she, too, was smitten with love.

The day he found her was February 1st, and was known as Bride’s Day from that day forth, the beginning of Spring. In her footsteps the early spring flowers, snow drops, emerged from beneath the snow.

His furious mother had her vengeance on the couple. She mounted the forces of winter against them, borrowing days from the harsh mid-winter, causing devastation to the newly emerged flowers and young animals. But her power was waning and the love between Angus and his Bride were too strong for her. The Cailleach withdrew from the landscape, and turned to into a large grey stone, biding her time until the other side of the year when the Queen of Winter would reign again.

On the night of Imbolc Eve, the women of the household make a brìdeag, or dealbh Bride, a corn dolly of wheat, rushes, or grain from the last of the harvest. She is decorated with shells, stones, ribbons and early spring flowers, such as snow drops and primrose. A crystal is sometimes put over the heart to represent the ‘Guiding Star of Bride’. The doll is placed in a ‘Bride’s bed’ of woven wheat, a basket, or a cradle, which was placed near the front door of the cottage with a white candle burning nearby all night.

In some traditions, the bed is put near the hearth. A white wand (birch, willow) is sometimes placed with the dolly to represent the wand of Brigit in legend. The woman of the house goes outside and cries out, ‘Brigit, Brigit, come in. Thy bed is ready.’ three times. In other traditions, she exclaims ‘Brigit is come! Brigit is welcome!’ Candles are often left out overnight for the Saint to bless. Also strips of cloth, representing the cloak of Brighid, which are used for healing throughout the year. An offering of a bonnach Bride (bannack) was left for the saint.

In a more public ceremony, the village girls, all dressed in white, carried the brìdeag in a procession throughout the town. The townspeople were required to give the group a gift of flowers, food (Bannocks, butter, cheese), in gratitude to the Saint for the year’s bounty. They finally gathered at the end of the day in a particular home, to put the Bride to bed and prepare for the feast the next day.

Young men would come to pay their respects to the Bride, and there would be a ceilidh, with dancing and singing. At dawn, the group would sing a hymn to Brighid, and distribute the food to the poor. In Barra, Scotland, fisherman cast lots for fishing banks after church services on Bride’s Day. The priest ‘recited the virtues and blessings of Bride, and the examples to be drawn from her life.’

In the Outer Hebrides, women meet to make an image of the Maiden aspect of the Goddess, or Brighid. The doll is dressed in white, and a crystal is placed over its heart. She is placed in a cradle. Brighid is invited into the house by the female head of the household, and sacred songs and chants are sung in Her honour.
The Serpent
One of her symbols is a white snake that spirals upon a wand. 19 is her sacred number. There were nineteen virgins who kept her perpetual flame in the monastery at Kildare. Prayer beads are made from 19 milk-white stones dedicated to the saint. (I have a necklace of 19 white quartz beads, with a Brigit’s cross attached.) Spells invoking Brigit take 19 days. For instance, lighting a special candle dedicated to her for 19 days along with prayers of supplication. 3 is also a sacred number, as Brighid is a ‘Triple Goddess’.

Colours
White (geal) is her colour, and symbolizes purity. It is also the colour of her sacred food – milk and milk products. White also brings to mind the pristine snowy landscape during her festival in early February. Red (ruadh) is also her colour, the colour of the hearth fire. Blue (gorm). In Christian tradition, her mantle is blue, which is also associated with the Virgin Mary. Green (glas). Her mantle is also said to be green, a colour associating her with faeries. Ireland is sometimes described as her green mantle.

The Swan
According to Robert Graves, one of her symbols was the White Swan.

\[
\text{Black the town yonder,} \\
\text{Black those that are in it,} \\
\text{I am the White Swan,} \\
\text{Queen of them all.}
\]

Cloak or Mantle
Brigit wore a healing cloak that she once hung on a beam of sunlight. Perhaps that is the inspiration for the traditional blue cloaks nurse’s once wore.

White Candle
Brigit’s feast day is also called Feill-Bride, Candlemas, a time when candles are blessed by the Saint. A white candle should be dedicated specifically to the Saint and kept on her altar. Better still, a white candle with three wicks.

The Raven
Raven is associated with Imbolc, the Feast of Saint Brigit, because it is the first bird to nest in the Highlands, around the beginning of February. ‘Cuirear fitheach chon na nide’, (The raven goes to prepare his nest).

Sacred Woods
Both the Goddess and the Saint are reputed to own a white wand, made of birch or willow. According to her prayer card, in Catholic tradition, her sacred wood is vine. She is also associated with oak, as her church at Kildare was built in a nemeton, a traditional Druids’ oak grove.

Brigit’s Cross
While tending a dying Chieftain, the Saint prayed and wove an equal arm cross from the rushes on the floor. When the dying man asked, she told him about the salvation of Jesus
Christ, and he agreed to be baptized before he died. In more ancient times, this was her symbol as a solar deity. Brigit’s crosses can be made with either three or four legs.

The cross is usually hung above the front door of the home to protect it. Children’s crosses are hung above their beds. Crosses were hung in the barn over the byre. The old cross is burned in the hearth fire on Saint Brigit’s eve, while the new one is made for the saint to bless for the new year.

The island of Ireland itself is said to be the green mantle of Brigit. She is also said to be the patron of travellers, sailors, and fugitives. **She is specifically a patroness to the Druids in her aspects of poetry (Bards), healing and prophecy (Ovates) and blacksmithing (Druids).**
DAGDA: GOD OF GODS

Dagda is the Celtic god of the Earth. He is the son of Biel/Bile (Belenus) and Dana (Danu/Anu/Don). Dagda is the father of both Bridgit and Lugh (Lugus/Esus). He is also the husband of Morrigan. His tree is the Oak.

He is the possessor of a vast cauldron from Murias and from it "no company ever went from it unthankful." [*Gundestrup Cauldron?]. He was also in possession of a club or staff that could either give or take life. Dagda is associated with Newgrange and the Winter Sun Standing, 'Lord of knowledge' and Aed, meaning "Fire".

He was a sorcerer, ruler over life and death, god of the earth's fertility, as well as being a near superhuman warrior. The Dagda could change the seasons and control the earth's abundance. He was originally the supreme leader of the Tuatha de Danaan and, as Ollathair (athair translates to, 'father' - Ollathair meaning 'All-Father'), he ruled the world.

After the Milesians defeated the Tuatha de Dananaan Irish settlers, the myth was cast that their old gods (as well as their actual legends & histories) literally went underground, beneath the soil. Dagda divided up the lands. He gave these 'fairy mounds' to the Irish-Celtic God of the earth and treaties, and ruler over life and death.

Dagda, or The Dagda, ("the good god") is one of the most prominent gods and the great leader. He is a master of Magickk, a fearsome warrior and a skilled artisan. The Dagda has Morrigan as his wife, with whom he mates on Samhain. The Dagda is portrayed as possessing both super-human strength and appetite.

He also had a living oak harp called Uaithne which caused the seasons to change in their order. Dagda played three types of music, the music of sorrow, the music of joy and the music of dreaming. It is said that one end of the club killed the living and the other end gave new life to the dead. His main temples are Brú na Boinne (Newgrange) and An Grianan of Aileach.

But Dagda also engaged with the Morrigan (the goddess of war) on Samhain in exchange for a battle plan. His affair with Boann caused a great Magick to be used – he made the Sun stand still for nine months and their son Angus was begotten, gestated and born in one day. The known children of Dagda are Angus, Bodh Dearg, Cermait, Midir, Aine and Brigit. He may have been the brother or father of Ogma.

Some say that the Cerne Abbas in Dorset may represent the Dagda.

The key image of the Dagda begins in a landscape of green hills with a great plain before them. Over the hills comes a man's form, tall and broad. He wears a patch tunic of nine colors and kilt of burnished leather. His mighty arms and legs bear bands of gold and his shoulders a cloak of scarlet fastened with a great brooch.
Upon his thick neck is a great torc with bull-head finials. His uncut hair and beard are red and his features broad, with smiling eyes and lips. In his right hand he drags his war club, cutting the turf as he goes. On his back is his harp and under his left arm he bears his cauldron, steaming and boiling all the while.

The Dagda was the 'father god' in the pre-Christian religion of the Celts. His attributes are paternal, not that he was the forebearer of the gods but in that he was a true omnipotent father figure. The Dagda was one of several "omnicompetent" gods. In other words, there were many skills attributed to him, whereas most other gods were limited in abilities or in their spheres of influence.

He was also referred to as Aed Alainn, and Ruad Rofhessa, Eochoaid Ollathair. He is also referred to as the god of the Magickk arts and Druidism (draidecht) of the Tuatha.

_Aed Alainn_ (aed = fire, alainn = swift, beautiful) reveals the Dagda to us as a sun god although, not in the sense that the strange, blazing orb flying through the sky was a mystery to the superstitious, barbarian Celts.

No, the Celts were a bit more sophisticated than that. In his book, _Early Irish History and Mythology_, Thomas O'Rahilly says, "The question 'Who was the Dagda?' is fully answered if we say that he was the god of the Otherworld, or the god of the sun. That he possessed other attributes follows as a matter of course." He was the sun god in the sense that he was lord over time itself.

_Ruad Rofhessa_ can be translated as 'Lord of Great Knowledge' or 'Red One of Great Wisdom'. The fact that he is associated with the color red would put him in the role of warrior as well, being that many times, the Celts assigned the color red with their gods of war. In the Goidelic languages, the words for red (dearg and ruadh) convey not only the idea of color itself but they can also mean mighty, quick, and boisterous. Hence the name _Ruad Rofhessa._

_Eochoaid Ollathiar_ (Eochaid the Father of All) conveys the idea that he is the father of mankind perhaps in the same sense as the Biblical Adam. 'Father' denotes fertility. This would seem to place him in the role of a fertility god, an idea supported by the stories of his union with the goddesses Morrigan by the river Unius and Boann of the River Boyne.

Both of these sexual encounters took place on the first of November, the end of Samhain, when the fragile barrier between the natural world and the Otherworld was at its weakest and beings from either side could pass freely from one to the other, thus allowing 'Mother Earth' to join with 'Father Sky'. It was at this time, as well, that he was obligated to devour an immense meal of stew from a huge hole in the ground.

Afterwards, he and a daughter of the Fomorians (enemies of the _Tuatha De Danaan_, the Tribe of the Goddess Danaan) had intercourse. It has been said that this episode might have been a ritual expected of tribal chieftains at certain points in the year in order to insure the fruitfulness of the soil and the health of the tribe.
But he is not only a giver of life, he takes it as well, evidenced by his great club. This indicates to us that he is lord over life and death, order and chaos. The ‘father’ aspects of provision, and the giving of life operates hand in hand with the notion of the sun god. By playing his harp, the Dagda had the power to keep the seasons in their rightful order. Being that the Celts depended on the agricultural cycle for their very existence, this would seem to heighten his importance to them.

The very concept of time was under his control. **It is interesting to note that the passage of time itself is connected with the playing of music.** This would seem to be the archetypal precedent for the function of the Druids, or bards, who in Celtic society recorded the passage of time (deeds of kings, genealogies, wars) with music.

In the 'Colloquy with the Ancients', *Acallamh na Senorach*, a survivor of the ancient world into the days of Saint Patrick, indicates that shortly the Tuatha De Danann would lose their authority, for Saint Patrick "will regulate them to the foreheads of hills and rocks, unless that now and again thou see some poor one of them appear as transiently he revisits the earth."

Those tribes that had converted to Christianity had abandoned the old gods as far as worshipping them was concerned, but they still believed in their existence as a fairy people, living in hiding but still available for help in time of need. It seems as though this was the manner in which the Celts went about disposing of their old gods with the advent of Christianity.

Preserved in the Book of Leinster is a story called *De Gabaile in t-Sida* or 'The Seizure of the Fairy Hill', a mythic account that illustrates this transition in which we get a significant look at the Celtic idea of time and the Dagda's relation to it. In the story, the Dagda is distributing what available fairy mounds or *sida* (pronounced shee'-dah) there are among the Tuatha, who were preparing to relinquish their rule in this world.

One god, *Mac Og*, Young Son, was left without a *sid* (pronounced sheed) and came to the Dagda to claim his share: "I have none for thee", said the Dagda. "I have completed the division." "Therefore let be granted to me", said the Mac Og, even a day and a night in thy own dwelling." That then was given to him. "Go now to thy following", said the Dagda, "since thou hast consumed thy allotted time." "It is clear", said he, "that night and day are the length of the whole world, and it is that which has been given to me."

Thereupon the Dagda went out, and the Mac Og remained in his *Sid*.

The account of the *sida* teaches us something vastly more important, however, concerning the importance of the Dagda. Christa Loffler says the following regarding significance of the *sid* in the *De Gabaile in t-Sida*, "Here night and day are clearly presented as a microcosm of time, of the whole world, and as a unit they partake of the nature of perpetuity or eternity."

In other words, in the never-ending seasonal cycle of time, night and day embody the totality of the cycle just as completely as eternity itself. And inside the *sida* exist separate
eternities, or universes, accommodating the old gods. In this manner the old gods lost authority in the world of men but were allowed to depart with honor and maintain their position, albeit in another realm.

How does this affect the Dagda? It seems as though the purpose of this myth is to communicate to the reader a certain truth concerning the concept of time and not the loss of one god to another. There is no evidence in this mythic account that the Dagda lost status as a god when he lost his *sid*. There seems to be quite a trade-off here in the Dagda's favor if we look closer.

Like the other gods, Mac Og is doomed to eternity inside the fairy mound, leaving Dagda (still the lord of time or the representative of the sun and its marking of the day) *outside*, in the world of men. It seems as though the old gods were disposed of *except* for the Dagda. The story is reminiscent of Jesus Christ's entrance into history, a 'young' son, forever replacing the old, patriarchal structure with a revolutionary concept of God.

If we look into the realm of ancient Irish philology for the relationship of time with God, we find something very interesting. In *Early Irish Lyrics*, a collection of Goidelic poetry compiled by Gerard Murphy, we see that the ninth century Irish word for the concept of 'day', *dia* (pronounced *jee*-ah), is the same word by which God is named, *Dia* (pronounced the same).

Ever since the ninth century, *Dia* has been the Irish name for God. *Dia*, day, has long since been replaced by *latha* (la'-uh) in Scots Gaelic, *la*, in Irish. Could we assume that the Celtic concept of God was one that personified the renewable cycle (time) or perhaps light itself? If so, it seems that the idea of god simply underwent a name change while retaining the very characteristics and symbolism held sacred by the Celts.

The character of the Dagda as it is viewed here could be challenged, however the ideas contained herein can be sufficiently defended. The first potential challenge is the fact that, even though Dagda was the father of mankind, he was not the father of the gods.

It is the figure Danu who is referred to as progenitor or 'mother of the gods' (hence the Tuatha De Danaan) which would mean that the Dagda is not the supreme creator. On the contrary, we find recorded in myth that the only direct descendants of Danu are Brian, Iuchar, and Iucharba.

In addition, the New Larousse Encyclopedia of Mythology states that the Dagda was occasionally referred to as being *her* father, which would support his role as creator.
ERIN & IRELAND (ERIN’S LAND)

The name Ireland is derived from an ancient Phoenician (Hebrews and Cretan) name Eriu, and examples of the various spellings you will find are Eri, Ere, Erin, Erin, Ire, Ierne, and Iran. The name Ierne, Kerne, or Herne was also the most westerly Phoenician settlement on the coast of Africa.

In Irish mythology Erin is the daughter of Ernmas of the Tuatha Dé Danann. Erin was known as the ancient Triple Goddess of Ireland, and the Tuatha Dé Dannan means followers of the feminine, divine, or dannan meaning Lady.

The Latin name for Ireland is Ibernia. Everywhere the Phoenicians had travelled in the world, they brought with them their religion of the Goddess. This is evident in every single country they colonized such as Ireland whom they named. Hence, the Land of Erin or Erin Land dedicated to the Goddess. The national symbol of Ireland is the "harp of Erin" and subsequently called a "maiden" or "angel" harp.

The Phoenicians main colony and political center was at Crete for thousands of years. Their mountain of the Oath was on Crete and is known as Mount Ida. This mountain is where they get the biblical name of their tribe of Judah which they were once called the Idameans (Idumeans).

It is from on the island of Crete where the religion of the Mother Goddess was imported around the world. In Crete we find the goddess Demeter, the daughter of Rhea. In the Homeric hymn, we find the Goddess in the character of Snake Goddess Erinys.
There is also the Cretan cave deity named Eileithyia. This name would later become Britomartis in Crete. Here is an early image from Crete with her Harp.

Britomartis likely became the Goddess Britannia of Britain. The name of the Goddess Erin is who the Greeks called in mythology the Eumenides (a euphemism meaning "the kind ones") and, Hesiod calls them two "lovely-haired" creatures, the daughters of Thaumas and Electra (not to be confused with Electra, daughter of King Agamemnon), who were sisters of the Iris. They were sometimes known as female divinities of vengeance, infernal goddesses of the blood who were the avengers of iniquity. The Romans, Furiae or Furies of hell, Harpies on Earth and/or the Dirae in heaven.
Many of the beautiful women of ancient Ireland were named after this Goddess. Some of the various spellings you will find are Erienne, Erina, Erinn, Erinna, Erinne, Eryn, Eryna, Erynn, Erea, Erie, Errin Erinyes ... (Irish) A playful young woman Erlah Erlina (Spanish) Form of Hermelinda, meaning “bearing a powerful shield.”

In Homer's Iliad, they are invoked on "those who beneath the earth punish whosoever has sworn a false oath." The oath in Ireland is signified by the Red Hand of Ulster (in Irish: Lámh Dhearg Uladh, in Ulster Scots: Rid Haun ay Ulstur) is a symbol used in heraldry to denote the Irish province of Northern Ireland or Ulster.

To swear by my right hand of God we see in the flag of Ulster, Ireland. The flag has an open right hand coloured red or scarlet, with the fingers pointing upwards, the thumb held parallel to the fingers, and the palm facing forward superimposed upon the Star of David and Solomon representing the Tribe of Judah.

This is where we get the national motto for Ireland which is based on the oath of the Irish Brotherhood branch which is "Éirinn go Brách" and is used to express allegiance to Ireland. It is most often translated as "Ireland Forever."
3 DAUGHTERS OF MUHAMMED

On Muhammad's "daughters," aka "The Satanic Verses" that were later edited – what scholars say about "Allah's Daughters" is that Al-'Uzza, al-Lat and Manah had their sanctuaries in the cradle of Islam. In a weak moment the monotheistic Muhammad was tempted to recognize these powerful deities in the Quaran, but afterwards he retracted.

Allat, according to recent study of the complicated inspirational evidence, is believed to have been introduced into Arabia from Syria, and to have been the moon goddess of North Arabia. If this is the correct interpretation of her character, she corresponded to the moon deity of South Arabia, Almaqah, `Vadd, `Amm or Sin as he was called, the difference being only the oppositeness of gender. Mount Sinai (Arabic feminine form of Sin) would then have been one of the centers of the worship of this moon goddess.

Similarly, al-`Uzza is supposed to have come from Sinai, and to have been the goddess of the planet Venus. As the moon and the evening star are associated in the heavens, so too were Allat and al-`Uzza together in religious belief, and so too are the crescent and star conjoined on the flags of Arab countries today.

Prior to the rise of Islam, these 3 goddesses were associated with Allah as his daughters and all were worshiped at Mecca and other places in the vicinity. The Aus and Khazraj tribes of Medina were the most prominent worshipers of Manat, while the Quraish of Mecca paid much reverence to Allat and al-`Uzza, most of all to the latter. The Quraish were the tribe to which Muhammad belonged, and Ibn al-Kalbi states that before the prophet began to preach his own message he himself once offered a white sheep to al-`Uzza. Such was the "paganism" in which Muhammad was reared.

The same 3 goddesses appear & disappear in an extremely curious and much-discussed place in Sura 53 of the Quran. The exact context is unknown, but Muhammad was still at Mecca and was apparently feeling the pressures of the Quraysh resistance to his message.

Satan cast on his tongue, because of his inner debates and what he desired to bring to his people: "These are the high-flying cranes; verily their intercession is to be hoped for." When the Quraysh heard this, they rejoiced and were happy and delighted at the way in which he had spoken of their gods, and they listened to him, while the Muslims, having complete trust in their Prophet with respect of the message which he brought from God, did not suspect him of error, illusion or mistake..." Thus, the notorious "Satanic verses."

And what precisely are we to understand by "exalted cranes"? [*See ESUS] The Muslim authorities were uncertain about the meaning of gharaniq, as are we. 65 But what they did know was that this was the refrain that the Quraysh used to chant as they circumambulated the Ka'ba: "Al-Lat, and al-Uzza and Manat, the third, the other; indeed these are exalted (or lofty, 'ula) gharaniq; let us hope for their intercession."
We must therefore assume that Sura 53.19ff. once embodied a different wording, implying acceptance of the pagan conception of the gods, an implication Mohammed felt to be incompatible with belief in one God.

The original version probably contained a polemic against paganism. Mohammed objected to the expression, 'Daughters of Allah,' which his countrymen applied to the 3 goddesses, and declared that it was wrong to think of God as having daughters. However, he did not intend to deny that the goddesses were high heavenly beings who could make intercession to God. He merely attributed to the heavenly intercessors the same position which the angels occupied in the popular religion of the Eastern Christian churches. Undoubtedly there existed an actual angel cult.

And in Arabian paganism, as we shall see later, the idea of subordinate divine beings acting as mediators and intercessors is not at all unthinkable. That Mohammed actually once thought of the three goddesses as interceding angels is shown by his later addition to the aforementioned Sura 53.26-29: Here Mohammed implies that the goddesses are in reality angels, to whom the pagans in their ignorance have given feminine names.

Before Muhammed was born, the moon god "al-Ilah" (Allah) had 3 daughters named al-Lat, al-Uzza & Manat. The first two were even named after their father. As Muhammad grew weary from evangelizing his new religion with little success, he was “tricked by the devil” into adding a verse in the Koran that commanded Muslims to pray to Allah's 3 pagan daughters Lat, Uzza and Manat.

The pagan female trinity was immediately accepted and the passage considered part of the Koran. some time later, Muhammad got a revelation that the verse should be removed. After repenting, he was comforted by God.
ISIS OF EGYPT

ISIS (original Egyptian pronunciation more likely "Aset" or "Iset") is a goddess from the polytheistic pantheon of Egypt. She was first worshiped in Ancient Egyptian religion, and later her worship spread throughout the Roman Empire and the greater Greco-Roman world. Isis is still widely worshiped by many pagans today in diverse religious contexts; including a number of distinct pagan religions, the modern Goddess movement, and interfaith organizations such as the Fellowship of Isis.

Isis was worshipped as the ideal mother and wife as well as the patroness of nature and Magick. She was the friend of slaves, sinners, artisans and the downtrodden, but she also listened to the prayers of the wealthy, maidens, aristocrats and rulers. Isis is often depicted as the mother of Horus, the falcon-headed deity associated with king and kingship. Isis is also known as protector of the dead and goddess of children.

The name Isis means "Throne". Her headdress is a throne – looking suspiciously like two bull horns with a 3rd root bulb “solar disk” on top. As the personification of the throne, she was an important representation of the pharaoh’s power. The pharaoh was depicted as her child, who sat on the throne she provided. Her cult was popular throughout Egypt.

Isis was the first daughter of Geb, god of the Earth, and Nut, goddess of the Sky, and she was born on the fourth intercalary day. She married her brother, Osiris, and she conceived Horus with him. The worship of Isis eventually spread throughout the Greco-Roman world, continuing until the suppression of paganism in the Christian era. The popular motif of Isis suckling her son Horus, however, lived on in a Christianized context as the popular image of Mary suckling her infant son Jesus from the 5th century onward.

Isis had a central role in Egyptian Magick spells and ritual, especially those of protection and healing. In many spells her powers are merged with those of her son Horus. His power supposedly accompanies hers whenever she is invoked.

Curiously, the “Sun Disc” on ISIS head is the same as the Sun God RA – again leading to the suspicion that this may very well be the 3rd bulb of the Yew Tree. The bull is sacrificed in both cultures and both cultures also have hieroglyph-like engravings – the images the Taxine produces in the mind as described by modern folk who’ve personally experienced an ancient Yew’s Taxine effect.

The Druids were Shamans of these trees, priests & advisors functioning identically to the Sun Priests of Lower Egypt, which exhalted Ra, which also could be the exported equivalent of the Sun God the Druids worshipped – tied to the “Iusaaset Tree” which was assumed to be an Acacia tree and not a Yew.

The goddess of the “Iusaaset Tree” is Iusaaset herself, the Godmother of all Egyptian deities – who also apparently wearing a solar disk like RA and ISIS. Historians have labeled her horns as representative of a vulture. This again are likely bull horns.
SUMERIA: ANU, ENKI, ENLIL & NINILIL

In Sumeria (the first human civilization), ENKI was one of 3 gods of the space alien Annunaki race from Planet Nibiru (aka Marduk) who their myths say created mankind as slave workers to mine gold and essential minerals like an otherworldly plantation.

ANU was the Astral Planes/Heavens, a kind of “Universal Deity,” which is the likely source concept of the Celtic ANU/DANU.

ENKI was lord of the earth & the watery deep/underworld (later becoming Ea/Yam/Leviathan).

ENLIL (later Ba’al), was a kind of “Double Cernunnos” deity of ANU when combined his wife NINILIL (later “Lilith”); they personified wind nature, storms, fertility, fauna.

Enki of Sumer (later known as Ea in Akkadian and Babylonian mythology), was originally patron god of the city of Eridu. The influence of his cult spread throughout Mesopotamia to the Canaanites, Hittites & Hurrians. Beginning 2nd millennium BCE, he was referred to as "40" – his sacred number. Enki’s Planet: Mercury
The exact meaning of his name is uncertain: the likely translation is "Lord of the Earth". Sumerian *En* is a title equivalent to "lord" and given to High Priest.

Lord Ki… Funny how that parallel’s Ch’I, with “Ki energy” – coincidence?

In Sumerian Mythology the Anunnaki became a pantheon of good and evil gods & goddesses who came to Earth to create the human race. These “gods” came from Nibiru (aka Marduk) – ‘Planet of the Crossing.’

The Assyrians & Babylonians called it 'Marduk', after their chief god. One year on Nibiru was equivalent in time to 3,600 Earth years. Anunnaki lifespans were “120 Sars” or 432,000 years. According to the King List - 120 Sars had passed from the time the Anunnaki arrived to the time of the Great Flood, when Enki saved mankind – the oldest source of the Noah’s Ark myth.

In Sumer myth, Nibiru (later Marduk) is an undiscovered planet beyond Neptune that follows a long, elliptical orbit, reaching the inner solar system roughly every 3,600 years. This planet Nibiru (later known as Marduk via the Babylonian ruler Marduk who attempted to co-opt the creation myth for himself) collided with Tiamat, a “goddess” (planet) once located between Mars and Jupiter.

This collision supposedly formed Earth, the asteroid belt, and the comets. When Tiamat was struck by one of the orbiting planet Nibiru's moons, Tiamat split in two; one half became the asteroid belt. The second was pushed into a new orbit and became Earth.

The Sumerians’ “gods-given” conception of the Solar System counted all 8 planets, plus Pluto, the Sun and the Moon. The attempt to disprove Sumerian astrology actually led to the discovery of Uranus & Pluto.
Nibiru was supposedly home of a technologically advanced human-like extraterrestrial race called the Anunnaki in Sumer (aka “the Nephilim” in Genesis). They evolved after Nibiru entered the solar system and first arrived on Earth 450,000+ years ago, looking for minerals, especially gold. The myth essentially states that these "gods" were a colonial expedition to Earth sent from planet Nibiru; when their workers went on strike, these aliens merged their DNA with Homo Erectus to produce drone slave workers.

Ancient inscriptions report that the human civilization in Sumer, Mesopotamia, was set up under the guidance of these "gods", and human kingship was inaugurated to provide intermediaries between mankind and the Anunnaki (creating the "divine right of kings" doctrine). Conspiracists suggest that fallout from nuclear weapons, used during a war between factions of the extraterrestrials, is the "evil wind" described in the Lament for Ur that destroyed Ur around 2000 BC. Some states the exact year would be 2024 BC.

The Sumerian Gods and Goddesses listed below went by many names within this pantheon and others in all ancient civilizations.

**Enki** was chief deity in Sumerian mythology, later known as Ea in Babylon. The name Ea was written by means of two signs signifying "house" and "water". Alongside him were trees symbolizing the male and female aspects of nature, each holding the male and female aspects of the ‘Life Essence’, which he, as apparent alchemist of the gods, would masterfully mix to create several beings that would live upon the face of the Earth.

Enki was leader of the first sons of Anu who came down to Earth.

Enki's youngest son, **Ningizzida**, was Lord of the Tree of Truth, in Mesopotamia and played the role of **Thoth** in Egypt. The ancient Mystery School Teachings of Thoth were past down to his Initiates who became the priests – and later were absorbed in part by the
Roman Cult of Mithras. They hid the secret knowledge of creation, passing it down through the ages until their “experiment was to end.”

Enki’s emblem was two serpents entwined on a staff - the basis for the winged caduceus symbol used by modern Western medicine and The Rod of Hermes.

Later as Ea in Babylon, Enki was still regarded as protector & teacher of mankind. He is a god of civilization, and it was natural that he was also looked upon as the creator of man, and of the world. Traces of this view appear in celebration of the achievements of this god, as well as his close connection to the Ea cult at Eridu. The incantations originally composed for the Ea cult were re-edited by the priests of Babylon and adapted to the worship of Marduk, the later Babylon King.

To Ea was assigned the control of the watery element, and in this capacity he becomes the Shar Apsi (King of the Apsu or "the deep"). The Apsu was figured as the abyss of water beneath the earth, and since the gathering place of the dead, known as Aralu, was situated near the confines of the Apsu. He was also designated as En-Ki, i.e. "lord of that which is below", in contrast to Anu, who was the lord of the "above" or the heavens.

The two other primary gods of Sumer are Anu & EnLil.

Anu was a sky-god, the god of heaven, lord of constellations, king of gods, spirits and demons. It was believed that he had the power to judge those who had committed crimes, and that he had created the stars as soldiers to destroy the wicked. He was the father of the Anunnaki. In art he was decorated with bull horns.

In Sumerian mythology, Anu was synonymous with the sun's zenith, or heaven. He was the oldest god in the Sumerian pantheon, and part of a triad including Enil, god of the sky and Enki, god of water. He was called Anu by the Akkadians, rulers of Mesopotamia
after the conquest of Sumer in 2334 BCE by King Sargon of Akkad. The goddess Nana (Ishtar) was presumably his consort. The name of the god signifies the "high one" and he was probably a god of the atmospheric region above earth.

In Mesopotamia, the divine powers recognized in the universe were again a triad symbolizing the 3 divisions – heavens, earth & watery-deep. Yet now Anu was assigned the control of the heavens, to Bel the earth, and to Ea the waters.

The summing-up of divine powers manifested in the universe in a threefold division – Anu, Bel and Ea for the 3 representatives of the 3 spheres. In the astral theology of Babylonia and Assyria, Anu, Bel and Ea became the 3 zones of the ecliptic – the northern, middle and southern zone respectively.

The purely theoretical character of Anu is thus still further emphasized, and in the annals and votive inscriptions as well as in the incantations and hymns, he is rarely introduced as an active force to whom a personal appeal can be made. His name becomes little more than a synonym for the heavens in general and even his title as king or father of the gods has little of the personal element.

**Enlil** (aka Ba' al) was the name of a chief deity in Babylonian religion, perhaps pronounced as Ellil in later Akkadian. The name is Sumerian and has been believed to mean 'Lord Wind' though a more literal interpretation is 'Lord of the Command'. Enlil was the god of wind, or the sky between earth and heaven.

One story has him originate as the exhausted breath of An (God of the heavens) and Ki (goddess of the Earth) after sexual union. Another accounts is that he and his sister Ninhursag/Ninmah/Aruru were children of an obscure god Enki 'Lord Earth' (not the famous Enki) by Ninki 'Lady Earth'.

Enlil's relation to AN ('Sky' – in theory the supreme god of the Sumerian pantheon), was somewhat like that of a Japanese shogun compared to the emperor, or to a prime minister and monarch. While An was in name ruler in the highest heavens, it was Enlil who mostly did the actual ruling over the world.

By his wife Ninlil or Sud, Enlil was father of the moon god Nanna (in Akkadian Sin) and of Ninurta (also called Ningirsu). Enlil is sometimes father of Nergal, of Nisaba the goddess of grain, of Pabilsag who is sometimes equated with Ninurta, and sometimes of Enbilulu. By Ereshkigal Enlil was father of Namtar. Among the titles accorded to Enlil are "king of lands," "king of heaven and earth" and "father of the gods".

His chief temple at Nippur was Ekur, signifying 'House of the mountain', and such was the sanctity acquired by this edifice that Babylonian and Assyrian rulers, down to the latest days, vied with one another in embellishing and restoring Enlil's seat of worship.

The Sumerian ideogram for Enlil or Ellil was formerly incorrectly read as Bel by scholars, but in fact Enlil was not especially given the title Bel 'Lord' more than many
other gods. The Babylonian god Marduk is mostly the god persistently called Bel in late Assyrian and Babylonian inscriptions and it is Marduk that mostly appears in Greek and Latin texts as Belos or Belus.

**Inanna/Eanna:** Me was the keeper of the holy powers called Me. The Me power is creation out of chaos, the great attributes of civilization, and the powers of the gods. The me were conferred by the gods on other gods or on the king-priests, who as the representatives of the gods on Earth, ensured the continuation of civilization.

The special powers, contained within the me allowed the holy plan or design to be implemented on Earth. The me were contained within special objects of great sacred value, such as the royal throne, the sacred bed, the temple drum, the scepter, the crown, and other special articles of clothing or jewelry to be worn, sat on, lied in, and so forth.

Enki gave Eanna the Me which empowered her becoming Goddess and Queen of Heaven and Earth, able to descend into the Underworld & back.

The goddess Inanna was the patron and special god/goddess of the ancient Sumerian city of Erech (Uruk), the City of Gilgamesh. As Queen of heaven, she was associated with the Evening Star (the planet Venus), and sometimes with the Moon.

She may also have been associated the brightest stars in the heavens, as she is sometimes symbolized by an eight-pointed star, a seven-pointed star, or a four pointed star. In the earliest traditions, Inanna was the daughter of An, the Sky, Ki, the Earth (both of Uruk and Warka). In later Sumerian traditions, she is the daughter of Nanna (Narrar), the Moon God and Ningal, the Moon Goddess (both of Ur).
Ishtar is the Akkadian counterpart to the Sumerian Inanna and to the cognate northwest Semitic goddess Astarte. Anunit, Astarte and Atarsamain are alternative names for Ishtar. Inanna, twin of Utu/Shamash, children of Nannar/Sin, first born on Earth of Enlil.

The first names given are Sumerian, the second names derive from the Akkadians, who are a Semitic people who immigrated into Sumeria.

Symbol: an 8 or 16-pointed star // Sacred number: 15 // Astrological region: Dibalt(Venus) & Bowstar (Sirius) // Sacred animal: lion/dragon

The goddess represents the planet Venus. (A continent on Venus is named Ishtar Terra by astronomers today.) The double aspect of the goddess may correspond to the difference between Venus as a morning star and as an evening star. In Sumerian the planet is called "MUL.DILI.PAT" meaning "unique star".

The name Inanna means "Great Lady of An", where An is the god of heaven. The meaning of Ishtar is not known, though it is possible that the underlying stem is the same as that of Assur, which would thus make her the "leading one" or "chief".

The Sumerian Inanna was first worshiped at Uruk in the earliest period of Mesopotamian history. In incantations, hymns, myths, epics, votive inscriptions, and historical annals, Inanna/Ishtar was celebrated and invoked as the force of life.

But there were two aspects to this goddess of life. She was the goddess of fertility and sexuality, and could also destroy the fields and make the earth's creatures infertile. She was invoked as a goddess of war, battles, and the chase, particularly among Assyrians. Before the battle Ishtar would appear to the army, clad in battle array and bow & arrow.
In all the great centres Inanna and then Ishtar had her temples: E-anna, "house of An", in Uruk; E-makh, "great house", in Babylon; E-mash-mash, "house of offerings", in Nineveh. Inanna was the guardian of prostitutes, and probably had priestess-prostitutes to serve her. She was served by priests as well as by priestesses.

The (later) votaries of Ishtar were virgins who, as long as they remained in her service, were not permitted to marry. Inanna was also associated with beer, and was the patroness of tavern keepers, who were usually female in early Mesopotamia.

Together with the moon god Nanna or Suen (Sin in Akkadian), and the sun god Utu (Shamash in Akkadian), Inanna/Ishtar is the third figure in a triad deifying and personalizing the moon, the sun, and the earth: Moon (wisdom), Sun (justice) and Earth (life force). This triad overlies another: An, heaven; Enlil, earth; and Enki (Ea in Akkadian), the watery deep.

Ninhursag (or Ki) was the earth, mother-goddess & sister of Enlil. She had many other names: Nintur 'Lady Birth', Ninmah 'Lady August', Dingirmah, Aruru, and as wife of Enki she was usually called Damgalnunna.

In Akkadian she was Belit-ili 'Lady of the Gods' and Mama and as wife to Ea, Enki's Akkadian counterpart, she was called Dammkina. She became mother of Marduk, the supreme god of Babylon.

In union with Enki she also bore Ninsar, goddess of the pasture. She was the chief nurse, the one in charge of medical facilities. In that role that the Goddess was called NINTI (lady-life). She was considered the Mother Goddess. She was nicknamed 'Mammu' - now 'mother' 'mom'. In Egypt she played the roles of Isis, Maat and Hathor.

**Gugalanna: In Mesopotamian mythology, Gugalanna ("The Great Bull of Heaven") was a Sumerian deity as well as a constellation known today as Taurus, one of the 12 signs of the Zodiac. Taurus was the constellation of the Northern Hemisphere Spring Equinox from about 3,200 BCE. It marked the start of the agricultural year with the New Year Akitu festival an important date in Mesopotamian religion.

The "death" of Gugalanna, represents the obscuring disappearance of this constellation as a result of light of the sun. In the time in which this myth was composed, the New Year Festival, or Akitu, at the Spring Equinox, due to the Precession of the Equinoxes did not occur in Aries, but in Taurus. At this time Taurus disappeared, obscured by the sun.

Ninurta: A relief in a British Museum shows the Sumerian God Ninurta in a Gateway (Stargate) Portal). His father was Enlil and his mother, Ninlil. The emblem around his neck matches the design of the Knights Templar (*see: Baphomet).
SHAMASH

Shamash was the solar deity in the ancient Semitic religion, corresponding to the Sumer god Utu. He was the god of justice in Babylonia & Assyria, and is identified with Saturn.

Both in early and in late inscriptions Shamash is designated as the "offspring of Nannar"; i.e. of the Moon-god, and since, in an enumeration of the pantheon, Sin generally takes precedence of Shamash, it is in relationship, presumably, to the Moon-god that the Sun-god appears the dependent power. Such a supposition would accord with the prominence acquired by the Moon in the calendar and in astrological calculations, as well as that the Moon-cult belongs to the nomadic and earlier stage of civilization.

In Mesopotamia, Shamash was the main Sun-god. Temples were erected in Babylon, Ur, Mari, Nippur, and Nineveh. Together with Nannar, Sin & Ishtar, Shamash completes another triad such as Anu, Enlil & Ea of Sumer. [Pictured: Shamash @ The Vatican]
The 3 powers Sin, Shamash and Ishtar symbolized 3 great forces of nature: the Moon, the Sun, and the life-giving force of the earth, respectively. At times instead of Ishtar we find Adad, the storm-god, associated with Sin and Shamash, and it may be that these two sets of triads represent the doctrines of two different schools of theological thought in Babylonia that were subsequently harmonized by the recognition of a group consisting of all four deities. The consort of Shamash was known as Aya.
BAAL, BAAL-HADAD & THE SUN DISK

Baal aka Baʿal was an honorific title meaning "lord" in the Levant during antiquity. It came to be applied to various pagan gods scattered throughout the Old World, of which Baʿal Hadad is the most well known – the storm and fertility god in Judaism.

Baʿal is associated with a number of solar cults in vague ways, and often with a variety of unrelated patron deities. In the Canaanite religion, Baʿal was the son of “El” (the Father of all Gods) and was just as associated with a bull has his “father was.” This bull was known as Tôru ‘Ēl (“Bull Ėl” or "the bull god"),

However, the myth of Baʿal originates in Sumeria – as does the “wife” of Baʿal: Lilith.

Their original names were “EnLil & NinLil”

Baʿal’s true name is LIL; the letters “En” denote a title, such as Lord.

EnLil = Baʿal, the “Lord of the Storm” & “Lord Of The Earth.”

EnLil/Baʿal was an “Air God” who also represented and commanded storms/rains/winds. He is not only the “male aspect” of the skies, he is the male aspect of “astral activity,” or
the “Anu” which is the force materializing “the heavens.” Ba’al is the son of Sumer’s “Anu” (“the heavens” aka “the astral plane”) and is thus the god of “astral projection.”

In Scotland, the “out of body” experience was called “Wind-Riding,” especially among the Picts. The same conceptualization is at play here. EnLil/Ba’al is a God of Magick and he “is” Magick – symbolic of nature absorption “mana.”

NinLil = Lilith, his wife, the “air goddess.” She represents fertility/fauna; Ba’al is the ying-yang forever irrigating her. She is an astral goddess representing the feminine qualities of the “astral” plane and its nature absorption as well.

They are the powerful forces of the “Astral Plane,” both male and female, demonized & rebranded over time with successive religions & societies.

This original Lilith known as “NinLil” was all 3 aspects of the Triple Goddesses merged into one being – in Greece they were later divided as Hecate (Half Moon/Balanced), Artemis (Full Moon/White Magick) & Lilith (Dark Moon/Black Magick).

Ba’al seems not to clearly have had any kind of “Triple Aspect” representation – unless you take into account the later triads of Odin/Vili/Vé or Mithras/Cautopates/Cautopates.

In Sumeria, Ba’al was affixed to the 12 signs of the zodiac: EnLil indicates and proclaims them. There is a meaning and significance to all of them, and Enlil interprets them. This he does by the 'fullness of his manifestations' – the “7 Manifestations” of his powers.

One question remains though – in Sumerian mythology, were Enlil & Ninlil products of the “Anunnaki” races own mythology? Or were they creations of the Sumerian people themselves when first developing esoteric ideas? Was this mankind’s first civilization initial attempt to simplify immense concepts? Or are they part of the mythological religion of the mythological alien race from Planet X aka Nibiru?

Ba’al becomes synonymous with “Air Spirits” throughout the Ancient World, and, as it seems, a number of possibly unrelated ‘sorcerers’ who “wield” the power of Ba’al and take “his” name as an honorary title.

Perhaps then Ba’al is the title of a “Sorcerer” who wielded the power of the Sumerian “Lil?” Perhaps an initiate would become a Ba’al, and use this Supreme Ba’al as his source of “mana”. It is rational to suggest “sorcerers” would align with “Astral Ba’al,” or the “masculine” shadow realms of the Qliphoth.

Does Ba’al represent a kind of Gnosis, such as the Viking “Kosmic Gnosis?”
Many Ba’als are scattered through history, but they seem to indicate different characters. In an ancient Aramaic incantation formula discovered in Israel, “The Prince of Demons” Ba’al is embodied with the authority of “Spirits of the Air” and “Wasting Spirits” [aka Astral Ghosts/Entities]. Ancient “sorcerers” were certainly attempting communion.

So in pop culture terms, think Star Wars & The Sith. Ba’al would be the Sith Force and The Emperor as a combined Deity; “Sith Lords” would be Ba’al, not “Darth.” This is theoretical, but not unlikely. A notion of this had to exist somewhere, at some point. Even if it was only a handful of madmen, some surely had to have lived this fantasy.

The variations of Ba’al found scattered throughout the historical record all indicate that “Ba’al” denotes astral projection, “wind-riding,” elemental absorption, storms and rains. In Ugaritic Cuniform, Ba’al also appears as b’l Dbb – baal of the flame. Ba'al has also been associated with the Roman God Saturn. He has also been linked to Jupiter.

**The Ba’al of Ugarit** was the epithet of Ba’al Hadad, the most famous. As the time passed, Hadad simply became it. This again points towards “The Ba’al” of a territory.

The Hebrew Bible includes early use of Ba’al in reference to God Yahweh, generic use in reference to Levantine deities, and finally pointed towards Hadad, who was decried as a false god. In Christianity & Islam, he’s often called “Beelzebub” after BAAL-ZE’BUB.
Scholars propose that, as the cult of Hadad increased in importance, his true name came to be seen as too holy for any but the high priest to speak aloud and the alias "Lord" ("Baʿal") was used instead, as "Bel" was used for Marduk and "Adonai" for Yahweh.

Some propose that Baʿal was a native Canaanite deity whose cult was identified with or absorbed aspects of Adad's. Regardless, Hadad was worshipped by the Aramaeans and Baʿal by the Phoenicians and other Canaanites. Baʿal was popular throughout the Levant, but he is usually mentioned along with other gods, "his own field of action being seldom defined". Nonetheless, Ugaritic records show him as a weather god, with particular power over lightning, wind, rain, and fertility.

![*Pictured: Baʿal Hadad*]

The following comments on the religion of the Canaanites from Halley's Bible Handbook illustrate this dilemma: "Baal was their principal god; Ashtoreth, Baal's wife, their principal goddess. She was the personification of the reproductive principle in nature. Ishtar was her Babylonian name; Astarte her Greek and Roman name... Temples of Baal and Ashtoreth were usually together. Priestesses were temple prostitutes. Sodomites were male temple prostitutes. The worship of Baal, Ashtoreth, and other Canaanite gods consisted in the most extravagant orgies; their temples were centers of vice..."

Baal was one of the most widely worshiped gods in ancient Canaan where he was associated with fertility and rain. He was the son of El, the supreme god of the Canaanites, and the husband and brother of Anat, the ferocious goddess of war.
There are many Ba’al’s in the historical record: the earliest is that Ba’al was usually said to be the son of Dagan, but appears as one of the sons of El in Ugaritic sources. The virgin goddess ’Anat was his sister.

Historical evidence shows that the Moabites worshipped “a” Ba’al. Further, pre-Islamic sources show that the Meccans took over the idol Hubal from the Moabites. Then there is Ba’al Pe’or. There is no way of knowing whether Ba’al Pe’or was identical with any other Baal, of which there were several, or was only a local god of Mount Pe’or. Later commentators tend to suppose that this god might be identical with Chemosh who is called the god of Moab in other biblical texts.

Ba’al was known as "Pir Bub" to the Yezidi Devil Worshippers of Iraq; they claim he was the God of King Ahab.

While Balaam is described as a son of Beor, Beor is never himself identified. If Beor and Peor are one and the same, then son of Beor merely identifies Balaam as being a prophet of Baal Peor. Balaam is described as building altars at several of the high places of Moab, entirely plausible if Balaam was a prophet of a Moabite god. Indeed, Balaam's own name is considered to be a compound of Baal and Am, a semitic god.

An archaeological find in Jordan produced an ancient inscription foretelling destruction for disobedience to the gods. Balaam, though still a son of Beor, in this narrative is a prophet of Shamash, the Semitic sun god. If this reflects the god that El refers to in biblical text, and the connection between Balaam and Baal Peor is accurate, then Baal Peor can be identified as Shamash.

Ba’al Berith ("Lord of the Covenant") and El Berith ("God of the Covenant") are two gods, or one god, worshiped in Shechem, in ancient Israel. Berith probably appears also in Ugaritic texts (second millennium BCE) as brt, in connection with Ba’al. It is not clear whether they are separate forms of the gods Ba’al and El or are actually one god.
Scholars suppose that he or they may have been fertility and vegetation god(s). Also unclear is what covenant or covenants are referred to by the name Berith.

Rabbinic tradition equates Ba’al Berith with Beelzebub, the god of Philistine Ekron.

In Christianity Ba’al Berith was the chief secretary of Hell, head of its public archives, and the demon who tempted men to blasphemy and murder. When seated among the princes of Hell, he was usually seen as a pontiff. He tells things of the past, present and future with true answers; he can also turn all metals into gold, give dignities to men and confirm them. He was also quite a voluble sort: according to the Admirable History written by Father Sebastien Michaelis in 1612, Ba’al Berith once possessed a nun in Aix-en-Provence. In the process of the exorcism, Ba’al Berith volunteered not only his own name and the names of all the other demons possessing her, but the names of the saints who would be most effective in opposing them – perhaps for good sport.

Beelzebub is the Greek form of the name Baal-zebub, a pagan Philistine god worshiped in the ancient Philistine city of Ekron during the Old Testament times. It is a term signifying “the lord of flies” and archaeological excavations at Philistine sites have uncovered golden images of flies. After the time of the Philistines, the Jews changed the name to “Beelzeboul,” meaning “lord of dung.”

This name referenced the god of the fly that was worshiped to obtain deliverance from the injuries of that insect. Some believe Beelzebub was also known as the “god of filth,” which later became a name of bitter scorn. As a result, Beelzebub was a particularly contemptible deity, and his name was used by the Jews as an epithet for Satan.

In Mesopotamia, Baal was known to the Babylonians and Assyrians, and he was identified with their national gods Marduk and Ashur. The Greeks called the god Belos and identified him with Zeus. The Hebrew god Yahweh (Yew) appears to share many of Baal’s characteristics. As the worship of Yahweh became more important, Baal took on a negative meaning. In the 800s BC, a queen of Israel named Jezebel introduced a cult of Baal. She set up the cult as a rival to the official worship of Yahweh.
Opposition to Baal grew so strong that over the next century Baal was replaced with the term *boshet*, meaning shame. Later, Christians considered Baal a name for a devil.

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**Ancient Relic of Ba’al & “White Orb” on his elongated Akhenaten-like head.**

BELENUS & BILE: BA’AL OF THE CELTS?

BILE // BEL // BEIL // BELUS // BELENUS // BA’AL // BAL THE BLACK

The Hebrew word "BA’AL" means "lord or master, husband". At all events the Canaanites used this name for their own numerous deities whom they consolidated into one figure. The Bible uses the term in the Canaanite way.

"Ba’al" could also be pronounced as "Bel", as in Babylon.

In Ireland, Britain & Scotland of the Pre-Roman conquest we have the god Bile/Beil, Belus or Belenus – a widely-worshipped sun-god equated with fire & agriculture, representative of the forces of nature. And, of course, Magick & sorcery based on nature absorption. And he had a sacred tree of vague origin.

Unlike Ba’al, who was typically a god of the atmosphere [*Astral Plane] and especially stormy weather, Belenus was more associated with fire & fertility. Belus represented similar yet different aspects of nature – as if equating different sides of the Ba’al/Lilith conception, then both merging them as a mutated figure re-imagined.

It seems as if this figure of Ba’al continued an extended reach from its Sumerian origins throughout the Celtic peoples of Pre-Roman conquest. That as oral tradition spread, the myth distorted. Perhaps this “rough sketch” of Ba’al’s mythology merged. No one is sure. But in any instance, there is an over-lapping “Magickal” thought, and of solar cults.

In Welsh Tradition the island of Britain was considered a possession of Bel; the very name Wales may be derived from "Bel."

It appears that the principal Celtic deity through all territories was the sun – Belus, Belenus. The Caledonians [*Picts of Scotland] worshipped this deity under the name of BILE/BEIL, possibly Ba’al – and to his honor they lighted fires on Midsummer-day, or the 1st of May – May Day. This festival was called Baal-tein, or beltain, signifying the fire of Baal, and was formerly commemorated so generally that it became a term in Scots’ law. The Highlanders passed through the fire to Baal as the ancient Gentiles did; and they thought it a religious duty to walk round their fields and flocks with burning matter in their right hands, a practice once universal throughout the country.

Thus – we have Beal-agh, fire of Baal, in the Giant Ring at Belaugh, Co. Down, four miles from Belfast, 579 ft. in diameter. There is Bal-Kiste, or Baal, Lord of the chest or ark; Meur-Bheil, the finger of Be'il; Bel? god of fire; Baal Tinne, for the summer solstice; Suil-Beal, oracle of Druids; Bealtime, the Baal month. Four miles north of Cork is Bealtha-magh-adhoir,–the field for the worship of Baal. Sliabh-bulteine was the hill of Bel. The ark-Breith, a covered coracle, was drawn by oxen. The old Irish name for the year was Bealaine or Bliadhain, the circle of Baal.

The Bel-tor of Dartmoor, the Belenus of Gaul, the Beal of the Gaedhil, the Bali of India,
the Belus obelisk of Pomona in Orkney, the Bealtien cake of Scotland, the Bel-eg, priest or learned one of Brittany, the Punic Bal–all take us outside of Ireland. But Camden declared the cromlech on Sliabh Greine, hill of the sun, was to Beli.

Irish literature notices the presence of two religious sects once existing in the country; those who adored fire, and those who adored water.

The first were Baalites [Samhaisgs]; the second Lirites [Swans].

BILE was the Celtic god of light and healing, "Bel" means "shining one," or in Irish Gaelic, the name "bile" translates to "sacred tree." It is thought that the waters of Danu, the Irish All-Mother goddess, fed the oak and produced their son, The Dagda.

Patron of sheep and cattle, Bel's festival is Beltane, one of two main Celtic fire festivals. Beltane celebrates the return of life and fertility to the world – marking the beginning of Summer and the growing season. Taking place on April 30, Beltane also is sometimes referred to as "Cetsamhain" which means "opposite Samhain." The word "Beltaine" literally means "bright" or "brilliant fire," and refers to the bonfire lit by a presiding Druid in honor of Bile.

It is now commonplace among people with an interest in early Celtic tradition to believe that the gods of pre-Christian Ireland were the Tuatha Dé Danann, the "peoples of the goddess Danu". This goddess is pictured as their progenitor and as a general Earth-mother, tying both the nature of the gods and the manner of their worship to the physical reality of the Land. Also widespread is the notion that Danu's consort is Bile, and that he is either the first male ancestor of both gods and mortals and therefore a kind of Lord of the Dead, or that, because of his name (which means "tree"), he represents the World Tree that is the axis of the universe and of any ritually consecrated area.

Throughout Irish tradition the term bile has been used to designate particularly large and ancient trees that served as focal points for ritual spaces or tribal territories. The lore of places frequently mentions the trees that marked the centres of the provincial divisions, with the centre of Ireland as a whole indicated by the biggest of them all, the Craeb Uisnig (Tree of Uisnech), an ash tree of such proportions that it was said to have covered twenty miles of ground when it finally collapsed.

In literary Irish – and especially in the praise-poetry the filí addressed to their aristocratic patrons – the term bile is often applied to the scions of noble families, with the sense of "eminent warrior." The basic characteristics invoked were visible glory and solid, immovable strength. These are, in fact, the main qualities suggested by bile when it refers to a tree. The word is ultimately derived from an Indo-European root *bhel- applied to things that are bulky and swollen, or in the process of swelling and growing (it is, in particular, the root from which the word "phallus" developed).

As for Belenus, not much is known of this continental Celtic god, whom the Romans compared to Apollo. Belenus’s worship appears to have been widespread.
Belisama (Belesama, Belisma) – This powerful goddess, found in several places in the ancient Celtic world, was an unusual circumstance in that most divinities are found in only one site. She was both a cosmic goddess and one associated with rivers. As her name may be derived from words for "brightness” or "shining,” it has been proposed that she is a continental Celtic corollary to Brigit, the Irish flame goddess of healing. The Romans connected her to Minerva.

Beltane (Bealtaine, Beltain, Beltine, Beltaine, Bealtane, La Beltain, May Eve, May Day, Cetshamain) // Celebrated on May 1, Beltane was one of the four great festivals of what is conventionally called the ancient Celtic year—although it has been argued that the calendar, not found on the Continent, represents only the Irish seasonal cycle. Beltane is essentially an agricultural festival, its roots in the cycle of grazing and planting.

As with other such festivals, Beltane began at sundown on the eve of the festival day. Like Samhain in the fall, Beltane was a day when the door to the otherworld opened sufficiently for fairies and the dead to communicate with the living. Whereas Samhain was essentially a festival of the dead, Beltane was one for the living.

The name is related to words referring to fire. The spurious connection with the Semitic god Ba’al has been long since disproven, but divinities such as Belenus and Belisama have been connected with the bonfires of spring, which were the most significant part of the Beltane celebrations in several Celtic lands. On Beltane Eve, hearth fires were extinguished, then relit from a bonfire made on the nearest signal hill. In Ireland these fires were thought to have been lit around the land in response to the sacred fire of Eriu on the hill of uisneach, in the Island’s center, or at its royal center at the Hill of Tara.

The famous story of the "Easter fire" or "Paschal fire" lit by St. Patrick as he attempted to Christianize Ireland is anachronistic, for there would have been no Easter fires in the pre-Christian period; the fires in question were for Beltane, and Patrick was being both sacrilegious and politically challenging by lighting his own fire on Slane hill before the royal fire blazed.

Beltane fires, which may have originated simply in the need to burn off brush before the fields and pastures were put into use, were lit in Wales until 1840 and in Ireland regularly through the middle of the 20th century, with cattle being driven near or between fires in order to assure their safety in the coming year. It was considered especially significant if a white heifer was seen in the herds, presumably an incarnation of Boand, the white cow goddess of abundance. At the same time, Beltane was a night when evil could strike cattle, drying up their milk and causing them to sicken and die. Thus many Beltane rituals, including hunting hares (shape-shifted witches), and speaking charms over butter churns, have belief that agricultural produce is particularly vulnerable at this time of year.

It was not only a time of prayers for animal well-being but of rituals for human health as well, Beltane being one of the days on which Irish holy wells were most frequently visited, together with Imbolc on February 1 and Lugh-nasa on August 1. Well visitors performed a pattern or ritual walk, usually sunwise around the well, then left offerings (coins or clooties, bits of cloth tied to the sacred trees that shade the well) while praying
for health and healing. Usually no words were to be spoken except in prayer, and the visitor departed without turning back to look at the well. These rituals, still practiced in many parts of Ireland, may have once included the carrying of sacred water to Beltane ritual sites, where trees and fields were sprinkled with prayers for an abundant harvest.

Beltane dew was believed to have the power to increase sexual attractiveness. Maidens would roll in the grass or dip their fingers in the dew and salve their faces, hoping thus to become fairer. In Britain one of their number was chosen as the May Queen, who was ceremoniously married to the May King, an act that symbolized the joining of the land’s fertile powers. But in some cases there was a queen only, without a consort, which some scholars view as evidence that the goddess was invoked rather than the god at this time; in Britain the May King was called the "Beltane carline" or "old woman," which has led to the same interpretation.

**Sexual license**, with the Magickal intention of increasing the land’s yield, is believed to have been part of the annual event. English Beltane festivals focused on that transparently phallic symbol, the maypole, around which dancers cavorted (see morris dancing). The full ritual entailed bringing in a cut tree from the woodlands and erecting it in the town square or a similar public gathering place.

Remnants of the maypole festival are still found in some English towns, most notably in Chipping Campden, but maypole dancing today is usually a folkloric revival, for the dances were outlawed in Puritan England in 1644. It is probable that it was not so much the dances themselves that caused concern but the usual aftermath, the "greenwood weddings" of young people who spent Beltane night together under the pretext of gathering flowers to deck the town next morning, for the Puritans complained that girls who went a-maying "did not one of them return a virgin."

**On the Isle of Man**, Beltane fires and the strewing of flowers were said to scare away witches, who were most active on this day but who could be most effectively countered then as well. divination on Beltane or Beltane Eve was common among the Manx islanders: Light blazing from a house meant a wedding was in the offing, while dim light meant a funeral. Girls placed snails on pewter dishes that night, watching until midnight after washing face and hands in dew from a wheatfield, in the hopes that the creatures would write their husband-to-be’s name on the dish. Protection of cattle and home were also part of the Beltane ritual, for the doorway was strewn with rushes and primroses while rowan crosses were fastened to the cattle’s necks. Leaves of elder trees were affixed to windows and doors as protection against fairy powers. But fairy beauty would leave its mark on the dew, which could be gathered and used as a beautifying potion. Until some 50 years ago, the Manx islanders celebrated Beltane with a contest between the Queen of Winter and the Queen of the May, represented by girls whose attendants staged mock battles that ended in a festival.

**Beltany** // Irish mythological site. In the far northwestern county of Donegal, a huge circle of some 60 stones once caught the beams of the rising sun on the morning of beltane, May 1; an alignment between a pillar stone and a stone engraved with small
indentations called cup marks indicates the sunrise on that day. While stone circles indicating astronomical alignments are far from unusual in Ireland, most were engineered as much as 4,000 years before the Celts arrived with their four festivals marking the midpoints between solstices and equinoxes; the pre-Celtic builders of stone circles more typically marked the equinoxes themselves. Thus Beltany presents an archaeological puzzle: Is it a Celtic site, inspired by the stone circles that they found in Ireland?

**Bile (bele; pl., bili)** // A sacred tree, often found near a holy well or other honored site, is even today in Ireland decorated with offerings, especially strips of cloth called clooties. In ancient times such a tree would have marked an inauguration site, and its branches would have provided the wood used for the king’s scepter. There is also a god of this name, ancestral father to the milesians who were the last invaders of Ireland, but it is unclear if tree and god are connected; indications that Bile was an underworld divinity could be linked to the tree’s function as a symbol of the unification of the underworld (roots) and upper world (branches).

The term bile was used to designate a sacred tree or any genus, although certain kinds of trees, including oak, yew, and ash, were thought to have special powers. The Irish place-poems, the dindshenchas, describe five great trees of ancient Ireland, including an oak that bore nuts and apples at the same time as acorns, replicating the trees said to grow in the other-world. The second sacred tree was the yew of ross, described as a "firm strong god," while the remaining three were ash trees, most notably the mythic Ash of uisneach, which, when felled, stretched 50 miles across the countryside. In addition to having totem animals, the ancient Celts may have believed in ancestral tree-spirits; we find one ancient Irish group going by the name of Fir Bile, "tribe of the sacred tree," while the Continental Eburones were the "yew-tree tribe."

The cutting of sacred trees was utterly forbidden among the Celts, a tradition that sometimes continued into Christian times. Weapons were not permitted around the oak of brigit in kildare, a tree that was probably sacred before the foundation of the convent at that site, for the town’s name includes the words for church (kil-) and for oak (-dare). The tradition of protecting such trees survived in folklore until recently; in the Irish village of Borrisokane in east Co. Galway, it was said that if anyone so much as burned a broken-off branch of the town’s sacred tree in his fireplace, his house would burn to the ground.

This reverence for trees is one of the most deep-rooted of Celtic beliefs. Druids held their sacrifices in sacred groves called nemetons, the destruction of which by the Romans was a brutal blow to the heart of the people, as was the Christian demand that trees no longer be honored with offerings and prayers. Despite the heavy fines levied on those who broke these regulations, Celtic tree-worship continued, as is evidenced by the frequent fulminations against it, generation after generation, by churchmen. Martin of Tours, renowned for smashing idols, was unable to gain destructive access to a sacred pine tree in central France. Faced with such fervent devotion, the Church converted the trees along with their worshipers, declaring them sacred to the Virgin Mary or to lesser saints, deck ing them with saints’ images, and using them as sites for Christian ritual.
DIS PATER & DYEUS PH2TER

Under Belenus, the Celtic sun god, are many shadowy characters which are prime Druid Gods, or gods of different forms of Druidism. “DIS PATER,” who Caeser directly identified as the Druid’s god, could have been a number of Druid God’s assimilated.

This was not the god’s real name, but a “nickname” from Cæsar equating it with a Roman’s god of Hades & Pluto.

DIS PATER also has one other prime suspect, besides Cernunnos – Dyēus (which might be what DANU/ANU the “witch goddess” eventually evolved into).

Dyēus (also Dyēus ph2ter, alternatively spelled *dyēws) is now believed to have been chief deity in the religious traditions of the prehistoric Proto-Indo-European societies. Scholars have reconstructed the name of this deity from the languages and cultures of later Indo-European peoples such as Greeks, Latins and Indo-Aryans.

Part of a larger pantheon, he was the god of the daylight sky. As a father god, his consort would have been Pîtwîh2 Mh2ter, "Earth Mother".
Dyeus was addressed as Dyeu Ph2ter, literally "Sky Father" or "Shining Father", as reflected in Latin Iūpiter, Diēspiter, possibly Dis Pater and deus pater, Greek Zeu pater, Sanskrit Dyauśpīṭaḥ. Which in itself isn’t much of a stretch from Belenus.

Dis Pater could very well be the merging of Anu/Danu, Belenus & Cernunnos as one Romanized figure, given a bad reputation by equating him with Hades/Hell.

As the pantheons of the individual mythologies related to the Proto-Indo-European religion evolved, attributes of Dyeus seem to have been redistributed to other deities.

In Greek and Roman mythology, Dyeus remained the chief god, but in Vedic mythology, the continuant of Dyeus became a very abstract god, and his original attributes, and his dominance over other gods, seem to have been transferred to gods such as Agni or Indra.

Dyauṣ Pitā (यौष्पित्त / Dyauśpiṭṛ), "Sky Father," was the ancient sky god of Vedic pantheon, consort of Prithvi Mata "Earth Mother" and father of the chief deities of the Rigveda, Agni (Fire), Indra, and Ushas (Dawn). The name Dyauṣ Pitā is exactly parallel to the Greek Zeus Pater etymologically, and closely related to Latin Jupiter. Both Dyauṣ and Zeus reflect a Proto-Indo-European *Dyeus. It seems Indra had replaced Dyaus as the chief god of the early Indo-Aryans. While Prthivi survives as a Hindu goddess after the end of the Vedic period, Dyaus Pita became almost unknown already in antiquity.

The noun dyaūs (when used without the pitā "father") means "sky, heaven" as a mythological entity, but not as a male deity: the sky in Vedic mythology was imagined as rising in 3 tiers, avama, madhyama, and uttama or tṛīya. In the Purusha Suktam, the sky is described to have been created from the head of the primaeval being, the Purusha.

So the main facts are these: Dis Pater (a Latin name for Pluto) is a Roman god of the underworld. The Druids promoted Gauls descended from Dis; this is of high importance, as Druidic philosophy was placed on the doctrine of the immortality of the soul.

The disappearance of Cernunnos from historical records & artifacts could also be explained if the importance of his cult depended on the teachings of the Druids. Nonetheless, depictions of Cernunnos gradually disappeared with Romanization.

A missing puzzle piece in understanding these gods is the core concept of Dyēus – he is equivalent of both ANU & EnLil of Sumeria, merged into one singular deity. ANU was the heavens, the Astral Plane, nature itself – EnLil his “human/god” masculine form, NinLil his female form, like a ying-yang of nature. EnLiL later became Bel, who later became Ba’al; NinLil became the “Lilith” figure.

Dyēus is deified a concept of the “Astral Plane,” “Sky Nature, “and is a totem for “Nature Abosorption” Gnosis. Dyēus is the male representation of Earth-Plane/Astral Plane.

Dyēus & Earth Moither are the forces of nature absorption & witchcraft, just as EnLil & Ninlil are the forces of witchcraft. Just the same as Ba’al & “Lilith” are the
forces of witchcraft (before she was equated solely with her “Dark Moon” persona. In the oldest sense, NinLil/Lilith was, like Greece’s Hecate, the “Full Moon,” “Dark Moon” and “Crescent Moon” combined [*black/white/gray Magick].

What it seems is that just like Hecate in Greece (goddess of witchcraft), who was a “triple deity” of 3 incarnations (white, black & balanced Magick), this LUGUS/CERNUNNOS character is the same concept, though explained in male form.

LUGUS/CERNUNNOS is like a Hecate somehow mixed with Odin of the Vikings.

Esus, Teutates & Taranus describe a “Magickal triad” of becoming one entity with many parallels to Odin, who also becomes “Woden” like a “Cernunnos.”

**CERNUNNOS [aka LUGUS]: THE HORNED GOD & CELTIC WODEN [ESUS, TARANUS & TEUTATES]**

The ancient Celts and Druids in the West had worshiped a horned God who went by the names of Cernunnos (KER-noo-nos) by the Gauls, and in Old Irish literature as Uindos, Herne (Hermes), Hu Gadarn, and Hesus. He was known as the most ancient and powerful Celtic deity who was called the “lord of wild and all things.” His sons were said to be Esus, Teutates, Taranis/Taranus who are sometimes referred to as his doubles.
The meaning of Cernunnos is “The Horned One.” This God was usually depicted in artwork wearing stag antlers and was normally accompanied by his symbols of the stag, ram, bull and holding a horned and spotted serpent or worm.

The earliest known depictions of Cernunnos were found at Val Camonica, in northern Italy, which was under Celtic occupation from about 400 BC. The most famous was also portrayed on the Gundestrup Caldron (above), which is a silver ritual vessel found at Gundestrup in Jutland, Denmark and dating to about the 1st century BC.

The name "Jutland" would correspond with the Tribe of Judah who are also known as the Phoenicians and Greek Hellenes from Crete.

The horns signify what is known as our ammon's horn and or hippocampus which is our brain's memory processing unit. These horns are ancient symbols of Gnosis.

Some think the ram-headed serpent is phallic and shown flying in a serpentine zigzag motion to represent lightning – the ‘seed of the sun,’ due to its fertilising effect on frequently struck areas. The heat and energy from lightning causes nitrogen (N2) in the air and rainwater (H2O) to fracture and recombine to form ammonia (NH3) and nitrates (NO3), the rain carries the ammonia and nitrates to the ground, where they can be assimilated by the plants. The lightning zigzag stripe also occurs as alternative name for the Druids – Nadredd, Nathracha - hinting at a special Taranis dedication of the class.

Old Irish stories describe Cernunnos under the name of Uindos and as the son of the High King of Ireland named Lugh. As the son of Lugh the High King of Ireland, Cernunnos is no stranger to the battlefield and can protect his forest from ever being enchanted by deities for their evil purposes. He is called a wild hunter, a warrior, and a poet and was considered the God of nature who is the protector of trees, plants and animals.

In the Irish legends of Cernunnos is more than ready to take on whoever wishes to challenge him in battle. He battles his foes using the plants, roots and trees which he controls. Though almost sounding like Cernunnos doesn't show any mercy, Cernunnos is actually very gentle creature and even shows respect to his enemies by playing music when they die by his hands.

Cernunnos shows the same traits and symbols in common with the patron God of physicians, healers and Magickians known as Hermes (conductor of souls), the same title given to the Lord of Death (whom Celts recognized as Cernunnos) in his union with the Lady of Life. His other name of Herne or Cerne is very close to Hermes.

A similar name to Cain in Irish myth interconnects Tain Bo Cuailnge--Cuchulainn (hound of Cullen), is son of the god of light Lugh, and defender of Ulster. This is an interesting story similar to to that of the biblical Cain and Able and the old true story of the Western Phoenicians and Greeks being the white bull under Rome and the possibly their ancient foes who are actually their cousins being that of the Persians and Arabs.
THE HORNED GOD OF PARIS, FRANCE

The horned God can be found in the ancient City of Parisii that we know of today as the French capital of Paris. Around 250 BC, the Celts settled on the site which was to become the ancient city of Lutetia (Lutetia Parisiorum, “Lutetia of the Parisii”). It was at Notre-Dame de Paris, site of ancient Lutetia, that was also the civitas capital of the Celtic Parisii under Roman rule. I had written extensively on the Parisii in my article, The Parisii of Isis.

The horned god found on the famous Pillar of the Boatmen is alongside the God of Fire, Vulcan, and a sacrificial bull we can easily compare with the Minos (Jupiter) bull of Crete. All these same deities can be found at least 500-1000 years before they are found and dated in the West. On this pillar, Cernunnus is depicted as a man with horns.

The above image almost looks exactly like that of the more modern Knights Templar horned God known as Baphomet.

This image also would be very similar to the more ancient Gods in the East known as Pan in Phoenicia and Greece and as Amon Ra in Egypt. All are found to be horned Gods that are characterized as men with Horns that are the Gods of All Things, and all could be called Sons of Jupiter in which on this same pillar there is a dedication to Jupiter in the form of Iovis Optimus Maximus ("Jove Best and Greatest"). These connections prove
they are one in the same deities but with different names and images depending on the country and language who created them.

The name Pillar of the Boatmen is an obvious reference to their race being that of whom the Egyptians called Sea Peoples and the Greeks called them Phoenicians. The first masters of the sea, navigation and world travel. In each place they would land, colonize and live, they would honor their heritage by keeping the same ancient customs and religions and normally only changing their language since they were the exiled children of Babylon. The Parii would be the Western French Branch of their Eastern cousins being that of the Phoenicians and Greeks.

The Parisians (Parasians) were the followers of Goddess Religion whom they depicted under the name of Isis which is how they get their name of the Parisii. Let me also mention they were the Priesthood of Crete who were placed in charge of protecting the God Zeus who is also known as Jove and Jupiter. Other names they had went by in the East were the Curetes, Corybnates, Telchines, Priesthood of Jupiter Ammon, Pan and Cybele. In the West they were known as Druids and Celts.

They are first mentioned in the Commentaries of Julius Caesar who dwelt in a district on the Seine in the town called Lutetia. The Greek geographer Strabo had written during the reign of Augustus Caesar that the Parisii live round about the Seine, having a city, called Lucotocia (Λουκοτοκία), on an island in the river". It was here where the Parisii settled, and with them they brought their religion and secret rites of the Goddess from the East, and where they had built a temple of Isis in which you could still find a statue of Isis.

There is even in Britain he is associated with place names with the prefix of Cern from Cerunnos. The similarity between names is unlikely coincidence.

One of the most famous statues in Rome was the dying Gaul whose naked chiseled physique had only one item adorning it, and that was the torc necklace show in image number 8 below. When the Emperor Augustus had made an alliance with the Celtic Gauls of France, he was presented by the Gauls with a gold torc weighing 100 pounds.

This sacred jewelry was more than just a decoration, it was an ancient healing device that also revealed the secret religious rites of the Celts that we can easily trace to the East. Many ancient statues and hieroglyphs that predate all these found in the West show various God and Kings wearing these necklaces, bracelets, often accompanied by a rod.

In the Ancient East we can find many examples of the Torc being worn such as the Ancient Assyrian God Ninurta in the 9th and 8th centuries BC. Here he is an image below of the Assyrian God wearing various Torcs around all his extremities such as his neck, arms, wrists, ears and even a headband.
All these images from the East predate all the various depictions found with the exact same symbology in the West. Further proof that the Western World and culture had come from the East. The name Cernunnos is actually a Greek word; simply the Western adaptation of Pan, Hermes and Amon Ra. The name Pan means "all" and he was the God of "all things," just like Cernunnos was as well.

Many of these Celtic deities, their mythology, the artwork and dating of them can easily be connected to the East with the people known as the ancient Phoenicians, Greek Ionians and Hellenes who had almost the same exact religion and pantheon.
The earliest depictions of this horned God named Pan can be found all over the East in stories and artwork left by the ancient Phoenicians and Greeks which predates the dating of these finds in the West. He was venerated in ancient Crete, Ionia, Greece and in Egypt.

One of Pan's earliest appearance in literature was in the 6th century BC in the ancient poet Pindar’s Pythian Ode iii. 78, Pan is associated with a mother goddess, perhaps Rhea or Cybele; Pindar refers to virgins worshipping Cybele and Pan.

This history along with the many horned Gods of the East mentioned above and below prove without a shadow of a doubt that Cernunnos was imported by the very same people who had venerated these Gods and their symbols in the East. After all, this was their ancient secret religion of Gnosis that first originated with the Egyptians, then with the Phoenicians, the Greeks, Irish, English, Romans, French, Germans and the Romans that became we know of today as Judaism and Christianity.

The early Christian Church under the Catholic Brotherhood of various royal families and empires had made a decision long ago to make war on all Gnostic and pagan Gods of the past simply to maintain control and order over the world's religions. Part of this process involved various propaganda techniques that the church had mastered such as the demonization and evil connotations of all the ancient Gods and Goddesses of the past. They would adopt a zero tolerance policy to any worship or adoration of these deities whom they always strongly opposed.

Just like Pan in the East became associated with the devil to be forever used as a symbol of the Antichrist and figured in Christian iconography, the Western Pan, Cernunnos would also naturally meet the same fate.
**ESUS**

**Esus, Hesus, or Aisus** was the highest deity of the 3 “Cernunnos Brothers” – Esus, Taranus & Teutates. Likely originally Aisus (possibly from the PIE *eis- "passion", or *
*ais- "to respect") – the name probably means "The Respected One" or…

"The Furious One," absolutely identical to the Germanic **Wodanaz** aka Woden, the “Super Odin” of The Vikings. Every fact we know of Esus correlates with Odin.
The god *Esunertus/Aisunertos* may be a variation on Esus, his name meaning "strong Esus," from nerto- "strength, power". He was a vague Celtic god, part of the trinity of "Esus, Taranus & Teutates" [*Mithras/Cautes/Cautopates?*

According to Roman historian Lucan:

> "And those who pacify with blood accursed
> Savage Teutates, *Hesus’* horrid shrines,
> And Taranis’ altars cruel as were those
> Loved by Diana, goddess of the north"

What it seems is that just like Hecate and her sisters in Greece (the 3 goddesses of witchcraft), who unite as a “triple deity” of 3 incarnations (white, black & balanced Magick), this LUGUS/CERNUNNOS character is the same concept in male form.

The Gwyddonic Druids say Lugh/Lugus is an aspect of Esus – his dark Magick aspect in tune with the Moon, when Esus is apparently in his mode “The Destroyer.”

Therefore Esus, Teutates & Taranus describe a “Magickal triad” of one entity – LUGUS/CERNUNNOS is a Triple Witch God half mixed with Odin of the Vikings.

A book from 1849 about Druidism and related ancient practices (called *Étude sur le symbolisme Druidique*) explains that in Gaulish religion there was a "supreme god" whose name has been lost to time [*Likely Dyeus, which was modernly re-constructed*].

This book claims the Gaulish supreme deity was represented by a trinity of 3 deities (ala Cernunnos). The Supreme Deity of Gaul, the book claims, is represented by 3 different aspects: "TEUT," "KOR" & "BAL THE BLACK."

In this book it’s explained that the supreme god (out of which all the other gods arise) has a home in the North and comes out of that part of the sky and moves toward the West. (Note that when the Sun is the most towards the North, this is the time of the summer solstice and the warmest part of the month in the Northern Hemisphere.)

When the Sun goes into the West, it enters the realm of a goddess of chaos. Also, the metaphysical supreme god incarnates into a human form known as *Hu, Héus or Hésus.* This then likely means Cernunnos is a god of Twilight, of chaos represented as night after the Sun sets – and Cernunnos beomes his nocturnal antlered form.

So Dyeus becomes Esus, who then becomes the “Sun Man, Sun God, Sun Sorcerer” – leader of the 3 brothers of Cernunnos, all which represent 3 different Elemental/Nature Magicks which can be used as black/white or balanced Magick.

Goddess Brigid/Brigit, interestingly, fit that role as well. Brigid is thought to be a Dawn Goddess, a continuation of an indo-European tradition long held in place – which would correlate perfectly with her possible brother Hu aka Hesus/Esus, who is a male triple
deity equivalent. Brigid has 3 forms as well, all with the same name. Also, she is the same figure as the Germanic Ēostre.

One of the most important goddesses of reconstructed Proto-Indo-European religion is the personification of dawn as a beautiful young woman.

Brigid’s original name has been discovered to be Hausōs.

In terms of Esus “Magickal abilities,” Teut, Kor & Bal The Black might his “modes.” One can assume “Bal The Black” is his nasty streak.

Furthermore, the name Héus appears etymologically related to Zeus, which in turn is the origin of the word "Deus," God in Latin, and also Dieu, God in French & Dios, Spanish.

Other authorities purport the Druid God was a monotheistic supernatural being named Duw (similar to Dyeus/Danu) consisting of 3 personalities—Beli the creator who ruled the past; Taran, who was in charge of the present; and interestingly enough, YESU, the “All-Heal,”—the coming future Savior.

The Irish King of the Sun was known as Iesa or Essa (also Ésa, Esu, or even Hesu and Jesu). The word "deus" meaning "god" comes from it. During their rites, the Druids would find a tree in the shape of a cross, or would lop off the branches of a specifically chosen oak to make a cruciform. Upon this tree the name "Hesus" was inscribed.

The Druid gathering would face east toward the rising of the sun and sing hymns and chant to the new-born "son of the sun"- Esus, or Iesa (“east” deriving from his name).

Later the Church assimilated this custom and made it a physical man hanging in pain from a tree. The T-shaped tree represented the Tinne and Tau letter of the sacred alphabets, and it connoted ending and rebirth.

It also corresponded to the Norse Yew rune. The letter "T" served the same meaning as Greek Omega. Christ, associated with this letter, is based on Iesa who was, in previous ages, associated with the letter Tau, the hierogram of which was the tree or cross.

Christ suffering on the Cross is a violent re-imagining of the Druidic premise concerning renewed life from death, the nucleation of opposites, and human mastery over adversity. The Vatican had literalized an esoteric event of the Pagans.

Moreover, per the Catholic missionary Huc, who traversed India, Tibet and other parts of Asia, "Yesu" was also a name of the expected avatar of the Hindu god Vishnu, of which Krishna was an avatar.

The Druidic inhabitants of Glastonbury built the first "church" that was supposedly "circular…with 12 huts of the other disciples forming a circle around it." Many Pagan temples had a similar astrological blueprint, i.e., the circle of the Zodiac, and it is clear
that Glastonbury's sanctuary was appropriated by Christ and Twelve, as the original Druid "church" was likely founded in the name of Yesu/Hesus, long prior to Christianity.

Iesa Crios, also had his crown. The Druid crown was not of "thorns" but of roses. Regardless, of the spelling and rendition (Esa, Essa, Iesa, Hesu, Isa, Jeshua, Ishwara, or Aesar, etc,) the archetype remains the same.

Esus has been identified by some with Mercury, others with Apollo. However, a strict identification with a Graeco-Roman god is difficult, if not impossible. The two known depictions of Esus are of a man cutting (pruning?) a tree, and is usually in conjunction with Tarvos Trigaranos – "The Bull & 3 Cranes".

Esus' human victims were sacrificed to gain his “black Magick gnosis” effect by being tied to a tree and flailed, hung, or their throats slit. French folklorist Jean Markale identifies Esus instead with a type of god—the "horrible" sky god of Magick, like Odin, also whose victims were also tied to a tree and flailed.

The two sculptures where Esus appears are the Pillar of the Boatmen from among the Parisii, on which Esus is identified by name, and a pillar from Trier among the Treveri with similar iconography.

In both of these, Esus is portrayed cutting branches from trees with his axe. Esus is accompanied, on different panels of the Pillar of the Boatmen, by Tarvos Trigaranus (the 'bull with three cranes'), Jupiter, Vulcan, and other gods.

A well-known section in Lucan's Bellum civile refers to gory sacrifices offered to a triad of Celtic deities: Teutates, Hesus (an aspirated form of Esus), and Taranis. Variant spellings, or readings, of the name Esus in the manuscripts of Lucan include Hesus, Aesus, and Haesus. One identifies Teutates with Mercury and Esus with Mars.

It is possible that the Esuvii of Gaul, in the area of present-day Normandy, took their name from this deity.

M. Reinach applies one formula to the subjects of these altars—"The Divine Woodman hews the Tree of the Bull with Three Cranes." The whole represents some myth unknown to us, but M. D'Arbois finds in it some allusion to events in the Cúchulainn saga.

In the imagery, the bull and tree are perhaps both divine, and if the animal, like the images of the divine bull, is three-horned, then the three cranes (garanus, "crane") may be a rebus for three-horned (trikeras), or more probably three-headed (trikarenos).

In this case, woodman, tree, and bull might all be representatives of a god of vegetation. If Esus was a god of vegetation, once represented by a tree, this would explain why, as the scholiast on Lucan relates, human sacrifices to Esus were suspended from a tree.
Esus was worshipped at Paris and at Trèves; a coin with the name Æsus was found in England; and personal names like Esugenos, "son of Esus," and Esunertus, "he who has the strength of Esus," occur in England, France, and Switzerland.

**TARVOS TRIGARANOS (BULL & THE 3 CRANES)**

The Sailors' Pillar of Notre Dame (ca. 17 CE) depicts two scenes: the Gallic god Esus cutting branches off a tree & a bull with three cranes on his back, standing by a tree.

There is also a third relief of a horned god, called Cernunnos (inscribed "ERNENOS"), and a relief of Smertios, a god holding a club, about to kill a snake.

A similar relief was found in Treves, wherein Esus is again cutting at a tree, which has 3 birds and the head of a bull in its branches. There is no appearance of Cernunnos or the other gods, however. Esus is refered to in only one other place, the Pharsalia of Lucan:

Later commentary (9th c. CE) identifies Esus with either Mars or Mercury. The only other surviving depictions of Cernunnos are Gundestrup Cauldron, and a relief in Reims, which shows him flanked by "Mercury" and "Apollo". The cauldron panel is significant, as there are some similarities between the pillar and the cauldron.

As for "Mercury" and "Apollo", these would likely have been the Gallic gods Esus (or possibly Lugus) and Maponos (or Belenus).
Let's look at the relief of "TARVOSTRIGARANOS" – we have a tree, a bull, and 3 cranes. What would these have represented to the Celts? First, the tree was revered by the Celts, and it was in groves that the Druids would worship. If Esus is a variant of Odin, then the tree is The Yew. Yggdrasil – the World Tree, the axis of the world.

The three cranes have analogues to other groupings of birds. In Welsh myth there are the three birds of Rhiannon, mother of Pryderi, and identifiable with the goddesses Macha and Epona, as well as Modron, mother of Mabon. Rhiannon's birds were sent to show the seven survivors of Prydein the way to the Otherworld.

Then in Irish myth there are the 3 sisters Morrigan, Macha (equated with Rhiannon), and Badb, who appear as ravens on the battlefield. It can then be assumed that the 3 cranes are the 3 birds of a powerful goddess, queen of battle, but also mother of the god of light.

Now what of the bull? What leaps first to mind is the Brown Bull of Cuailnge, which brought about the war between Connacht and Ulster, and which caused Morrigan's enmity towards Cuchulainn. It was the death of a white bull which finally put the war to rest, and restored order to Ireland.

At the bottom of the Gundestrup Cauldron's interior, there is a relief of a bull sinking into the ground, dying, as well as a depiction of 3 bulls about to be sacrificed by 3 warriors.

At the Roman temple in Maiden Castle (Dorset), there was found a bronze bull with 3 horns and 3 women on his back. Some have speculated this was a Mithraic object, and the similarity between the bronze bull and the reliefs are unmistakable. And what is most important is that Mithraism is based around the belief that Mithra slew the cosmic bull; also, the earliest grade of Mithraism was Corax – the crow perched on the bull's back.

Mithras is clad in a tunic, trousers, cloak, and a pointed cap usually called a Phrygian cap. He faces the viewer while half-straddling the back of a bull, yanks the bull's head back by its nostrils with his left hand, and plunges a dagger into the bull's throat with his right.

Various figures surround this dramatic event. Under the bull a dog laps at the blood dripping from the wound and a scorpion attacks the bull's testicles. Often the bull's tail ends in wheat ears and a raven is perched on the bull's back.

On the viewer's left stands a diminutive male figure named Cautes, wearing the same garb as Mithras and holding an upraised and burning torch. Above him, in the upper left corner, is the sun god, Sol, in his chariot.

On the viewer's left there is another diminutive male figure, Cautopates, who is also clad as Mithras is and holds a torch that points downwards and is sometimes, but not always, burning. Above Cautopates in the upper right corner is the moon, Luna.

Now, the sacrifice of the 3 bulls on the Gundestrup Cauldron have what seem to be a dog running beneath each bull. Also, the interior bottom, which depicts the dying bull, shows
his slayer–horned and wearing a cap–on the bull's back (actually, more like floating above it), with a sword in hand. There is also what looks like another dog (?) by the bull's head and beneath the bull's feet.

Let us then look at the Tain Bo Cuailnge – Cuchulainn (hound of Cullen), is son of the god of light **Lugh**, and defender of Ulster.

What we may well have then is a myth similar to that of Mithras. This is not implausible, as the Celts and Persians are, ultimately, derived from Indo-European stock. This bull-slaying myth, involving birds, dogs, etc, may have originated in prehistory and elaborated on over the centuries, until the two different forms met again under the Roman Empire.

This is all theory, of course, but remember that it was from the cosmic cow Audumla that the giant Ymir nursed, until he was slain by Odin, Vili, and Ve, creating the earth. His blood drowned everything–including Audumla–but the gods and the giant Birgelmir.

After this flood, the world was created new.

In Odin on Runes (from Håvamål), Odin hangs from Yggdrasil for 9 days, peirced by a spear, in order to gain the secret of the runes. This image of a man hanging from a tree as a sacrifice brings to mind what the monks said of Esus' sacrificial victims.

Odin was equated with Mercury – for one superficial example, our Wednesday is called dies Mercurii (day of Mercury) in Latin. Esus is also equated with Mercury, and so there may have been a common origin for these two deities. Also, remember that the Irish god Lugh (Gallic Lugus) is equated with Mercury – and Lugh is father of Cuchulainn.

And so, it can be conjectured (but certainly not proven) that Esus was **slayer of the bull** which sat by the world tree in company of the Triple Goddess in her bird form. From the body of the bull, the world is created, order instituted (perhaps).

What then of Cernunnos and Smertios? First, Smertios is depicted as slayer of a serpent. If we compare him to Norse mythology, he is like Thor, slayer of Jormungand. As the thunder god, then, we can equate Smertios with the Gallic god Taranis – who is also part of the trio described by Lucan above, and equated with the other thunder-god, Jupiter.

Taranis is usually depicted carrying a wheel, and there is a god carrying a wheel on the Gundestrup Cauldron; there is a ram-headed sperent at his feet. The ram-headed serpent is twice shown on the Gundestrup Cauldron, once in the company of Cernunnos, and once in the company of the bull-slayer.

However, the bull-slayer – tentatively identified with Esus – also resembles Cernunnos, with short bull-like horns. Esus is not Taranis, but the two seem to have been combined on the cauldron.
Cernunnos is the Lord of Animals, and a zoomorphic being. He may have the same origin as Pashupati, one of the names of Shiva, who was also Lord of the Animals (a seal from Mohenjo-Daro shows Pashupati in a position very similar to that of Cernunnos).

Here is the myth the Gwyddonic Druids say is the authentic story of Esus. It should also be noted that on Samhain, the Welsh Druids supposedly re-enacted this story in their Oak Groves with their priests & priestesses.

This story and it’s meaning of life & rebirth through trees is essential. In this tale, Esus is solidly aligned with the Oak Tree. Still, it could very well clarify that it was LUGUS – Esus dark Magick moon self – who was fused to the Yew. Both of these characters and Cernunnos form are saturated with both Oak and Yew through endless artifacts.

This story of Esus and the Bull and the Three Cranes is of great antiquity. There are elements in it that would place it back to before or at the discovery of agriculture.

Long ago, when the world was young, beloved, a marvelous and wonderful thing happened. In the early spring, near the pool of the goddess coventina, a bull-calf was born. At a glance, you could see that it was not an ordinary bull-calf. His coat was golden-red and his form was perfect. His eyes were large and clear and intelligent.

He was no sooner up and about and running and playing, when out of the air descended three stately cranes. They danced about him in a circle, and he suddenly, very solemnly bowed his head to them three times.

As spring wore on into early summer, he grew exceedingly fast and soon he was fully grown, and never was there a bull like him. His fame spread far and wide. Animals, men, and gods came to look upon his great beauty.

But marvel of marvels, wherever he went, the cranes also went. They were his constant companions. His days were endless enjoyment and the world was full of flowers, for in that ancient time, the world had never known winter.

Now Esus, the hunter god, had been roaming through the fields and forests of the world looking for an animal worthy of his appetite, but he found no animal to his satisfaction.

Early one beautiful morning, he happened upon the meadow where the bull and three cranes were sleeping. One glance at the bull, and Esus knew that his search had ended.

He drew his blade and came upon the sleeping bull, but the cranes saw the danger and gave out a cry of alarm. The bull rose to do battle with esus, and his golden horns were formidable weapons. The god and the divine bull clashed in combat.

They fought all day and all night, but neither could seem to best the other. The contest continued in this manner for many days. It was on a night in the dark of the moon when
the bull at last began to fail in strength. There under a great oak, esus struck the divine bull a deadly blow.

His blood poured out upon the roots of the tree and its leaves turned golden-red at that very instance for pure shame and grief. The cranes made a great crying sound.

One of them flew forward and in a small dish, caught up some of the bull's blood. Then the cranes departed, flying toward the south.

A gloom descended upon the world. The flowers wilted and the trees dropped their leaves. The sun withdrew his warmth. The world grew cold and snow fell for the first time. men prayed to the mother to bring back the warmth, or all would perish. she heard and took pity upon all nature.

The three cranes came flying back from the south, and one still had the dish. It flew to the oak tree where the divine bull had been slain and poured the blood upon the earth. Suddenly, out of the dust sprang the bull-calf, reborn from mother earth!

All nature rejoiced. Grass and flowers sprang up. The leaves budded out on the trees. Thus, spring came again to the world.

But the hunter god, Esus, heard of the bull's rebirth and sought to find him. This was the beginning of a cycle which even to this day persists. Esus would ever overcome the divine bull, but mother earth ever causes him to be reborn. Beloved, let us pray that the great mother will ever cause his rebirth, and may we, too, ever be reborn.

ESUS SAMHAIN RITUAL (c/o GWYDDONIC DRUIDS)

HIGH PRIESTESS:

Esus, The Hunter, roamed the world looking for a prey that was worthy of his appetite, and, a worthy foe. He did nothing that was not a challenge to his strength and cunning.

It came about that he heard of the Golden One, Taru, the Son of the Mother. He heard of his great power, the Length of his golden horns, and his huge size: For it was said that Taruos was ten times as large as any other bull. So, Esus sought him out.

AUDIENCE:

Lady! Sound the cry!
We hear the Hounds!
Darken the sky
And hide our Lord
Esus is drawing nigh!
HIGH PRIESTESS:

Esus finds the glade in which the Golden One, and his beloved Three Cranes, have rested for the night. As he spies the golden bull, his eyes turn red with battle fury.

Without warning, he rushes upon the sleeping Lord.

The Grey Cranes cry out in fear and alarm. The Golden One rises up to do battle. Oh! What a furious and awful contest!

Neither could best the other. Esus was mighty with his great sword, but Taruos' golden horns were formidable weapons.

They fought thus for many days.

First, the battle would go one way and then it would go the other.

Both were bloody with their own blood and that of their foe. It was on the dark of the moon that the Divine Bull began to weaken; for he was of the sun and not of the moon. In this moment of weakness, Esus struck him a deadly blow.

Dying, the Golden Lord laid down beneath a great oak. His blood spilled out upon its roots, and it, for pure shame and grief, turned its leaves red.

The Great Lord looked upon the world with kindly eyes, sighed a deep sigh, and laid his head down upon the oak's roots.

One of the Grey Cranes flew forward, and with a great cry, caught up a silver dish of the Lords' blood, and with her sisters, flew off towards the south.

AUDIENCE:

Woe!
Woe are we!
The Golden One is slain!
Where is the Sun?
The fire has gone out
And the winds are cold.
The leaves fall And the grass is brown.
The Son is gone And we all fall down!
Lady! Lady! Mother!
Hear our cry!
Send back your Son
Or we all shall die!
Send back your Son
Or we shall all die!
LUGUS (ESUS OF GAULLIC FRANCE & SPAIN)

Lugus – perhaps the French figure known as “Bal The Black” – was a deity of the Celts.

He is consistently linked to Esus, and historians are unclear if they are the same just under different names in alternate territories.

His name is rarely directly attested in inscriptions, but his importance can be inferred from place names and ethnonyms, and his nature and attributes are deduced from the distinctive iconography of Gallo-Roman inscriptions to Mercury, who is widely believed to have been identified with Lugus, and from the quasi-mythological narratives involving his later cognates, Welsh Lleu Llaw Gyffes (Lleu of the Skillful Hand) and Irish Lugh Lámhfhada (Lugh of the Long Arm).

The Welsh Gwyddonic Druids claim Lugh was an aspect of Esus, when Esus had become “Esus The Destroyer” – and when in his destroyer form, powered by the moon, this three-headed Lugh/Lugus was the dark Magick Esus. He was the nasty strain of Cernunnos.

By all accounts, the Gwyddonic explanation of Lugus makes sense. And perhaps the fair-haired, shining Lugh is the “Bright Side” of the black Magick LUGUS.
The exact etymology of Lugus is unknown and contested. The Proto-Celtic root of the name, *lug-, is generally believed to have been derived from one of several different Proto-Indo-European roots, such as *leug- "black", *leugʰ- "to break", and *leugʰ- "to swear an oath". It was once thought that the root may be derived from Proto-Indo-European *leuk- "to shine", but there are difficulties with this etymology and few modern scholars accept it as being possible (notably because Proto-Indo-European *-k- never produced Proto-Celtic *-g-).

His name was commemorated in numerous place-names, such as Lugdunum (Celtic *Lug[u]dūnon, "fort of Lugus"; modern Lyon, France), capital of the Roman province of Gallia Lugdunensis. Other such place-names include Lugdunum Clavatum (modern Laon, France) and Luguvalium (modern Carlisle, England).

It is also possible that Lucus Augusti (modern Lugo in Galicia, Spain) is derived from the theonym Lugus, but Lucus in that place may be Latin (lucus = 'sacred grove/forest').

Julius Caesar in his De Bello Gallico identified six gods worshipped in Gaul, by the usual conventions of interpretatio romana giving the names of their nearest Roman equivalents rather than their Gaulish names. He said that "Mercury" was the god most revered in Gaul, describing him as patron of trade and commerce, protector of travellers, and the inventor of all the arts.

The Irish god Lug bore the epithet samildánach ("skilled in all arts"), which has led to the widespread identification of Caesar's Mercury as Lugus. Mercury's importance is supported by the more than 400 inscriptions referencing him in Roman Gaul and Britain.

Such a blanket identification is optimistic – Jan de Vries demonstrates the unreliability of any one-to-one concordance in the interpretatio romana – but the available parallels are worth considering.

The iconography of Gaulish Mercury includes birds, particularly ravens and the cock, now the emblem of France; horses; the tree of life; dogs or wolves; a pair of snakes (c.f. Hermes's Caduceus and Abraxas); mistletoe; shoes (one of the dedications to the Lugoves was made by a shoemakers' guild; Lugus's Welsh counterpart Lleu (or Llew) Llaw Gyffes is described in the Welsh Triads as one of the "three golden shoemakers of the island of Britain"); and bags of money.

He is often armed with a spear. He is frequently accompanied by his consort Rosmerta ("great provider"), who bears the ritual drink with which kingship was conferred (in Roman mythology). Unlike the Roman Mercury, who is always a youth, Gaulish Mercury is occasionally also represented as an old man.
Gaulish Mercury is associated with triplism: sometimes he has three faces, sometimes three phalluses, which may explain the plural dedications. This also compares with Irish
myth. In some versions of the story Lug was born as one of triplets, and his father, Cian ("Distance"), is often mentioned in the same breath as his brothers Cú ("Hound") and Cethen (meaning unknown), who nonetheless have no stories of their own. Several characters called Lugaid, a popular medieval Irish name thought to derive from Lug, also exhibit triplism: for example, Lugaid Riab nDerg ("of the Red Stripes") and Lugaid mac Trí Con ("Son of Three Hounds") both have three fathers.

Rübekeil suggests that Lugus was a triune god, comprising Esus, Toutatis and Taranis, the three chief deities mentioned by Lucan (who, at the same time, makes no mention of Lugus), and that pre-Proto-Germanic tribes in contact with the Celts (possibly the Chatti) moulded aspects of Lugus into the Germanic god Wōdanaz i.e. that Gaulish Mercury gave rise to Germanic Mercury.

High places (Mercurii Montes), including Montmartre, the Puy-de-Dôme and the Mont de Sène, were dedicated to him.

**IRISH LUGUS**

LUGUS was the other name of the Esus/Hesus variation in Gaul. In Ireland though, Lugh became a later arrived deity, who originated from Gaul. Lugh probably displaced the ancient tribal god named Tograin. Lugh was associated with a Celtic autumn festival called Lugnasad, held in August 1. It was also dedicated to Tailtiu, Lugh's foster mother.

In Ireland, Lugh was the son of Cian (Kian), son of Danu and Dian Cécht, and Ethlinn (Ethnea or Eithliu), daughter of Balor, a Fomorian champion (leader).

Lugh was a popular sun god, worshipped throughout the Celtic world. In Gaul, he was identified Lugus or Lug. The Greeks identified Lugus with the sun god Apollo.

In Ireland, Lugh was the victorious youth who defeats the monstrous Balor "of the venomous eye". He was the godly paradigm of priestly kingship, and another of his appellations, lámhfhada "of the long arm", carries on an ancient Proto-Indo-European image of a noble sovereign expanding his power far and wide. His festival, called Lughnasadh ("Festival of Lugh") in Ireland, was commemorated on 1 August. When the Emperor Augustus inaugurated Lugdunum ("fort of Lugus", now Lyon) as the capital of Roman Gaul in 18 BC, he did so with a ceremony on 1 August (this may be purely coincidental, however). At least two of the ancient Lughnasadh locations, Carmun and Tailtiu, were supposed to enclose the graves of goddesses linked with terrestrial fertility.

In Wales, he was called Lleu, while in Ireland, he was called Lugh or Lug. He was popularly called Lugh Lamfada - "Lugh of the Long Arms", as well as Lugh Samildánach - "Skilled in All the Arts". Caesar and the Romans associated with Roman god Mercury (Greek Hermes).

Lugh possessed the Magickk sword Freagarthach (the "Answerer"), one of the four treasures of the Tuatha Dé Danann. Lugh also possessed an invincible spear.
ASGARD: THE VIKING “OTHERWORLD”

This is a diagram of the Nine Worlds of Asgard, showing the relationship of the various separate dimensional realms. The diagram is not drawn to scale with the Earth, nor do the positioning of worlds above or below one another have any real significance since they are not in the same dimensional plane. The only evidence for placing Asgard at the top is that the world-tree Yggdrasil has its trunk and branches there, while its root system manifests itself on most of the other worlds. Yggdrasil, also not drawn to scale, is aligned with the Cosmic Axis with which Earth's axis also aligned. Only a sample of interdimensional passageways between worlds are shown here. The number of free-standing natural nexuses are unknown. The world of Niflheim is not considered a separate world in the Asgardian cosmology, but is thought to be an adjunct world to Hel.
YGGDRASIL: VIKING LIFE TREE

Yggdrasil is an immense mythical tree that connects the 9 worlds in Norse/Viking cosmology. Scholarly opinions regarding the precise meaning of the name Yggdrasill vary, particularly on the issue of whether Yggdrasill is the name of the tree itself or if only the full term refers specifically to the tree species. Historian F. R. Schröder backs the translation that Yggdrasill means "yew pillar" – deriving yggia from *igwja (meaning "yew-tree"), and drasill from *dher- (meaning "support").

Many historians believe that the Norse god Odin was inducing trance via Taxine when he hung from Yggdrasil. The 9 worlds around Yggdrasil is mentioned more than once in Old Norse sources, but the identity of the worlds is never stated outright, though it can be deduced. It is unclear where the nine worlds are located in relation to the tree – they could either exist one above the other or perhaps be grouped around the tree, but there are references to worlds existing beneath the tree, while the gods are pictured as in the sky, a rainbow bridge connecting the tree with other worlds.

The notion of an eagle atop a tree and the world serpent coiled around the roots of the tree has parallels in other cosmologies from Asia. Norse cosmology may have been influenced by these Asiatic cosmologies. Davidson adds, on the other hand, that it is attested that the Germanic peoples worshiped their deities in open forest clearings and that a sky god was particularly connected with the oak tree.
Midgard, the world of humanity; Asgard, the world of the Aesir tribe of gods and goddesses; Vanaheim, the world of the Vanir tribe of gods and goddesses; Jotunheim, the world of the giants; Niflheim, the primordial world of ice; Muspelheim, the primordial world of fire; Alfheim, the world of the elves; Svartalfheim, the world of the dwarves; Hel, the world of the eponymous goddess Hel and the dead.
ODIN, WOTAN, YGGDRASIL: THE VIKING TRINITY

Many historians believe that the Norse god Odin was inducing a trance via Taxine when he hung from Yggdrasil, the Viking the world tree. Yet he is also equated as WOTAN – an almost supernatural powerhouse version of himself, like an ultra-viking warrior.

Odin is associated with healing, death, royalty, the gallows, knowledge, battle, sorcery, poetry, frenzy, and the runic alphabet, and is the husband of the goddess Frigg. In wider Germanic mythology and paganism, Odin was also known in Old English as Wōden, in Old Saxon as Wōdan, and in Old High German as Wuotan or Wōtan, all stemming from the reconstructed Proto-Germanic theonym wōdanaz.

Odin is a prominently mentioned god throughout the recorded history of the Germanic peoples, from the Roman occupation of regions of Germania through the tribal expansions of the Migration Period and the Viking Age. References to Odin appear in place names throughout regions historically inhabited by the ancient Germanic peoples, and the day of the week Wednesday bears his name.

In Anglo-Saxon England, Odin held a particular place as a euhemerized ancestral figure among royalty, and he is frequently referred to as a founding figure among various other
Germanic peoples, including the Langobards and in most of Scandinavia. Forms of his name appear frequently throughout the Germanic record, though narratives regarding Odin are primarily found in Old Norse works recorded in Iceland, primarily around the 13th century, texts which make up the bulk of understanding of Norse mythology.

In Old Norse texts, Odin is depicted as one-eyed and long-bearded, frequently wielding a spear named Gungnir, and wearing a cloak and a broad hat. He is often accompanied by his animal companions—the wolves Geri and Freki and the ravens Huginn and Muninn, who bring him information from all over Midgard—and Odin rides the flying, eight-legged steed Sleipnir across the sky and into the underworld. Odin is attested as having many sons, most famously the god Baldr with Frigg, and is known by hundreds of names.

Odin frequently seeks knowledge in some manner and in disguise (most famously by obtaining the Mead of Poetry), at times makes wagers with his wife Frigg over the outcome of exploits, and takes part in both the creation of the world by way of slaying the primordial being Ymir and the gift of life to the first two humans Ask and Embla. Odin has a particular association with Yule, and mankind's knowledge of both the runes and poetry is also attributed to Odin.

Odin has been a frequent subject of study in Germanic studies and numerous theories surround the god. Some of these focus on Odin's particular relation to other figures, such as that Freyja's husband Óðr appears to be something of an etymological doublet of the god, whereas Odin's wife Frigg is in many ways similar to Freyja, and that Odin has a particular relation to the figure of Loki. Other approaches focus on Odin's place in the historical record, a frequent question being whether Odin is derived from Proto-Indo-European religion, or whether he developed later in Germanic society.

Beginning with Henry Petersen's doctoral dissertation in 1876, which proposed that Thor was the indigenous god of Scandinavian farmers and Odin a later god proper to chieftains and poets, many scholars of Norse mythology in the past viewed Odin as having been imported from elsewhere. The idea was developed by Bernhard Salin, which presents the Æsir ("spirit" gods) as having migrated into Scandinavia; he proposed that both Odin and the runes were introduced from southeastern Europe in the Iron Age. Other scholars placed his introduction at different times during the Migration Age as a result of Gauls.

More radically, both the archeologist and comparative mythologist Marija Gimbutas and the Germanicist Karl Helm argued that the Æsir as a group were late introductions into northern Europe and that the indigenous religion of the region had been Vanic.

Although the view of Odin as in some way a latecomer dominated until the mid-20th century, it was then superseded by the trifunctional hypothesis of Georges Dumézil, under which Odin is assigned one of the core functions in the Indo-European pantheon, as a representative of the first function (sovereignty) corresponding to the Hindu Varuṇa (fury and Magick) as opposed to Týr, who corresponds to the Hindu Mitrá (law and justice); while the Vanir represent the third function (fertility). Another approach has been in terms of function and attributes – interpreted as a wind-god or death-god.
While no one knows for certain, Royal Houses flourished with this dual Odin personality “Wotan” as a buried concept of some mysterious force that empowers kings.

Given what we know already, it isn't a far jump to assume that “WOTAN” is likely the “final psychic stage” Odin reaches in climax of his Yew experience? It is this “WOTAN” stage the “psychic inflammation” the Yew gives in close, constant contact – which these Vikings were harnessing before charging into battle?

As if Wotan is the harnessing of the inverted Kabbalah – The Qliphoth? Are the Vikings passing off the Judaic “Black Magick” Tree as a “Holy” Viking interperatation?

Different cultural expressions of Heathenry beget different cultural interpretations of (largely) the same core group of deities. Deriving from a common proto-Germanic source, these deities are the basis of the religious characteristics of the different Germanic peoples which constitute the focus of Reconstructionist and Contemporary Heathenry.

However, as the different Germanic cultures flourished, spread, and migrated, their understanding of their religion separated as much as their languages and tribal identities.

It is easy to forget that the Norse interpretation of the Gods, the Icelandic-Scandinavian perspective found within the Prose and Poetic Eddas, is a relatively late cultural expression of religiosity. It is understandable, especially given the demographic background of many Heathens – they come from Asatru or another Norse-focused form of Heathenry as it is the most accessible to new practitioners. It is also easy to assume that, through their survival prevalence in the modern day, these texts are representative of either 1) an end development stage of Germanic mythology or 2) constituting the sum total correct view of the entire Germanic experience. Both assumptions are incorrect.

Deific interpretations like Woden and Odin (and Wotan, Óðinn, Wotanaz, etc.) are the same, and yet they are not. It is a murky, contradictory morass, which will inevitably always lead to confusion. Are the two gods the same? Yes, undoubtedly. Much in the
same way that “I” am the same person – but “I” am different between work, school, home, and other social obligations. But the cultural distinctions between an Anglo-Saxon interpretation of Woden and a Norse interpretation of Odin are important and informative, because they present different faces, aspects, and influences. This edges into theoretical metaphysics and admittedly has issues with evidence, of course.

Many Heathens, even steadfast Anglo-Saxonists, have to plug holes in their mythology using later cultural source material. But this is dangerous. One cannot simply plug Odin myth-knowledge with Woden’s character and expect it to work. There are significant cultural, social, and environmental factors to consider within the Norse experience.

Norse mythology has an additional three centuries of development and influence after the Anglo-Saxon mythologies were cut off with the process of Christianization. As Odin is popularly portrayed as blind in one eye, we can see an allusion to a similar blindness in Bede’s writings on Woden (Cf. North). Solomon and Saturn suggests that the later Anglo-Saxons were familiar with the idea that Woden created the runes, as well as equating Woden with the Roman Mercurius, with the idea of the runes perhaps due to the influence of the Danelaw and the re-heathening of the North of England.

Woden is a sorcerer, using glory-tines (wuldortanas) to destroy a serpent, so his is an intellect which utilizes esoteric principles and forces. But Woden has no words of wisdom equating the same cultured force of poetic knowledge that Odin exhibits.

Woden id est furor. Woden, that is fury. Both Woden and Odin derive from their respective cultural linguistic words for fury and inspiration (wod, in Anglo-Saxon, and orðr in Old Norse). Both Woden and Odin are fury and madness incarnate, but Odin is tempered with a greater sense of what can be called ‘higher-civilization’, duty, and obligation to his folk that is exhibited in his stories. To those who subscribe to either Thorsson’s Multiple Soul Complex theory, or a lesser version of it as purported by Wodening and other Anglo-Saxon writers (myself among them, to a point), clearly see a man’s Wod as the source of our inspiration. Wod-madness being the creative spark which consumes and expands within us until we complete or task or burn out.

Woden is associated with cultic sites, with dykes and hills and supposed ritual/sacrificial places. His cult in England is identified with a number of place names, although Þunor is more common: Wansdyke, Wednesbury, Wensley, Woodnesborough, etc.

Woden is a sacrificial god, bloodthirsty and cruel. While Norse mythology and history has identified aspects of human sacrifice to Odin (several Scandinavian kings are attested to have been sacrificed by their people for failing their sacred mandate), Woden’s lack of civilizing aspects through mythology paint him as a more callous, more dangerous personality. A residual usage of sacrificial marking is attested in Bede by the priest Coifi who, upon embracing Christianity and turning his back on his forebear’s gods, threw a spear over a site to Woden, using the pagan belief that doing so would mark a sacrifice.
Woden is identified as a leader of the Wild Hunt, although this identification is late within the development of the character. Connections between Vendel Sweden and Anglo-Saxon England make it likely the Odin/Woden Ygg Horseman with his carrion bird and bird of prey would have been a recognized image of Woden. Historically, there is only one region of Jutland where Óðinn as the distinct leader of the hunt.

There are no words to identify Woden as a king of gods. This is an assumption made, perhaps not incorrectly, through Norse myth. Instead, Woden can be accurately described as the **king maker**. He sires the lineages of the majority of the heptarchic kingdoms, and his name is used as a solidifying agent of sacral kingly rule during kingdom consolidation. Even Richard Angevin, called “Lionheart,” referenced himself the offspring of “**two sides of Devils.**”

Even in the 12th century Woden was still referred to in English literature. One example is Geoffrey of Monmouth’s (1100-1155) *Historia Regum Britanniae*. This work is described as part of the *British Chronicles*, regarded historic. Even though the English had been Christianized over 500 years, still the names of Woden and Frea are of Royal importance.

"The king, at the name of Mercury, looking earnestly upon them, asked what religion they professed. 'We worship', replied Hengest, 'our country gods, Saturn and Jupiter, and the other deities that govern the world, but especially Mercury, whom in our language we call Woden, and to whom our ancestors consecrated the 4th day of the week, still called
after his name Wednesday. Next to him we worship the powerful goddess, Frea, to whom they also dedicated the 6th day, which after her name we call Friday."

While it is probable that he is a god-king, it is also apparent that he is the progenitor of the Anglo-Saxon royal houses. This can be viewed similarly to the god Mannus being seen as the progenitor of the Ingaevones, Herminones, and the Istvaeones. Even if he is not the literal progenitor (Edwin of Northumbria switched his allegiance and lineage to Woden prior to his Christianization), he is seen as the symbolic and metaphorical beginning of the Anglo-Saxon houses. All save for Essex, who would claim Seaxneat.

The Anglo-Saxons also had a keen distinction in understanding “Woden” and “Othin.”

Compared to Odin, Woden is less refined, coarser, more dangerous, more mad, and more hungry. He is death. He is war. He is the raven that feasts on the hanging victims. He is danger incarnate. He is mind-madness, an ecstatic madness that he fully embraces, comparable with the worst of our own creative potential, with no benefit of temperance from the mead of poetry that we know of. He is identified as building the great earthworks of England, so we can assume a wanderer aspect to him.

Woden is a kingmaker, the sire or adopted sire of royal houses, but like a king is distant and difficult for everyone, in this sense he is almost quite literally an All-Father. He is an esoteric intellect, utilizing Magickal markings (runes) who is a sorcerer and Magick-weaver, and who is a font of such knowledge if one can navigate the fury. Because he was identified with Mercurius, he is a trickster deity, calculating and intelligent. He is leader of the “Wild Hunt,” a psychopomp of a higher caliber; valkyries are “blood-thirsty, corpse-stealing witches” who bring us to an eternal hall of fighting and feasting. Woden is primal. And perhaps more important, he is a cold character that is accepting of human sacrifice quite willingly, for no reason other than victorious thanksgiving.
KOSMIC GNOSIS

Odin the Allfather is said to be born of the cold and giants blood; grandson to Buri. Each cut reveals the icy Soul beneath, burning cold with blue potency – the blue endless hour of the in-between, of twilight and dusk in their infinite possibility called kosmic, a Magickal mana source from Viking outer space. Associated names are Avalon-Thule, Hyperborea, and COLD ALBION.

Take a breath and observe your own Spirit within that moment. Consider its movements and shapes, and the way it quickens and slows, as it restricts, binds and directs, as it dismembers and casts aside. For as you become aware of the near infinite variety of moments which are constantly occurring in that moment, still you may not immediately notice what lies beneath, for Spirit is busy even now in its maintenance of your world.

The fundamental disengagement from Spirit as away of existence necessitates a recognition that perception is limited and tautological. As Spirit contours and limits in order to maintain ease via short-cuts, so we become aware that the associations and connections we use to model the world are not always based on accuracy or order. When the Soul’s cold glitter is revealed – when the scales fall from your inner eyes and the taste, texture and touch of the rime fills your awareness once more – you might realize how easily you could return to that primal place.

The unexplored, undeveloped, untapped primal psychic mass is the nature of Wod.

Wod, in many aspects, taps into the echoes of the Spirit. These echoes are as if the remains of shadows cast by the Soul attempting to transcend. Wod can perhaps be described as an “unconscious antimatter” of the soul, lingering about in a vacuum of shadows. It is the urge of immersion into the unknown and this unknown inflamed.

All the unconscious activities of Spirit can be seen as secret beacons into the shadows of the in-between. In the shadow lies the land of dark fecundity and fierce fury. It is that same fury that seizes poets – the wôd, or the Furor Poeticus.

“Wodan id est furor.” (“Wodan, which means fury.”) [–Adam of Bremen]

Is it any wonder then that Odin the Allfather stands as a generator of the same by definition, and through some esoteric way is fundamentally kosmic in identity; that the forms in which the Mysteries are revealed suffused with that light, silhouetting the figure of the Wanderer striding through the icy Meon, across realms utterly inhuman in nature?

The Drighten stalks the frozen lands, moving through Ghostworlds, utterly alone as he leads his band of brothers on. Drottin of Drauغر so the old tales whisper, Lord of those who are the walking dead, possessed of some strange vitality. Terrifying are they, called hel-blár – blue-black as death.
*Aptrgangr* – literally the “after-goers” in Old Norse, or “those who walk after death”. Where their Chief walks, so do they; each is bound by to the others by an advanced esoteric re-ordering of their faculties and flesh. Where one stands, so do they all, ranged about as an army of harriers, a wellspring of inexorable, implacable strength.

So it is that these Hyperborean sorcerers, warrior-poets of furious and merciless intensity, may walk ways which none who are merely human can even penetrate, their blood cold and gaze potent with what Beth refers to in *Vodoun Gnosis* as “Esoteric Vision.”

**Spirit & Soul = Nous & Psyche**

The Kosmic Wisdom: “He who is inhabited by Eros-Dionysos is a daemon whilst he yet remains a man. Such a being sees through the shadow-body of things into the flaming night of the images. He himself is destiny; he incarnates a Gorgonic dread. The streams of earth, the storms of heaven, and the starry vaults are all within him, and his power reaches beyond the orbit of Saturn.” – Klages

Or, in more familiar terms:

To thusly declare war is to arrogate to oneself the authority to do so, to partake of the *daimonic* and exercise the sovereign aristocratic blue-blood of the *kosmos* within by unification of *Eros & Psyche*.

In Norse myth, mankind is shaped by 3 beings: the *sons of Borr* aka Odin and his 2 brothers. The *axis mundi* of Norse shamanic sorcery is a tree containing 9 worlds and 3 wells. This tree is known as Yggdrasil, or ‘**Steed of the Terrible One**’ aka Odin/Woden.

Interestingly, one of the major temples of the Kosmic Gnostic tradition was named *Temple of the Two Yggdrasils*.

Since the human body is hence, in an esoteric sense, an *axis mundi* directly descended from two trees imbued with the fury and wisdom of the *sons of Borr*, it follows that by the laws of ancestry, the blood of mankind is possessed of a direct link to that *daimonic* triad, grandsons to Buri who emerged from the ice.

It is sufficient to note that within the context of Northern Sorcery, as with Gnostic Voudon, ancestry is paramount – the alignment of oneself with one’s ancestral dead is vital as is the reconfiguration of one’s esoteric anatomy to accept the ancient wisdoms and fuse them with one’s own personality.

When that furious blood is awakened, it becomes charged with power and many subtle changes begin to occur as the esoteric anatomy of the sorcerer is altered to become a suitable home for the *daimonic* reality of the *axis mundi*. As this begins, the fierce erotic link between the *kosmos* and the sorcerer calls forth and enlivens many slumbering aspects of the personality, rendering a *pandaimonium* within the mind of the sorcerer, mirroring the variety of life and entities found on the macrocosmic Yggdrasil. It is only
through “Soul-faring,” that is to say, journeying through the ancestral roads laid down in one’s Soul, that the individual grasps his roots.

The dead have much to teach, and there are often mighty figures waiting by the side of the road as the sorcerer walks his way – and it must be understood that the traffic between living and dead is two way; ancestral power is timeless. As the one waxes, so do they all – this is the heathen way, for there is no escape; no future, only past, present and the obligations arising from them.

Thus it is that Northern sorcery is fundamentally kin to Gnostic Voudon – the awareness that merciless inexorable forces exist outside of the world of man, and that to pass beyond the limitations laid upon us by archontic forces we must be equally daimonic. By furiously partaking of our blood and all that entails, maximizing our affect, far beyond the notions of simple ease and satisfaction, we become as hungry as wolves, as fierce as eagles, as sly as serpents and as cunning and foreboding figures as ravens.

For 9 nights Odin hanged himself upon the axis mundi. sacrificed to himself, speared and starving, deliberately defying those forces that would limit his actions. This is an act of esoteric significance – a submission to and identification with the kosmos, infusing himself with it and, in doing so, becoming a transmitter of that gnosis without effort.

There is an esoteric secret here – the body of the sorcerer becomes the Horse of Ygg – not simply a vessel, but a fusion with that Terrible One.
There are those who mythically stalk the Ghostworlds and still darker places, by virtue of that Ygg bond – but what has not been stated is the method by which one acquires this fusion. It is similar in nature to the crossing through the hidden gate between Yesod and Malkuth which takes the adept to the Qlippothic realms of the inverted Kabbalah.

Just as the Voltiguers travel where they will, so certain kinds of Northern sorcerer may choose to plunge into the lowest of the wells upon Yggdrasil, Hvergelmir or ‘Roaring Kettle.’ This writhing mass of chaotic water bubbles and roars in a most awful way as, surrounded by hissing serpents presided over by Nidhogg – the dragon-wyrm that gnaws ceaselessly on the roots of this Yew tree – one is pulled under and dragged through subterranean rivers that chill the bone, battered and bruised and totally out of control, until one is at last ejected, and spat out into a realm of utmost existential dread.

Thereupon, one must recall one’s true furious nature and give up any pretence of concious humanity. If successful, one undergoes metamorphosis which unites the alien vitality of those particular mysteries with the flesh – enabling a movement beyond death.

This is but one of the unique and strange movements within the apparently perennial cultus of the Furious One – a movement wherein there is no distinction between life and death by virtue of utter in-betweeness.

The gaze is fixed upon the flame, until such time as the eyes are forced to close by exhaustion or over exposure. Any visions or lights are to be allowed to arise, occur, and pass. They are by-products of the human desire for light, desperate echoes captured by the retina in the face of impending darkness. After the eyes reach their limit, the practitioner, is to open their eyes again and attempt to view the periphery of their vision as opposed to anything else. Again, any appearances should be allowed to rise and pass away as before, the gaze relaxed and taking in the peripheral vision...

Similarly, with the increased sensitivity, it becomes easier to notice one’s surroundings, since one is now practised in observing peripheral vision in a relaxed and comfortable way. By utilizing the whole visual field, one is is able to perceive events slightly ahead of time when compared to normal so-called tunnel vision...

Rather than focusing on the method of line and enclosure – encapsulating an objects as a method of resolving them- one begins to perceive the in-betweens which is far more rapidly responsive to change than objects themselves. This relaxed mindfulness allows one to perceive far more data than before, and with practice, one may develop a level of perception which is better suited to one who dwells in the spaces which are not delineated by walls and human architecture...

Such a practice enables one to say, observe a flock of birds in flight and garner information about the world, or to walk along the streets of a city and follow the currents of emotion rippling outward. It is the wide-angled gaze of a bird, a predator and hunter.
VODOO GNOSIS (VOUDON GNOSIS)

Modern “Kosmic Gnosis” groups are referred to as ZOBOP – an initiatic secret society.

At one end, Cernunnos represents Animus – a gnosis with the animal kingdom. What is known as Voodoo also exemplifies this aspect.

Voodoo aka Vodou is a Haitian Creole word that refers to only a small subset of Haitian rituals. It is descended from an Ayizo word referring to "mysterious forces or powers that govern the world and the lives of those who reside within it, but also a range of artistic forms that function in conjunction with these vodun energies."

In Haiti, practitioners occasionally use "Vodou" to refer to Haitian religion generically, but it is more common for practitioners to refer to themselves as those who "serve the spirits" (sèvité) by participating in ritual ceremonies, usually called a "service to the loa" (sèvis loa) or an "African service" (sèvis gineh).

Outside of Haiti, the term Vodou refers to the entirety of traditional Haitian religious practice. Originally written as vodun, it is first recorded in Doctrina Christiana, a 1658 document written by the King of Allada's ambassador to the court of Philip IV of Spain. In the following centuries, Vodou was eventually taken up by non-Haitians as a generic descriptive term for traditional Haitian religion. Today, the spelling Vodou is the most commonly accepted in English. Others include Vodou, Vodoun, vaudou, and voodoo.

The spelling voodoo, once very common, is now generally avoided by Haitian practitioners and scholars when referring to the Haitian religion. This is both to avoid confusion with Louisiana Voodoo, a related but distinct set of religious practices, as well as to separate Haitian Vodou from the negative connotations and misconceptions the term "voodoo" has acquired in popular culture.

It is popularly described that Vodou is not simply a religion, but rather, an experience that ties both body and soul together. The concept of tying that exists in Haitian religious culture is derived from the Congolese tradition of kanga (the practice of tying one's soul to something tangible). This "tying of soul" is evident in many Haitian Vodou practices.

Vodun cosmology centers around the vodun spirits and other elements of divine essence that govern the Earth, a hierarchy that range in power from major deities governing the forces of nature and human society to the spirits of individual streams, trees, and rocks, as well as dozens of ethnic vodun, defenders of a certain clan, tribe, or nation.

The vodun are the center of religious life, similar in many ways to doctrines such as the intercession of saints and angels that made Vodun appear compatible with Christianity, especially Catholicism, and produced syncretic religions such as Haitian Vodou. Adherents also emphasize ancestor worship and hold that the spirits of the dead live side by side with the world of the living, each family of spirits having its own female priesthood, sometimes hereditary when it's from mother to blood daughter.
A divine Creator, called variously *Mawu* is a female being who in one tradition bore 7 children and gave each rule over a realm of nature or else these children are inter-ethnic and related to natural phenomena or to historical or mythical individuals. The Creator embodies a dual cosmogonic principle of which *Mawu* the moon and *Lisa* the sun are respectively the female and male aspects, portrayed as twin children of the Creator.

In other traditions, Legba is represented as Mawu's masculine counterpart, thus being represented as a phallus or as a man with a prominent phallus. Dan, who is Mawu's androgynous son, is represented as a rainbow serpent, and was to remain with her and act as a go-between with her other creations. As the mediator between the spirits and the living, Dan maintains balance, order, peace and communication.

All creation is considered divine and therefore contains the power of the divine. This is how medicines such as herbal remedies are understood, and explains the ubiquitous use of mundane objects in religious ritual. Vodun talismans, called "fetishes", are objects such as statues or dried animal parts that are sold for their healing and spiritually rejuvenating properties.

Often described as queen mother is the first daughter of a patriarchal lineage of a family collective. She holds the right to lead the ceremonies incumbent to the clan: marriages, baptisms, funerals. She is considered one of the most important members of community. She will lead the women of a village when her family collective is the ruling one. Her dominant role has often been confused with or associated to that of a high priestess which she is not. They take part in the organisation and the running of markets and are also responsible for their upkeep, which is vitally important because marketplaces are the focal points for gatherings and social centres in their communities. In the past when the men of the villages would go to war, the Queen Mothers would lead prayer ceremonies in which all the women attended every morning to ensure the safe return of their menfolk.

The High priestess is also the woman chosen by the oracle to care for the convent.

Priestesses, like priests, receive a calling from an oracle, which may come at any moment during their lives. They will then join their clan's convent to pursue spiritual instruction. It is also an oracle that will designate the future high priest and priestess among the new recruits, establishing an order of succession. Only blood relatives were allowed in the family convent; strangers are forbidden. In modern days, however, some of the rules have been changed, enabling non family members to enter what is described as the first circle of worship. Strangers are allowed to worship only the spirits of the standard pantheon.

Confusion and an amalgam are often made between Vodun and Bò also called O bò or Juju in Yoruba. Bò is an occult science whose priest are called Bôkônon or Bôkótônnon in opposition to Vodunsi (Vodun female priestess) and Vodunon (Vodun male priest).

Contrary to popular beliefs, in West African Vodun, spells are not cast upon someone. Vodun is a religion in which an important part is devoted to the cult of the ancestors.
Even if the origin of humanity and the world are explained in Vodun mythology, it is not a centered question of the faith.

The followers believe that the answer to such question is beyond human reach. Priority is given to the ancestors with them interceding on behalf of their families and descendant towards the Almighty. While an Almighty creator is recognized in Vodun pantheon, the believers do not address themselves to that particular deity.

Only the Loas, the messengers with the help of the dead have that access. In order to communicate and pray every clan and sometimes each family root have their own Vodun sometimes called Assanyi as Vodun can also be translated as "The spirit of those who have passed before us". The family Vodun is often associated with a known higher spirit of the standard pantheon, but is distinctive to each family (clan).

This distinctiveness is the Clan Vodun is also an assertion of identity and origin with cult and worshiping process specific to a family collective.

The occult science of Bò is not Vodun, although it often summons spirits issued from the Vodun pantheon in its process. The amalgam probably occurred through foreign observation and explanation of the rituals of Vodun. It is due to the fact that Vodun elements can be seen in the rituals of Bò.

The general perception of west African Vodun today is based on a perception of Bò (Juju in Yoruba), European witchcraft and misunderstanding of the practice.
THE VIKING KINGSHIP OF YORK (YEW)

Scandinavian York (Jórvík) or Danish/Norwegian York is a term used for the south of Northumbria (modern day Yorkshire) during the period of the late 9th century and first half of the 10th century. The name YORK was being used as the Viking colonizing name for territory in the British Isles – and their occupied capitol in England.

Norse monarchy controlled varying amounts of Northumbria from 875 to 954. However the area was invaded and conquered for short periods by England between 927 and 954 before eventually being annexed into England in 954. It was also closely associated with the Kingdom of Dublin throughout this period.

From the early 800s to about 850, the Vikings were making their presence felt heavily in Dalriada – first raiding the monastery at Isle of Iona in 794, and again in 802.

At some point the Vikings set up a kingship colony called YORK (Yew) around Argyllshire/Isle of Iona, as either part of the larger “York” or its own “York” – this is not clear. Yet it seems clear the Vikings stripped the Yews everywhere possible for construction and war materials like a modern corporation strip-mining the Amazon.

It is believed that Scandinavian presence in Scotland then increased heavily in the 830s. The isles to the north and west of Scotland were heavily colonised by Norwegian Vikings. Shetland, Orkney and the Hebrides came under Norse control, sometimes as fiefs under the King of Norway, and at other times as separate entities under variously the Kings of the Isles, the Earldom of Orkney and the later Kings of Mann and the Isles.

In 839, a combined force of Picts and Scots were defeated by the Vikings in a battle in Fortrui, with many of the royal household killed. In the power vacuum which this created, Alpin stepped in and established himself as ruler – perhaps by working with the Norse occupiers. Alpin died in 841 and was succeeded by his son Kenneth mac Alpin.

By 849, the last Pictish lord was dead (reputedly murdered by Kenneth) and Pictish language and culture died too. The Kingdom of Alba had become established and it expanded, taking in Strathclyde and Lothian over the next century.
PORPHYRY TREE OF ARISTOTLE, DISCIPLE OF PLATO

**Plato** (423–347 BC) was a philosopher in Classical Greece and the founder of the Academy in Athens, the first institution of higher learning in the Western world. He is widely considered the most pivotal figure in the development of philosophy, especially the Western tradition. Unlike nearly all of his philosophical contemporaries, Plato's entire *œuvre* is believed to have survived intact for over 2,400 years.

Along with his teacher, **Socrates**, and his most famous student, **Aristotle**, Plato laid the very foundations of Western philosophy and science. Plato has also often been cited as one of the founders of Western religion and spirituality, particularly Christianity. Plato's philosophical influences were Socrates, Parmenides, Heraclitus and Pythagoras.

**The Porphyrian Tree.** Tree of Porphyry or Arbor Porphyriana is a device for illustrating a "scale of being". It is also known as scala praedicamentalis.

Porphyry presented Aristotle's classification of categories in a way that was later adopted into tree-like diagrams of dichotomous divisions, which indicate that a species is defined by a genus and a differentia and that this logical process continues until the lowest species is reached, which can no longer be so defined. No illustrations or diagrams occur in editions of Porphyry's original work. But, diagrams were eventually made.

Porphyry was only following what was already in Aristotle, and Aristotle was following what was already in his teacher, Plato. The Porphyrian tree consists of 3 columns of words; the middlemost contains genera and species, and we can take as analogous to the trunk of a tree. The extremes (the terms that jut out to the left and right), containing the differentiae, we can take as analogous to the branches of a tree.
ALCHEMY & THE ARBOR PHILOSOPHICA

In alchemical traditions the Arbor Philosophica is another tree that is said to bear alchemical symbols representing the seven planets and the processes of alchemy. These planets correspond to the seven metals gold, silver, copper, iron, mercury, lead and tin which were all said to grow on the tree. The tree is said to grow from the ground or sometimes from the body of man. Jung speaks of a dream where he sees a tree with branches of gold, silver, steel and mixed iron which he realizes corresponds to the Arbor Philosophica and symbolizes growth and illumination.

Alchemy is a philosophical and protoscientific tradition aimed to purify, mature, and perfect certain objects. Common aims were chrysopoeia – the transmutation of "base metals" (e.g., lead) into "noble" ones (particularly gold); the creation of an elixir of immortality; the creation of panaceas able to cure any disease; and the development of an alkahest, a universal solvent.

The perfection of the human body and soul was thought to permit or result from the alchemical magnum opus and, in the Hellenistic and western tradition, the achievement of gnosis. In Europe, the creation of a philosopher's stone was variously connected with all of these projects.

The Great Work/Magnum Opus, or the Philosopher's Stone, is a greatly-researched object in all types of alchemy.

Regardless of what the end product ends up being, the goal for alchemists has always been the same thing, and that is to find a means to live forever. Whether this is through fame, actual immortality/longevity, or through riches and power, it has been believed in ancient alchemy that such "forever" aspect can be reached once one knew how to succeed in the Magnum Opus.
But what does this Philosopher's Stone even look like? And how did the alchemists decide whether or not they've got one in their midst?

Alchemists have debated between whether or not there is one Philosopher's Stone. In some accounts, there are 3 different types of different purpose:

The **Animal Stone** was believed to cure any illnesses: **Panacea**.

The **Vegetable Stone** was believed to stimulate growth: **Longevity/Immortality**.

The **Mineral Stone** was believed to transmute metals into **Gold**.

The Philosopher's Stone is **not** an actual stone – it’s a "catalyst," a **reddish powder** that can be added into a solution or hardened to a solid form. It is this reddish powder that is the result of several methods of alchemy, and once this reddish powder is produced in an experiment, more than likely the alchemist has succeeded.

**The Tria Prima:** In order to produce the reddish powder, alchemists have agreed that the basic materials must be followed; that is, the Prima Materia must be broken down in order to create the brew. This Prima Materia can also be known as the 3 Essentials, or the Tria Prima, a set of three ingredients needed to create the Philosopher's Stone.

The **Celestial Salt**, which stands for the natural formation of Earth and Water. The salt represents the body of the Philosopher's Stone, and is often considered “the vessel.”
The **Celestial Niter (Sulphur)**, which stands for the volatility of Air and Fire. Sulphur represents the fire & air of the Great Work, and is associated with the soul of the process.

**Mercury**, which is the formation of Water and Air. Indian alchemy speaks of "The Way of Mercury" for a reason, since Mercury is the spirit or life force of the Great Work.

They believed in four elements and guarded their work in secrecy including cyphers and cryptic symbolism. Their work was guided by Hermetic principles related to Magick.

Modern discussions of alchemy are generally split into an examination of its exoteric practical applications and its esoteric spiritual aspects, despite arguments of scholars that they should be understood as complementary. Despite this split, which von Franz believes has existed since the Western traditions' origin in a mix of Greek philosophy that was mixed with Egyptian and Mesopotamian technology, numerous sources have stressed an integration of esoteric and exoteric approaches to alchemy as far back as Bolus of Mendes's 3rd-century BC *On Physical and Mystical Matters*.

Alchemy covers several philosophical traditions spanning some four millennia and three continents. These traditions' general penchant for cryptic and symbolic language makes it hard to trace their mutual influences and "genetic" relationships.

One can distinguish at least 3 major strands, which appear to be largely independent in their earlier stages: Chinese alchemy, Indian alchemy, and Western alchemy, which occurred around the Mediterranean and whose center has shifted over the millennia from Greco-Roman Egypt, to the Islamic world, and finally medieval Europe.

Chinese alchemy was closely connected to Taoism and Indian alchemy with the Dharmic faiths, whereas Western alchemy developed its own philosophical system largely independent of, but influenced by, various Western religions. It is unclear whether these three strands share a common origin, or to what extent they influenced each other.

The central figure in the mythology of alchemy is Hermes Trismegistus (or Thrice-Great Hermes). His name is derived from the Druidic Egyptian god Thoth and his Greek counterpart Hermes. Hermes and his caduceus or serpent-staff, were among alchemy's principal symbols. According to Clement of Alexandria, he wrote what were called the "forty-two books of Hermes", covering all fields of knowledge. The *Hermetica* of Thrice-Great Hermes is called the hermetic philosophy by its early practitioners.

The *Hermetica* contains spells & initiatory procedures. The dialogue called the *Asclepius* describes the art of imprisoning the souls of demons or of angels in statues so that the statue could speak and engage in prophecy. In other papyri, there are recipes for constructing such images and animating them.

Ancient Alexandria acted as a melting pot for philosophies of Pythagoreanism, Platonism, Stoicism and Gnosticism which formed the origin of alchemy's character. An important example of alchemy's roots in Greek philosophy, originated by Empedocles
and developed by Aristotle, was that all things in the universe were formed from only four elements: earth, air, water, and fire. According to Aristotle, each element had a sphere to which it belonged and to which it would return if left undisturbed.

The 4 Elements of Greek Alchemy were mostly qualitative aspects of matter, not quantitative, as our modern elements are; "...True alchemy never regarded earth, air, water, and fire as corporeal or chemical substances in the present-day sense. The four elements are simply the primary, and most general, qualities by means of which the amorphous and purely quantitative substance of all bodies first reveals itself in differentiated form." Later alchemists extensively developed the mystical aspects of this.

Alchemy coexisted alongside Christianity; in 4th & 5th centuries, examples of Pagan & Jewish alchemists can also be found. Most Greco-Roman alchemists preceding Zosimos are known by pseudonyms. Others authors such as Komarios, and Chymes, we only know through fragments. After AD 400, Greek alchemical writers occupied themselves solely in commenting on the works of these predecessors. By the middle of the 7th century alchemy was almost an entirely mystical discipline. It was at that time that Khalid Ibn Yazid sparked its migration from Alexandria to the Islamic world, facilitating the translation and preservation of Greek alchemical texts in the 8th and 9th centuries.

After the fall of the Roman Empire, the focus of alchemical development moved to the Islamic World. Much more is known about Islamic alchemy because it was better documented: the word alchemy was derived from the Arabic word al-kīmiyāʾ (الكيمياء).

Islamic philosophers also made great contributions to alchemical hermeticism. The most influential author was arguably Jabir. Jabir's ultimate goal was Takwin, the artificial creation of life in the alchemical laboratory, up to, and including, human life.

According to Jabir, in each metal two of these qualities were interior and two were exterior. For example, lead was externally cold and dry, while gold was hot and moist. Thus, Jabir theorized, by rearranging the qualities of one metal, a different metal would result. By this reasoning, the search for the philosopher's stone was introduced to Western alchemy. Jabir developed an elaborate numerology whereby the root letters of a substance's name in Arabic, when treated with various transformations, held correspondences to the element's physical properties.

The elemental system used in medieval alchemy also originated with Jabir. His original system consisted of 7 elements, which included the five classical elements in addition to two chemical elements representing the metals: sulphur, "the stone which burns", which characterized the principle of combustibility, and mercury, which contained the idealized principle of metallic properties. Shortly thereafter, this evolved into 8 elements, with the Arabic concept of the 3 metallic principles: sulphur giving flammability or combustion, mercury giving volatility and stability, and salt giving solidity.

The atomic theory of corpuscularianism, where all physical bodies possess an inner and outer layer of minute particles or corpuscles, also has its origins in the work of Jabir.
Chinese alchemy had a more obvious connection to medicine. The philosopher's stone of European alchemists can be compared to the Grand Elixir of Immortality sought by Chinese alchemists. However, in the hermetic view, these two goals were not unconnected, and the philosopher's stone was often equated with the universal panacea; therefore, the two traditions may have had more in common than initially appears.

Black powder may have been an invention of Chinese alchemists. It is said that the Chinese invented gunpowder & fireworks while trying to find a potion for eternal life. Chinese alchemy was closely connected to Acupuncture and Moxibustion, and to martial arts such as Tai Chi Chuan and Kung Fu.

John Dee (13 July 1527 – December, 1608) followed occult tradition. Though better known for angel summoning, divination, and his role as astrologer, cryptographer, and consultant to Queen Elizabeth I, Dee's alchemical *Monas Hieroglyphica*, written in 1564 was his most popular and influential work. His writing portrayed alchemy as a sort of terrestrial astronomy in line with the Hermetic axiom *As above so below*.

During the 17th century, a short-lived "supernatural" interpretation of alchemy became popular, including support by fellows of the Royal Society: Robert Boyle and Elias Ashmole. Proponents of the supernatural interpretation of alchemy believed that the philosopher's stone might be used to summon and communicate with angels.

By 1720, a rigid distinction was drawn between "alchemy" and "chemistry" for the first time. By the 1740s, "alchemy" was restricted to gold making, leading to the popular belief that alchemists were fakes and the tradition a fraud. In order to protect the developing science of modern chemistry, academic writers attempted, for the sake of survival, to divorce the "new" chemistry from the "old" practices.

During the occult revival of the early 19th century, alchemy received new attention as an occult science. The esoteric or occultist school, which arose during the 19th century, held the view that the substances and operations mentioned in alchemical literature are to be interpreted in a spiritual sense, and it downplays alchemy as a protoscience. This interpretation forwarded the view that alchemy is an art primarily concerned with spiritual enlightenment or illumination, as opposed to physical manipulation of chemicals, and claims the obscure language of the alchemical texts were an allegorical guise for spiritual or mystical processes.

The first alchemist is recognized as Mary the Jewess (c. 200 A.D.). Mary is known for a number of improvements on alchemy equipment and tools as well as techniques in chemistry. Her most well-known advancements are heating and distillation processes.

The water-bath, also known as Bain-Marie is said to have been invented or at least improved by her. This double-boiler was often used in chemistry for processes that might require gentle heating. The tribikos (a basic still) and the kerotakis (a more intricate distilling apparatus) are two advancements in distillation credited to her.
Mary the Jewess' most critical contribution is considered to be the identification of hydrochloric acid, a frequently used chemical today. Though we have no writing from Maria herself, she is known from the fourth century writings of Zosimos of Panopolis. The Great Work of Alchemy is often described as 4 stages represented by colors.

- *nigredo*, a blackening or melanosis
- *albedo*, a whitening or leucosis
- *citrinitas*, a yellowing or xanthosis
- *rubedo*, a reddening, purpling, or iosis
THE GOLDEN CHAIN OF HOMER

Homer, the epic Greek poet, spoke about a mythical Golden Chain that binds heaven and earth, a chain every mortal man can climb if he desires to ascend to the realm of the gods.

In each era, each civilisation, each generation there are those drawn to the call of the chain, they study its wisdom and unearth its secrets. And through, discipline, study and integration new links in the chain are forged, creating an interlocking thread that descends through time. Unbroken and untainted, the gold is handed from father to son, master to student, guru to disciple, passed with the utmost of reverence.

Even through humanities most deprived dark ages was the Chain carried, regarded as the most holy of holies, an ancient relic – it was guarded, hidden and veiled in mysticism. Many secret societies were born of its wisdom, so too were most religions.

The chain is hermetic philosophy: “Be as wise as serpents, silent as doves and fierce as wolves” was one of the major tenets of belief.

In the dark ages this tenet gave rise to fabled legends of dragons hoarding mountains of gold; dragons are a hermetic symbol referring to the protectors of the golden chain. Gold was chosen because it’s the purest of elements – it never decays, never rots, never rusts; it’s the only metal that becomes purer as it’s melted down and reshaped.

Even as Homer wrote the Iliad, the golden chain was considered an ancient symbol, dating thousands of years before his time. In fact it was the chains divine science that inspired his writing of the great epics. Using language to paint scientific principles as personified gods, the glory of the chain was given to the masses in metaphorical form, yet hidden from those unable to decode its true meaning.

So what’s so special about this golden chain? It describes a way of life and psychological means of realizing higher states of human consciousness, it helps us establish a physical and intellectual discipline that enables harmony with the cosmos.

The Greeks based their mystery teachings on the framework already established in the Eastern practices of Alchemy and yoga, from China and India respectively. The ultimate goal was believed to be an immortality of the body and mind, where man becomes unified with God, taking on all Gods powers and characteristics. Obviously these beliefs were considered blasphemy to Christians that arose centuries later.

Under growing pressure from the inquisition, the alchemists were forced to change the name of the mystery teachings, The Golden Chain became known as The Holy Grail – golden cup Christ drank from at his last supper.
THE GOLDEN CHAIN OF HOMER

Chaos Confusion.

Volatile Spirit of Earth incorporeal.

Spiritual incorporeal Nitre containing the universal Fire without a Basis or alkaline Body.

Earthy acid spirit corporeal.


Fixed Earthy Spiritual Alkali corporeal.

Sea salt or corporified Spiritus Mundi in Water $\gamma$ and salt. Nature, Female.

Primary substance of all Bodies.

Nitre and salt united.

Regnum Animale.

The most volatile.

Regnum Vegetabile sive Acidum.

Between Volatile and Fixed. The mediator.

Regnum Minerale.

Fixed. The volatile spirit is here downwards.

Pure concentrated Fixed Earthy tincture, Extractum chaoticum.

The unfermented tincture.

Perfect concentrated universal Quintessence.

Fermented and specified with Gold or Sun. Lapis philosophorum.
QUESTIONS OF MITHRAS

The Cult of Mithras had a major stronghold in the Roman empire, and those Roman subjects who practiced it considered themselves Persian in a cultural respect. Those Romans traced their cult’s lineage back to Zoroaster, but where the cult started is much less clear. Funny enough, the Celtic Ostare/Easter, with its egg symbol may further link the “egg/rock” Mithras birth paralleles Persia, where eggs were painted for thousands of years as part of the spring celebration of No Ruz, the Zoroastrian New Year.

For about the 200 years leading up to 2800 BC, Mithras (who’s also known as Mitra, Meher, Meitros, Mihr, Mehr) is mentioned in the occasional text with little. It’s thought that 2800 BC is a major turning point in Mithras’s career as cult god, but no one’s really sure what sparked his rather meteoric rise in popularity [*Note: 2874 BC: The 365-day calendar year was installed in ancient Egypt, with fixed lunar months of 30 days + 5 epagomenal days.] After that year, there’s a major spread of references reaching out eastward into China and west through Europe and then across the entire Roman empire.

By the time that empire was at its height, there were hundreds of temple to Mithras scattered across their territory, and even as the popularity of Mithras faded, the caves used in his worship remained holy sites. One of the largest temples ever found in Italy has religious ties today: The Church of St. Clemente was built above it.

The original Persian Mithras was a far cry from the one frequently depicted in European murals. Known as The Mediator, he occupied a position between Ahura-Mazda, the light, and Ahriman, the dark. By the time he was adopted by the Armenians, he became
associated with the caves that would be integral to his later worship. According to their tradition, he confined himself to a cave and emerged only once a year in a symbolic rebirth. When he made it to China with the expansion of the Persian empire, he was The Friend, but for some reason Greece was virtually untouched by the Cult of Mithras.

While it seems the cult usually spread with the expanding Persian and later Roman cultures, the introduction of Mithras to Italy came in a weird way. According to Plutarch, it was the Cilician pirates who first brought the rites to Italy when they embarked on raids against Roman ships in the first century BC. It wasn’t until the rule of Pompey (above) that Rome really put the boot to the pirates, with the surviving members of their parties transported to Italy after their defeat. (But we aren’t sure if that story is true, as Plutarch’s purported timeline has the introduction of Mithras at the same time that archaeological finds suggest the cult had already taken root there.)

Even if the Cilician pirates did bring their religion with them into Rome, it’s not as clear-cut as that. One of the foremost scholars of Mithras, Franz Cumont, put forward the idea that the Roman Mithras was the same as Ahura-Mazda. But some major differences—like the Persian god dealing mostly with contract, law, and negotiations and the Roman god being a sun god—suggest that the Roman version is less like a grandson and more like a second nephew twice removed, then probably adopted. Pieces of the Persian religion still show up in Rome, but they don’t give the whole picture.

Some suspect the problem came in attitudes. At the same time the Romans thought they were on the top of the world, there was also an idea that Eastern cultures possessed an ancient knowledge. Adopting Mithras in name and making him their own might have been to preserve their “Roman-ness” while still tapping into ancient knowledge.

Initiates into the cult of Mithras had the potential to rise through a series of different grades. We know that there were 7 different levels, but we don’t know what an initiate might have actually been called.

The Raven, or Corax, was associated with the cup, the staff of Mercury, and the planet Mercury. The Bridegroom, or Nymphus, seems to be associated with the oil lamp, a diadem, and a third symbol that no one’s been able to decode yet.

*A Rune-like symbol of Yew growth, acknowledging my theorized subterranean bulb?*
Whatever it is, it has some kind of connection with the planet Venus, and it’s one of the most debated in part because it refers to a creature that doesn’t actually exist — a male bride — and virtually nothing about the role they served has been uncovered.

The third grade is the Soldier, or Miles, and it’s been associated with the helmet and lance, along with the planet Mars.

The Fourth is the Lion, Leo, symbolized by thunderbolts, rattles, and fire-shovel in mosaic depictions (above). Somehow connected with the planet Jupiter, we have a few texts that talk about the lions as moral guardians and how they were purified by honey.

The Persian, or Perses, is another we know nothing about aside from its symbolic associations: the Moon, the Persian dagger, the moon sickle, the plow, and the star.

The Runner of the Sun is also called Heliodromus, and they were under the protection of the Sun. It’s suggested that there was some connection to a bird that was said to follow the path of the Sun in the sky, and these were associated with the whip, the torch, and a crown with seven rays. Because of their connection to the Sun, it’s thought they were responsible for some sort of yearly ceremony relating to the Sun’s path.

The final grade is the Father, or Pater, who oversaw the community. They shared some symbols with Mithras himself, like the Phrygian cap, the staff, the dagger, and the sacrificial bowl, and were likely responsible for guiding others through the process.

Were the 7 grades arranged in a hierarchy? Or independent from each other? Were they universal throughout the wide spread of the cult? We’re not really sure.

The idea of the cult as a mystery religion means that anyone participating needed to be initiated into the ceremonies. We have no idea how the faithful prepared, though, and even studies of Mithraic temples have yielded almost no information about what was required of the devotees before they were accepted into the cult.
We can surmise at least some things about the process of getting into the cult, most of which is based on what we know about most exclusive societies today. There was likely a period where a novice performed some sort of service, took a test, and was imparted with some of the knowledge that would go along with being a member. The layers and layers of secrecy meant it was possible that potential members knew nothing about what they were walking into, even the most basic ideas—ideas that we’ve since lost.

Some of the literary sources we have on the events that led to someone’s acceptance into the cult is undoubtedly exaggerated, but it shows what contemporary writers thought was happening. One sixth-century text described 80 tests ranging from being exposed to the flames of a bonfire to spending time living as a hermit. Another text from the eighth century claimed that initiates were required to fast for 50 days, were “abraded” for two days, and left out in the snow for the next 20 days.

The image of Mithras killing the bull is the most widely found image associated with the religion. It’s always oddly specific, too, with Mithras in the same position, with the same elements of the bull itself and the scorpion. And he’s always accompanied by two other figures called Cautes and Cautopates. A lion and a bowl are sometimes featured as well, and most of the intact reliefs are framed by an arch. For all the examples of the image we’ve found, no one has ever found a single text from anywhere near the era of Mithras telling how the image was supposed to be interpreted or why it’s so specific.
Could it be that the bull is not Taurus at all, but literally a ritual killing as I suggested? Could it be that the Scorpion represents the poison of The Yew, as it appears coinciding with the Yew in engravings even all the way back to Sumer?

According to the writings of the Roman philosopher Porphyry, Mithras was symbolic of the figure of Mars and was tied to the constellation of Aries. The bull was [*Adapted to?] Taurus, and associated with Venus. The scorpion, the lion and the twins are constellations as well, and it’s now thought that the imagery of the cult was depicting exactly what they were seeing in the night sky. Scorpion is always stinging the bull. The snake is in the same position as Hydra, and even the occasional inclusion of the lion can be explained by the idea that only constellations that overlapped the equatorial line were important enough to be included in the imagery. Sometimes, Leo was on the line, and sometimes it wasn’t.

This seems logical enough, but we’re still not sure exactly who Mithras was. Orion might seem the first choice, but the positioning is wrong. If the image is a map of the night sky, Mithras should be beneath the bull, not above it—and, the traditional weapon is wrong.

In that famous image, Mithras is never alone. Standing on either side of him are the twins—Gemini—named Cautes and Cautopates. Some inscriptions on the reliefs mention them by name, so we know what those names are and which is which: Cautes holds his torch upright, while Cautopates holds his upside down.

In some examples, Cautes is shown holding the head of a bull and Cautopates is given a scorpion, further cementing the idea that they’re related to the constellations by linking the imagery to the entrance of the Sun into the zodiac during the spring and fall equinoxes. In some, all 3 are a Tree.

What we don’t know is where they came from, what their names mean, or where the names originated. There’s no mention of them in the original Persian and Zoroastrian mythology, and even though their names sound like they should be Iranian, they aren’t. Tracing the origins of the names means a lot of wading through waist-deep linguistic mud, but by the time you get through ancient Greek, Turkish, and Iranian, the closest
thing you can possibly find as the basis for the names are words that we translate as “Heap” and “Collapse of a Heap.” So that’s unlikely.

We’re not sure what they’re supposed to represent. One interpretation is that Cautes represents the dawn, Mithras (always between the two) the midday sun, and Cautopates sunset. It’s been suggested that Cautes is birth, Mithras is life, and Cautopates is death.

It’s made even more complicated that sometimes both figures are holding their torches upright. No one knows if they’re both supposed to be Cautes or if there’s some sort of other meaning to these images that we’ve likely lost forever.

Or perhaps all 3, just like Odin & his 3 brothers, represent 3 stages of consciousness before the final “psychic stage” similarly referred to in Norse Mythology as the Wod.
While the cult obviously centers on the figure of Mithras, there’s another figure that’s central to the cult ideas—and no one knows who he is. The figures have been found in the form of idols and as statues, and while there are some differences in their presentation, they’re basically the same.

The figure has the head of a lion, wings draped across the back and sometimes folded around the front, with a snake wrapped around it from ankles to chest. The figure sometimes holds a sword, a staff, a key, or a torch, and sometimes the now-familiar figures of the zodiac are included. The mouth of the lion is always open, and some figures have a hole carved inside the mouth.

No one’s sure who it’s supposed to be or what it represents. Some think it’s the Zoroastrian god of time, called Zurvan – an eternal figure who stood in direct opposition to Ahriman, the Evil Spirit. Others think it’s supposed to be the Evil Spirit himself.
However we find statues of Mithras in human form posed the same, with identical staff, snake, etc at Zurvan. What if Zurvan is like the symbolic “Wod Gnosis” – what Mithras becomes as an esoteric warrior in battle?

Some inscriptions refer to the burning of incense inside the statue to create the image of a fire-breathing beast, and the image of the lion itself seems to suggest a demonic nature, at least according to the Zoroastrian traditions. And snakes have a long history of being depicted as evil – yet also positively, meaning health in European Paganism.

But the answer might also lie in the Yazidi mystery cult of Iraq and Armenia – they use snakes as their Destructive-Creators, and a manuscript from the Iranian province of Luristan tells the story of an evil creature whose name translates to “Lionish-God.”

The lion-headed figure is thought to represent everything beyond the zodiac – perhaps a similar concept as the Odinic/Viking “Kosmic Gnosis.” He might be a gatekeeper, he might be an evil creature holding the keys to knowledge or heaven, or he might have something to do with the binding and releasing of souls.

While we’re not entirely sure what an initiation ceremony into the cult looked like, we have clues. A manuscript from Florence tells us that the ceremony was performed by two men called the Father and the Herald. The initiate would recite an oath promising his secrecy and at the end he would have his hands branded or tattooed, although some portraits show the tattoos on a person’s forehead.

Was this the “Mark Of The Beast” in Christianity? An agrarian code for Yew plantation & ritual encoded as 666 for Samhain, Imbolg & Beltaine?

There were then a series of trials, which we know about from murals on the walls of a grotto in Capua. One image shows a naked and blindfolded initiate being guided by a white-robed figure. The next shows the same blindfolded initiate kneeling while someone approaches him from behind, armed with what looks like either a sword or a stick.

The third shows the initiate on one knee, a sword on the ground next to him, with one of the men standing behind him with his hands on his head. Other images show other parts of the ceremony and depict the initiate lying on the ground, being pushed over by one man while another walks toward them, and kneeling while holding his hands under his chin.

A 4th century text says the sword is used to cut the chicken-gut bindings that ties the initiate’s hands. By this time, the records get increasingly fantastic with claims that initiates went through greater and greater challenges like spending days submerged in water and more [*Such as Picts]. Where truth and fiction meet, we’re not sure.

There are a lot of similarities between the cult of Mithras and Christianity, including the idea of a virgin birth and 12 followers, a December 25 birthday, and his position as the savior of man. The number of Christianity’s core beliefs and practices that have been taken from Mithraism is hotly debated, and one of the biggest questions is St. Paul.
There’s an entire school of thought saying it wasn’t Christ who founded Christianity, but Paul. Some suggest that Paul was a highly literate adventurer who jumped at the chance to found a new religion when he saw Christ had no such inclinations, while others say Paul simply built on Christ’s teachings and filled in the blanks with parts of other world mythologies he was already familiar with.

Regardless, Paul created the Christianity we know today. And when it came to where he pulled his knowledge from, even Nietzsche pointed the finger at Osiris and Mithras.

Paul was from Tarsus, a major center of Mithraic activity. His writing is full of references to Mithras, like in Ephesians 6:10-17 where he talks about putting on the armor of God and the sword of the spirit. It’s an odd image in respect to what should be the following of a man who preached nonviolence, but it’s in line with the “warrior cult” of Mithras.

Some suggest Paul was a priest of Mithras, while others take a huge leap to suggest he was the same person as Simon Magus. Evidence for that is extremely sketchy, but it has some mainstream backing.

The Martin Luther King, Jr., Research and Education Institute at Stanford has a copy of a paper that King wrote, bringing up the idea that Paul’s familiarity with the cult had an impact on Christianity. He writes specifically about the early idea that Christ was born in a cave, and Paul’s comments, “They drank of that spiritual rock . . . and that rock was Christ.” That was lifted straight from Mithraic inscriptions, and so was the idea that Sunday was the Lord’s Day—originally, it was Mithras’s Day.

[Mithras, just like Samash, emerging from a subterranean dig with “Petra”.]
THE MITHRAS LITURGY

The "Mithras Liturgy" is a Magickal text from the Great Magickal Papyrus of Paris, part of the Greek Magickal Papyri, numbered PGM IV.475-834. The modern name by which the text is known originated in 1903 with Albrecht Dieterich, its first translator, based on the invocation of Helios Mithras (Ἡλιοϲ Μίθραϲ) as the god who will provide the initiate with a revelation of immortality.

The text is generally considered a product of the religious melding of the Hellenistic and Roman Imperial era, as were the Mithraic mysteries themselves. Some scholars have argued that it has no direct connection to particular Mithraic ritual. Others consider it an authentic reflection of Mithraic liturgy, or view it as Mithraic material reworked for the syncretic tradition of Magick and esotericism. The codex is thought to date to the early 4th century AD, or early as 100–150 AD.

The Mithras Liturgy is divided into two sections: a liturgy for the mystic ascent of the soul through 7 stages, and instructions on how to enact the liturgy. The text begins by invoking Providence (Pronoia) and Psyche ("Soul") or in other readings Tyche. The speaker of the invocation announces that he is writing down the mysteries to offer instruction and not for gain, and that he seeks a revelation of the universe and immortality guided by an archanges (ἀρχάγγελος, "high messenger") of Helios Mithras.

The Ascent through 7 grades is a Mithraic initiation, but it also bears resemblance to the ascent of the initiate in theurgy, with parallels in fragments from the Chaldaean Oracles.

1. Four Elements // The speaker invokes the four classical primordial elements, punctuated by voces Magickae, Magickal sounds, in the following sequence:

- PPP SSS PHR[E] (a popping/hissing sound)
  - pneuma (wind, breath, spirit)
    - MMM
    - fire
    - ŒY ḤIA EÊ
    - water
    - ŌŌŌ AAA EEE
    - earth
    - YĒ YŌĒ

These 4 elements he refers to as "first origin of my origin" from which his "complete body" is made. He identifies himself by name, and by the name of his mother. The soul's encounter with the 4 elements is rehearsed as both generation and regeneration.

2. Lower powers of air // At this level the revelation-seeker is supposed to breathe deeply and feel himself lifted up, as if in midair, hearing and seeing nothing of mortal beings on earth. He is promised to see instead the divine order of the "visible gods" rising and setting. Ritual silence is prescribed, followed by another sequence of hissing,
popping, and 13 Magick words: "Then you will see the gods looking graciously upon you and no longer rushing at you, but rather going about in their own order of affairs." After a shocking crash of thunder, another admonition of silence, and a Magick incantation, the disk of the sun is to open and issue five-pointed stars. The eyes are to be closed for the following prayer.

3. **Aion and powers** // In this prayer, the speaker again names himself and his mother, followed by an extensive list of translatable epithets such as "Light-maker" and "Fire-driver" interspersed with Magick names. These are "planetary guardians of the gates of heaven". Among the invocations are **Iao (Yew)** and **Aion (Greek Deity)**. An extensive series of vowels are pronounced "with fire and spirit." After thunder and a feeling of physical agitation, another series of Magick words elicits a vision of Helios.

4. **Helios** // Helios is described as "a youthful god, beautiful in appearance, with fiery hair, and in a white tunic and a scarlet cloak, and wearing a fiery crown." He is to be given the "fire greeting", and asked for protection while kissing phylacteries.

5. **Seven Tychai** // The celestial doors are thrown open to reveal 7 virgins dressed in linen and with faces of asps, an element identified as Egyptian. They carry golden wands, and are to be hailed individually.

6. **Seven Pole-Lords** // Next to come forth are the 7 Pole-Lords, wearing linen loincloths and with faces of bulls. They have seven gold diadems, and are also to be hailed individually by name. These have powers of thunder, lightning, and earthquakes, as well as the capacity to grant physical health, good eyesight and hearing, and calmness. The two groups of 7, female and male, are both depicted in an Egyptian manner and represent the "region of the fixed stars."

7. **Highest God** // In the midst of lightning and tremors of the earth, the highest god appears, youthful and bright in appearance, wearing a white tunic, a golden crown, and trousers. He holds the shoulder of a bull in what seems to be an astronomical reference. His eyes project lightning bolts, and stars issue from his body. The instructions are to "make a long bellowing sound, straining your belly, that you may excite the five senses; bellow long until out of breath, and again kiss the phylacteries."

The encounter with the highest god is intended to result in divine revelation and *apathanatismos*, a technical term for the temporary achieving of a state of immortality.

Liturgy includes a spell calling on Egyptian & Jewish powers to obtain information. Lines 1127-64 are a spell for exorcising a demon, with instructions for preparing an amulet. Lines 1716-1870 are "Sword of Dardanos," a love spell.

The Mithras Liturgy includes the preparation of amulets and ointments, the timing of rituals based on astronomical phenomena or horoscopes, and the manipulation of breath and speech. Vocalizations include popping and hissing sounds for onomatopoeia. The Mithras Liturgy also involves a request for immortality.
ELGABALUS OF ASSYRIA (MITHRAS II)

Elagabalus, Aelagabalus, or Heliogabalus is a Syro-Roman sun god. Although there were many variations of the name, the god was consistently referred to as Elagabalus in Roman coins and inscriptions from AD 218 on, during the reign of Emperor Elagabalus.

Emperor Marcus Aurelius Antoninus, who, before his accession, was the Syrian hereditary high priest of Elagabalus (El-Gabal or Baal). He eventually forced all Romans to worship a sun god known as Sol Invictus ("the Undefeated Sun"), later present in Sol Invictus Mithras.

This Roman Emperor “Elagabalus” was born Varius Avitus Bassianus, son of a Syrian senator. It was though luck of his mother’s influence that Elagabalus took over as Emperor of Rome with a heretic sun god religion, just as Akhenaten of Egypt.

On the night of 16 May AD 218, Elagabalus, at only 14, was hailed emperor after being bribed into the leadership of an invading army faction that executed the current Emperor. The arrival of Egalbulus and his two empresses at Rome left the capital aghast. But the greatest shock was that “Elagabalus” had in fact brought “The Black Stone” with him from Emesa. This stone was the most holy object of the cult of the Syrian god El-Gabal.

With it coming to Rome it was made obvious that the new emperor intended to continue duties as a priest of El-Gabal. In AD 220 the emperor made his El-Gabal the foremost god (and master of all other gods) of the Roman state cult. The Emperor also tried to bring about a union of Roman and Syrian religion under the supremacy of his deity and to which he assigned Astarte, Minerva or Urania, or some combination of the three, as wife.

The most sacred relics from the Roman religion were transferred from their respective shrines to the Elagabalium. He declared Jews, Samaritans and Christians must transfer their rites to his temple to include “mysteries of every form.” The so-called Elagaballium – the 'Temple of Elagabalus' – to hold the holy stone.

Any attempts to enhance Elagabalus’ standing were soon undone, by the ardour with which he undertook the worship of his god El-Gabal. Cattle and sheep were sacrificed in great numbers every day at dawn. High ranking Romans, even senators, had to attend.

It was also decided that El-Gabal himself was to marry. In order to achieve symbolical step, Elagabalus had the ancient statue of Minerva from Temple of Vesta taken to the Elagaballium where it was to be married to the Black Stone. As part of this marriage of gods, Elagabalus also divorced his wife and married one of the Vestal Virgins, Julia Aquilia Severa (AD 220). In earlier days sexual relations with a Vestal Virgins meant the immediate death penalty for both her and her lover. This further enraged public opinion.

Elagabalus forced senators to watch while he danced around his deity's altar to the sound of drums & cymbals; a huge temple of the sun was built outside Rome, where to the black stone was taken each year at midsummer in a triumphal procession at summer
solstice, inspired by the Babylonian Akitu-festival. A six horse chariot carried the
divinity, the horses huge and flawlessly white, with expensive gold fittings and rich
ornaments. No one held the reins, and no one rode in the chariot; the vehicle was escorted
as if the god himself were the charioteer. Emperor Elagabalus ran backward in front of
the chariot, facing the god and holding the horses reins. He made the whole journey in
this reverse fashion, looking up into the face of his god.

Though Elagabalus should not only achieve notoriety with his religious fanaticism, he
shocked Roman society with his sexual practices. While Romans were used to learning
their emperors were bisexual, they never had an emperor such as Elagabalus.

It appears most likely that Elagabalus was homosexual, for his interests lay clearly with
men, and he seemed to have shown little desire for his wives. Further to this, Elagabalus
seemed to bear the desire in him to be a woman. He had the hairs plucked from his body
to appear more female, and delighted in appearing in public wearing make-up. And he is
said to have promised his physicians large sums of money if they would find away to
operate and make him a woman.

More so, at court a blond Carian slave named Hierocles acted as the emperor's 'husband'.
Accounts also point to Elagabalus enjoying to pretend being a prostitute, offering himself
naked to passers by in the palace, or even prostituting himself in the taverns and brothels
of Rome. Meanwhile, he would often arrange it to be caught by Hierocles, who would
then be expected to punish him for his behaviour with a severe beating.

Such sexual antics, combined with his religious heresy, made Elagabalus an ever more
unbearable emperor for the Roman state. Julia Maesa bribed the praetorian guards to rid
the empire of its Syrian prince. On 11 March AD 222, when visiting the praetorian camp,
the emperor and his mother Soaemias were set upon by the troops and assassinated

They were beheaded and their bodies were then dragged through the streets of Rome. A
large number of Elagabalus' henchmen subsequently also met with a violent death. His
religious edicts were reversed and cult rejected.
THE BLACK STONE OF MECCA

The Black Stone (Hajarul Aswad) is the cornerstone of the Kaaba, the ancient stone building located in the Grand Mosque in Mecca, Saudi Arabia. Muslim pilgrims circle the Kaaba as part of the tawaf ritual during the hajj and many try to stop and kiss the Black Stone, emulating the kiss it received from Muhammad.

The stone was venerated at the Kaaba in pre-Islamic pagan times. According to Islamic tradition, it was set intact into the Kaaba's wall by the Islamic prophet Muhammad in the year 605 A.D., five years before his first revelation. Its physical appearance is that of a fragmented dark rock, polished smooth by pilgrims. Islamic tradition holds that it fell from the heaven as a guide for Adam and Eve to build an altar.

The original pagan origin of the Black Stone centers upon the goddess Al'Lat, whose identity - and those of her old Meccan companions, Al'Uzza and Manat - is not clear-cut. Of special interest is the explanation of the Beni Shaybah, the imams who attend the sacred structure, as 'Sons of the Old Woman', the old lady in question supposedly being the Queen of Sheba. Any connection with an historical Queen of Sheba is debatable; it is worth pointing out that the Hebrew sheba' can mean either 'seven' or 'oath'.

The Biblical place-name Beer-sheba is literally 'the well of seven', dug by Abraham. Interestingly, the site is now said to have seven wells. The name given by Abraham thus seems to have been a play on the Hebrew words for 'seven' and 'oath'. The sacred complex at Mecca has the holy well Zamzam.
That the Semitic tribes associated oath-taking with the number 7 is confirmed by Herodotus, who reports that Arabs solemnised oaths between two men by enlisting the services of a third, who 'stands between them and with a sharp stone cuts the palms of their hands...then he takes a little tuft of wool from their clothes, dips it in the blood and smears the blood on seven stones which lie between them, invoking as he does so, the names of Dionysus and Urania'. Herodotus identifies the latter as Alilat, who is undoubtedly the same goddess formerly venerated at Mecca as Al'Lat.

Allat, also spelled Allatu, Alilat, Allāt, and al-Lāt – together with Manāt and al-‘Uzzá, she was one of the 3 chief goddesses of Mecca. Her name, Arabic for “the Goddess” appears to indicate that she was the pre-Islamic consort of Allah, and therefore the Arabic equivalent of Elat or Asherah, the traditional consort of the Semitic god El.

In older sources, she is identified with the Sumerian goddess Ereshkigal. The Greeks equated her with Athena and Aphrodite. The shrine and temple dedicated to al-Lat in Taif was demolished on the orders of Muhammad 630 AD. The destruction of the idol was a demand by Muhammad before he would allow any reconciliation with the tribes of Taif.

Especially in older sources, Allat is an alternative name of the Mesopotamian goddess of the underworld, usually known as Ereshkigal. She was reportedly also venerated in Carthage under the name Allatu. The Nabataeans of Petra and the people of Hatra also worshipped her, equating her with the Greek Athena and Tyche and the Roman Minerva.

She is frequently called "the Great Goddess" in Greek in multi-lingual inscriptions.

The Nabataeans believed al-Lāt was the mother of Hubal (thus mother-in-law of Manāt). The Greek historian Herodotus, considered her the equivalent of Aphrodite: The Assyrias call Aphrodite Mylitta, the Arabians Alilat, and the Persians Mithra. In addition that deity is associated with the Indian deity Mitra. This passage is linguistically significant as the first clear attestation of an Arabic word, with the diagnostically Arabic article al-. The Persian and Indian deities were developed from the Proto-Indo-Iranian deity known as Mitra. According to Herodotus, the ancient Arabians believed in only two gods: They believe in no other gods except Dionysus and the Heavenly Aphrodite; and they say that they wear their hair as Dionysus does his, cutting it round the head and shaving the temples. They call Dionysus, Orotalt; and Aphrodite, Alilat.

In the Qur'an, she is mentioned along with al-‘Uzzá and Manāt in Sura 53:19–23. The tribe of ’ād of Iram of the Pillars is also mentioned in Sura 89:5–8, and archaeological evidence from Iram shows copious inscriptions devoted to her for protection. Al-lāt is also explicitly attested from early Islamic records discussing the pre-Islamic period. According to the Book of Idols by Hishām ibn al-Kalbi, the pre-Islamic Arabs believed Al-lāt resided in the Ka’bah and also had an idol inside the sanctuary: Her custody was in the hands of the Banū Attāb ibn Mālik of the Thaqīf, who had built an edifice over her. The Quraysh, as well as all the Arabs, venerated al-Lāt. They also used to name their children after her, calling them Zayd al-Lāt and Taym al-Lāt. [...] Al-Lāt continued to be venerated until the Thaqīf embraced Islam, when Muhammad dispatched al-Mughīrah ibn-Shu‘bah, who destroyed her and burnt her temple.
Allat was the mother of all gods, the other Arabs, Allat, al-'Uzza and Manat were the daughters of Allah and were intermediate between God and man for his blessings. Allah (the god-) is the title of the moon god Sin-Hubal (Baal) patch late in Mesopotamia in the Arab pantheon, he dominated thereafter to Mecca. This god, little temples, representations, and written records have survived until today. The word Allah predates Islam as the father of Muhammad Abd 'Allah calls himself, ie, "the servant of God."

Kaaba cube mean in Arabic, but the Kaaba itself is the old "Kaabou", the Greek word for 'girl', and refers to the goddess Astarte, that is to say Aphrodite in Greek mythology is the Roman Venus and al-'Uzza (العزى) Arabs considered the goddess of fertility. The ancient chroniclers before the advent of Islam (jahilya the era of ignorance), there were 24 ka'bas in the Arabian Peninsula, but that of Mecca was worshiped by all tribes. According to the Saudi research, there were many in the region Ka'bas (Tawâghît) each dedicated to a deity, which to the faithful made specific days to perform rituals including among others a circular stroll and sacrifices. The most important seem to have been ka'abas goddesses Allat Taif, to Nakhlah of Uzza and Manat near Qudayd.

It was celebrated by seven naked priestesses who gravitated seven times around the stone, once for each planet (Sun / Moon / March / Mercury / Venus / Jupiter / Saturn). To date, the men guarding the Kaaba are still known as son of the Old Woman, "son of Saba" in Arabic "Beni Shaybah". The goddess Allat had a nickname, or another title, Saba pronounced Shaybah meaning midwife, or, "The wisdom of the old". Before Islam, the guardians of the shrine were priestesses called "Bathi Sheba", "girls of the Old Wise Woman." Bathsheba, "daughter of Sheba" means, 'priestess of the house of Sheba". Muslims kept the cubic shrine and walk around again, as we did at the time when the Goddess was worshiped.

The Muslim calendar or Hijri (Hijri) is a lunar calendar based on a year of 12 lunar months of 29 to 30 days each (29.53059 solar days). A Hijri year is shorter than a Gregorian year by about eleven days. Pagans often made the connection between lunar cycles and female menstrual cycles of similar duration.

Also spelled Ramadan Ramadan or Ramazan (Arabic: رمضان or Ramaḍān) is the ninth month of the Muslim calendar. During this month, adult Muslims do not eat, do not drink and do not maintain sexual relations until the moon is not visible. The beginning is based on the observation of the first visible crescent after the new moon.

Is it possible that the ninth month of Ramadan corresponds to the ninth month of pregnancy the mother goddess Allat? The end of Ramadan feast then celebrate the birth of the goddess. While fasting, it would then be possible to eat and copulate in the presence of the moon, that is to say Allat.

Many Westerners, especially midwives, found that the setting of the black stone at the corner of the Kaaba, was a form of vulva, with a baby's head coming out. The word Hajj is derived from "Hack" which means friction in Arabic because there was a pagan ritual
in which women rubbed their genitals on the black stone hoping to increase their fertility. She smeared the stone with the menstrual blood and turned around naked.

The Stoning of Satan (Arabic: رمي الحمرات, Ramy al-Jamarat meaning "start [Stone] on target [pillars]" ) is practiced by Muslims during their pilgrimage (ceremony Hajj ), in which they throw stones, they have collected during an earlier phase of the pilgrimage on three rocks symbolizing the devil.

This ritual takes place on the third day of the pilgrimage in Saudi Arabia, 5 km east of Mecca. The three pillars of stone (small, medium and large) were replaced by the Saudi authorities in 2006 by three stone walls, to prevent accidents. If the setting of the Black Stone of the Kaaba is irretrievably think of a vagina, the three pillars appear to represent the phallus, which confirms that Mecca was a pagan shrine dedicated to fertility cults.

According to some authors, the Sufis have tried to maintain the cult of Fatima, but they were forced to hide behind code words, since Sufism is part of Islam. In fact, worship the sacred feminine is punishable by death, even today in Islamic countries.

Pre-islamic Goddesses in Arabic peninsula : Uzza, Allat, Menat. They are 3 celestial bodies. The moon decrescent one is the wisdom of age (Menat). The first one is Venus, morning star (Uzza). And the strong mother one is the Sun (Allat).

It seems relevant that the sanctity of treaties made at the Ka'bah is stressed in the Koran [9:6], where even covenants made with infidels are to be honoured. There were, in pagan times, 7 priestesses at site of the Black Stone, who circled it 7 times, naked [*see Mithras Lithurgy*]. Today, the tawaf, the sevenfold counterclockwise circuit of the Ka'bah, is a memory of that ancient practice. But the older practice is itself a strong echo of the descent of the Sumerian goddess Inanna [Yew] (and her Babylonian equivalent Ishtar) through the seven gates of the underworld, the gatekeepers demanding the removal of a garment at each gate until she stands naked before her elder sister Ereshkigal, 'Queen of the Great Earth', the goddess of death and the underworld.

Another name for Ereshkigal is Allatu, 'the goddess', which is clearly an earlier form of Al'Lat/Alilat. This suggests that, far from being a moon-goddess, Al'Lat is actually the goddess of the underworld, who could indeed be fittingly described as the 'Old Woman'.

In his introduction to the Penguin edition of the Koran, translator N.J. Dawood says that Al'Lat, Al'Uzza, and Manat 'represented the Sun, Venus, and Fortune. Allat has also been described as a representation of Venus, and she once had a temple in the precinct devoted to the sun-god Shamash in Hatra, Iraq. In early Mesopotamian art, the only heavenly bodies regularly shown as a group were the triad of Sun, Moon, and Venus.

Al'Uzza and Manat are less easily traced to a more archaic source. Their names - 'the Strong' and 'Destiny' respectively - suggest abstract forces rather than natural objects. If these 3 'daughters of Allah' are personifications of any natural phenomena, then one is surely the Earth (Al'Lat = Allatu = Ereshkigal); the others uncertain. But there is also a
strong chance that their form and function were influenced by the banat, the 3 daughters of Baal, the supreme deity of the Canaanites.

All this fits in well with Islamic and pagan Arab traditions concerning the Black Stone. By word-play, the Beni Shaybah are at once the Sons of the Old Woman, the Sons of the Seven, and the Sons of the Oath; they are also the successors of the seven sky-clad servitors of Al'Lat, whose Babylonian predecessor ruled the sevenfold palace of the underworld; and of the seven Anunnaki.

Like many examples of the axis mundi, the Black Stone has a sacred well nearby, and is associated with oath-taking. The Queen of Sheba, bearing in mind the lore associated with Beer-sheba, takes on further significance: tradition has it that she was black, and of djinn ancestry - in other words, she was a divine being in her own right, possibly even a hypostasis of Al'Lat herself.

As for Q're: the identification with Kore (a title of Persephone) is a familiar notion, but one that is almost certainly mistaken. In Greek, kore can denote a girl, and koros a boy; the word actually comes from the same Indo-European stem as a number of other words meaning 'to grow', and denotes more or less the same thing - an increase in size. Any phonetic similarity between Q're and Kore is coincidental, but oddly fortuitous if the former is an aspect or title of Al'Lat: Persephone, 'bringer of destruction', is Queen of the Underworld in Greek myth, daughter of Demeter, who represents the earth as mother. Persephone's son is Triptolemos, who resembles Tammuz/Dumuzi.

Essentially, Demeter and Persephone are effectively twin aspects of the earth - mother and grave of all - and have no real connection with the moon whatsoever. Hekate, who figures in their myth, can indeed be seen as a representation of the moon, but is in herself a triad of maleficent, nocturnal entities; she is quite separate from Persephone and Demeter. The supposed triad of Kore, Demeter, and Hekate is a relatively modern invention, with no real foundation in ancient Greek myth or iconography.

Little of this affects Bob Trubshaw's reading of Camphausen's analysis, other than to suggest that worship of the moon is probably not as dominant in the pre-Islamic Meccan schema as Camphausen thinks. There is always a chance that Al'Lat did become linked with a lunar cult at some point, but little evidence to suggest that she or her sisters were moon-goddesses. On the whole, the pattern presented here suggests that Al'Lat is essentially a chthonic mother-goddess, a deity of the underworld also associated with fidelity and covenants - a later form of Ereshkigal, who has retained many of her older attributes, albeit in a slightly distorted form.

After Mecca and Medina, the third most holy site of Islam is surely the Dome of the Rock on Temple Mount in Jerusalem. One reason is Mohammed's early teachings; but another major reason for it is probably the fact that in the Dome of the Rock is the Eben Shetiyyah, a flat, yellow-brown, asymmetrical rock believed by many Jews to be, as its name implies, the 'Stone of Foundation', around which God built the world, and which was used as the pedestal of the Ark of the Covenant.
The Ark, as is well known, was a symbol of the Hebrews' communal pact with God; it was also used as a weapon in the destruction of Jericho, an event replete with sevens; and it contained the two stone tablets engraved with the Law - which have been roundly equated with baetyls by a number of Biblical scholars, and sometimes presumed to have been of meteoric origin. Beneath the Eben Shetiyyah is a deep hollow known to Muslims as Bir-el-Arweh, the Well of Souls. In Jewish lore, the Eben Shetiyyah rests upon and keeps in place the waters of the Abyss (that is, abzu).

Just 1400 years ago Muslims took control of the goddess' Mecca shrine away from the priestesses of Allat – whom they slaughtered. But to this day, the men who guard the Kaaba-shrine are still called "Sons of the Ancient Woman." Sons of Sheba, in Arabic, Beni Shaybah. Goddess Allat had a nickname, or extra title, Sheba pronounced Shaybah. Meaning the wise-woman, or, "She of the ancient wisdom."

Ka’bah means CUBE. Tradition holds that this is actually a meteorite and the stone was white in color when it first landed and then blackened. They attribute this change in color to the belief that the stone absorbs the sins of the pilgrims, and scientists reveal this is consistent with meteorite landings.
This is a shrine to worship the goddess of Shaybah/Sheba (the Old Woman)...Shiva? .....and her feminine symbol, marked by the yoni. The feminine part is interesting in that this rests in the “Haram”...cognate of “HAREM”...which is used to mean a “Temple of Women: in Babylon, a shrine of the goddess Har, mother of harlots. Hereditary guardians of the Haram were the Koreshites, “children of Kore”, Mohammed’s own tribe.

The holy office which was originally held by ONLY women (taken over by men), now call themselves Beni Shayban, “Sons of the Old Woman.” Shaybah being, of course, the famous Queen Sheeba of Solomon’s times. It’s shape is simply a version of feminine worship in that the polished black marble is only the container which holds the ‘vulva’-shape, and this is to represent the goddess.

Some feel this is nothing but a revamped religion and its origins were in goddess worship and that Allah is the ancient goddess Al’Lat. Seems that the tribe of Mohammed actually worshiped her as well. He not only worshiped the goddess Q’re but her guardians as well. He was tossed from his own tribe as a result.

This goddess is actually a “Triple goddess” and this is similar to the Greek lunar deity Kore/Demeter/Hecate. Each aspect of this trinity corresponds to a phase of the moon. In the same way Al’Lat has three names known to the initiate: Q’re, the crescent moon or the maiden; Al’Uzza, literally ‘the strong one’ who is the full moon and the mother aspect; then Al’Menat, the waning but wise goddess of fate, prophecy and divination. Islamic tradition continue to recognize these three but labels them ‘daughters of Allah’.

This image depicts a shrine with intricate carvings, likely representing the themes discussed in the text. The archway is adorned with detailed patterns, symbolizing the sacred art and architecture of the period.
Known as the god YHWH, (4-letters), as “Tetragramatton”…meaning their 4-lettered god (4-sided CubedGod?) Sheeba appears under the guise of Lilith in the Near East and as Hagar (‘the Egyptian’) in the Hebrew mythology of the Old Testament. So, rewriting the legend given above, Abraham begot his son, Ishmael – the ancestor of all Arab peoples – by the goddess on the Black Stone of the Ka’bah. Interestingly, FreeMasons are also constantly referring to “circling the square” and “squaring the circle.”

These are the cycles of the moon and the rising of Canopus, the brightest star after Sirius. In a thirteenth-century Arabic manuscript by Mohammed ibn Abi Bakr Al Farisi it is stated that the alignment is set up for the setting crescent moon – an ancient symbol of the virgin-goddess which still appears in the national flags of many islamic nations. In some flags – Algeria, Mauritania, Tunisia and Turkey – the crescent is accompanied by a star, perhaps representing Canopus.

Deities of other cultures known to have been associated with stones include Aphrodite at Paphos, Cybele at Pessinus and later Rome, Astarte at Byblos and Artemis/Diana of Ephesus. The latter’s most ancient sculpture was carved from a black meteorite.

Thoth-Crescent Symbol – the earliest form of Cybele’s name may have been Kubaba or Kumbaba which suggests Humbaba, who was the guardian of the forest in the Epic of Gilgamesh (the world’s oldest recorded myth from Assyria of c.2500BCE and, as scholars reveal more of the text, increasingly the source of most of the major mythological themes of later civilizations.

The origin of Kubaba may have been kube or kuba meaning (guess what) – ‘cube’. The earliest reference we have to a goddess worshipped as a cube-shaped stone is from neolithic Anatolia. Alternatively, ‘Kubaba’ may mean a hollow vessel or cave – which would still be a supreme image of the goddess.

The ideograms for Kubaba in the Hittite alphabet are a lozenge or cube, a double-headed axe, a dove, a vase and a door or gate.

Alongside Isis, Cybele retained prominence in the heart of the Empire until the fifth century CE; the stone was then lost. Vatican City built over the TEMPLE of CYBELE in Rome! The tower on Cybele’s head is a reminder of the Tower of Babel—the scene of the first great apostasy after the great Flood of Noah.

Also on Cyprus is another highly venerated islamic site – the third most important after Mecca and Medina – the Hala Sultan Tekke. This, too, has a black rock, said to have fallen as a meteorite as part of the tritholon over the shrine. Precisely what the Romans obtained is described in several sources: it was a small dark sacred stone not formed into any iconographic image, that had fallen to the shrine of Pessinous from the sky. “(Roller, In Search of God the Mother, p. 265).

Another site stated to have a Black Stone was at Petra [*Name of Mithras’ Rock].
THOTH & THE INITIATE MYSTERIES

Thoth (Tehuti), the Master of Wisdom and Truth, is of central Egyptian religion.

Thoth is “Scribe of the 9 Gods” & writes the “Truth of the 9 Gods.”

One of the classes of his priests was devoted to the healing of the body, just as another was devoted to the healing of the soul – “The Great Gnosis of Thoth.” Thoth was thus God of medicine, but not so much by drugs as by mesmeric methods and certain “Magickk formulæ.” He is imbued to the Egyptian Tree of Life; the sacred, mythical Ished tree thought to be any of the following, or a “symbolic” representation of all – Persea, Lebbek, Tamarisk, Acacia or Sycamore.

The Tree of Life was located in the Sun Temple of Atum Ra at Heliopolis. The sacred Ished tree of life first arose when Ra Atum, the Sun-god, first appeared at Heliopolis. The sacred Tree of Life is connected with the creation myth and the 9 gods of the Ennead of Heliopolis. Eating the fruit of the sacred Ished tree of life was a guarantee of eternal life.

The fruit of the Tree of Life gave Eternal Life and the Knowledge of the Divine Plan, a map of destiny. The fruit of the Tree of Life was not available to mortals, only in the rituals relating to eternity in which the gods refreshed aging Pharaohs, which further symbolized the Pharaohs unity with the gods. The Tree of Life was a prophetic puzzle and it was the Seat of the mythical Bennu Bird (phoenix).

Thoth is usually depicted in human form with the head of an ibis, or sometimes as an ibis; but why he is so symbolised remains a mystery even unto this day. It is also of little purpose to set down the emblems he carries, or the various crowns he wears, without some notion of what these hidden symbols of a lost wisdom may purport.

The now commonest name for Thoth is Egy. hab, Copt, hibōī, Gk. ibis; and it is the white ibis (Abû Hannes) which is the Ibis religiosa, so say Liddell and Scott. Another of the commonest symbolic forms of Thoth is the dog-headed ape. Thus among birds he is glyphed as the ibis, among animals as the cynocephalus. The main apparent reason for this, is because the ibis was regarded as the wisest of birds, and the “ape of animals.”

In the Judgment Scene of the Book of the Dead the dog-headed ape (Āān) is seated on the top of the beam of the Balance in which the heart of the deceased is weighed; his duty apparently is to watch the pointer and tell his master Thoth when the beam is level. Brugsch has suggested that this ape is a form of Thoth

As God of “equilibrium,” and that it elsewhere symbolises the equinoxes; but this does not explain the ape. Thoth is indeed, as we have seen, the Balancer—“Judge of the two Combatant Gods,” Horus and Set; he it is who stands at the meeting of the Two Ways, at the junction of Order and Chaos; but this by no means explains the puzzling cynocephalus. It was in one sense presumably connected with a certain state of
consciousness, a reflection of the true Mind, just as were the lion and the eagle (or hawk); it “mimicked” that Mind better than the rest of the “animals.”

Horapollo, basing himself on some Hellenistic sources, tells us that the Egyptians symbolised the equinoxes by a sitting cynocephalus. One of the reasons which he gives for this is delightfully “Physiologic”; he tells us that at the equinoxes once every two hours, or twelve times a day, the cynocephalus micturates.

3 GRADES OF THE EGYPTIAN MYSTERIES

Thoth was also Lord of Rebirth: The Land of the Living was the Invisible World, a glorious Land of Light and Life for the seers of ancient Egypt. Mortals, Intelligences, Creatures of Light, were, says Pietschmann, the “three grades of the Egyptian mysteries.” These grades were, one may assume from our treatises:

(1) Mortals—probationary pupils who were instructed in the doctrine, yet to realize the inner vision; (2) Intelligences—those who had done so and had become “men,” that is to say who had received the “Mind”; (3) Beings (or Sons) of Light—those who had become one with the Light, that is to say those who had reached the *nirvāṇic* consciousness.

THE SHRINE OF THOTH

“The principal seat of the Thoth-cult was Khemennu, or Hermopolis, a city famous in Egyptian mythology as the place containing the “high ground on which Rā rested when he rose for the first time.” Dare I here speculate that in this we have the mountain of our “Secret Sermon on the Mountain,” And that it was in the Thoth mystery-tradition of Hermopolis that the candidates for initiation were taught to ascend the mountain of their own inner natures, on the top of which the Spiritual Sun would rise and rest upon their heads “for the first time,” as Isis says in our “Virgin of the World” treatise?

THOTH AND HIS COMPANY OF EIGHT

At Khemennu Thoth was regarded as the head of a Company of Eight—four pairs of divinities or divine powers, each a syzygy of male and female powers, positive and negative, active and passive, the oldest example of the Gnostic Ogdoad.

This was long ago the view of Brugsch, and it is now strongly supported by Budge, on the evidence of the texts, as against the opinion of Maspero, who would make the Hermopolitan a copy of the Heliopolitan Paut, or Company, which included Osiris and Isis. Budge, however, squarely declares that “the four pairs of gods of Hermopolis belong to a far older conception of the theogony than that of the company of gods of Heliopolis.”

If this judgment is well founded, we have here a most interesting parallel in the Osirian type of our Trismegistic literature, in which Osiris and Isis look to Hermes (Thoth) as their teacher, as being far older and wiser than themselves.
The great struggle between Light and Darkness, of the God of Light and the God of Darkness, goes back to the earliest Egyptian tradition, and the fights of Rā and Āpep, Ḫeru-Behuṭet and Set, and Horus, son of Isis, and Set, are “in reality only different versions of one and the same story, though belonging to different periods.” The Horus and Set version is apparently the most recent. The names of the Light God and Dark God thus change, but what does not change is the name of the Arbiter, the Mediator, “whose duty it was to prevent either God from gaining a decisive victory, and from destroying one another.” This Balancer was Thoth, who had to keep the opposites in equilibrium.

**THE HOUSE OF THE NET (THE FISHER OF MEN’S SOULS)**

The name of the Temple of Thoth at Khemennu, or the City of Eight, was Ḫet Ábít, or “House of the Net”—a very curious expression. From Ch. cliii. of the Ritual, however, we learn that there was a mysterious Net which, as Budge says, “was supposed to exist in the Under World and that the deceased regarded it with horror and detestation. Every part of it—its poles, and ropes, and weights, and small cords, and hooks—had names which he was obliged to learn if he wished to escape from it, and make use of it to catch food for himself, instead of being caught by ‘those who laid snares.’”

Interpreting this from the mystical standpoint of the doctrine of Rebirth, or the rising from the dead—that is to say, of the spiritual resurrection of those who had died to the darkness of their lower natures and had become alive to the light of the spiritual life, and this too while alive in the body and not after the death of this physical frame—I would venture to suggest that this Net was the symbol of a certain condition of the inner nature which shut in the man into the limitations of the conventional life of the world, and shut him off from the memory of his true self.

The poles, ropes, weights, small cords, and hooks were symbols of the anatomy and physiology, so to say, of the invisible “body” or “carapace” or “egg” or “envelope” of the soul. The normal man was emeshed in this engine of Fate; the man who received the Mind inverted this Net, so to speak, transmuted and transformed it, so that he could catch food for himself. “Come ye after me and I will make you fishers of men.” The food with which the “Christ” nourishes his “body” is supplied by men.

And in another chapter, the little man says to the Great Man within him: “Lift thyself up, O thou Rā, who dwellest in this divine shrine; draw thou unto thyself the winds, inhale the North wind, and swallow thou the beqesu of thy net on the day wherein thou breathest Maāt. “On the day wherein thou breathest Maāt” suggests the inbreathing or inspiration of the Holy Ghost, or Holy Breath or Life, the Spouse of the Ordering Mind or Logos. The winds are presumably the **5 Great Cosmic Currents of the Divine Breath**, the North wind being the “down-breath” of the Great Sphere.

The term beqesu has not yet been deciphered (can it mean knots?); but the swallowing of the Net seems to suggest the transformation of it, inwardly digesting of it, in such a fashion that the lower is set free and becomes one with the higher.
And that this idea of a net is very ancient, especially in its macrocosmic significance, is evidenced by the parallel of the Assyrian and Babylonian versions of the great fight between the Sun-god Marduk and the Chaotic Mother Tiamat and her titanic and daimonic powers of disordered motion and instability—both Egyptian and Babylonian traditions probably being derived from some primitive common source.

“He (Marduk) set lightning in front of him, with burning fire he filled his body. He made a net to enclose the inward parts of Tiamat, the Four Winds he set so that nothing of her might escape; the South wind and the North wind, and the East wind and the West wind, he brought near to the net which his father Anu had given him.”

Now in the Hymns of the popular Hermes-cult found in the Greek Magickk Papyri, one of the most favourite forms of address to Hermes is “O Thou of the 4 winds.”

THE TITLE “THRICE-GREATEST”

One of the titles of Thoth is “Thrice-great,” and that the Greeks derived the honorific title Trismegistus from this; “The title given to him in some inscriptions, ‘three times great, great.’ From which the Greeks derived their appellation of the god ὁ τρισμέγιστος, or ‘ter maximus,’ has not yet been satisfactorily explained, and at present the exact meaning which the Egyptians assigned to it is unknown.

THE HOLY LAND OF EGYPT AND ITS INITIATES

The Holy Land of those who had gone out from the body, watered by the Celestial Nile, the River of Heaven, of which the earthly river was a symbol and parallel, was divided into three regions, or states: (1) Rusta, the Territory of Initiation; (2) Aahlu, the Territory of Illumination; and (3) Amenti, the Place of Union with the Unseen Father.

At a certain point in Aahlu, the Territory of Illumination, the Osirified, the purified soul, has achieved the “Passage of the Sun”—that is to say, has passed beyond the mortal mind-plane; he opens the Gates of the Celestial Nile and receives the Af't-crown of Illumination, “fashioned after the form of the Zodiacal light, the glory of the supreme heaven.” This is presumably the “crown of lives” referred to in our sermons, which he receives in the sphere called “Eight,” and with which he goes to the Father.

THE STEPS OF THE PATH

“For the doctrine contained in those mystic writings was nothing else than an account of the Path pursued by the Just when, the bonds of the flesh being loosed, he passed through stage after stage of spiritual growth—the Entrance on Light, the Instruction in Wisdom, the Second Birth of the Soul, the Instruction in the Well of Life, the Ordeal of Fire, and the Justification in Judgment; until, illumined in the secret Truth and adorned with the jewels of Immortality, he became indissolubly united with Him whose name, says the Egyptian Ritual, is Light, Great Creator.”
It should, however, be remembered that this must not be taken in its absolute sense even for the initiate, much less for the uninitiated. For even in the mystic schools themselves, as we may see from our treatises, there were 3 modes in which knowledge could be communicated—“By simple instruction, by distant vision, or by personal participation.”

Thus, for example, “the solemn address, described in the Sai-an-Sinsin, of the ‘Gods in the House of Osiris,’ followed by the response of the ‘Gods in the House of Glory’—the joyous song of the holy departed who stand victorious before the judgment-seat, echoed triumphantly by the inner chorus of their beloved who have gone before them into the fullness of life” —must be taken as indicative of several stages.

Such, for instance, as the normal union of the man’s consciousness with that of his higher ego, after exhausting his spiritual aspirations in the intermediate heaven-world—this is the joining the “those-that-are” of “The Shepherd” treatise, in other words, the harvest of those past lives of his that are worthy of immortality; or again the still higher union of the initiated with the “pure mind”; or again the still sublimer union of the Master with the nirvāṇic consciousness; and so on perchance to still greater Glories.

Thus we are told that the new twice-born, on his initiation, “clothed in power and crowned with light, traverses the abodes or scenes of his former weakness, there to discern, by his own enlightened perception, how it is ‘Osiris who satisfies the balance of Him who rules the heavens’; to exert in its supernal freedom his creative will, now the lord, not the slave of the senses; and to rejoice in the just suffering which wrought his Illumination and Mastery.”

But higher and still higher he has yet to soar beyond earth and planets and even beyond the sun, “across the awful chasms of the unfathomable depths to far-off So this, the Land of Eternal Dawn, to the Ante-chamber of the Infinite Morning.”
ELEVENTY ONE: THE MAGICK SQUARE OF THE SUN

_Gematria_ is the art of assigning numbers to letters to reveal deeper meanings behind words and phrases. _Gematria_ is an art that has been practiced in many cultures and played a quintessential role in helping one understand the hidden meanings of ancient spiritual texts. The _Holy Bible_ is one such book rich in numerology, sacred geometry, allegory, symbolism, morality, psychology, philosophy and astrology.

In religion numbers are a creation of the cosmos and of God – numbers are the alphabet we are given to speak to the divine. **Numbers represent the cosmological principles that perform the “Magickal act” and “Magick” constructing our world.**

In this article we will be exploring the Magick Square of the sun and its relationship to the number 111. We will be relying pretty heavily on the cipher for the English alphabet, so taking the time to learn it and intuit it is most advised. This cipher is not an arbitrary construction, and indeed has a rich and deep historical context.

**THE CIPHER**

Splitting the 26 letters of the English Alphabet in half, establishing 13 letters per side (A – M – left side & N – Z – right side) allows us to form symmetry with our alphabet.

**ABCDEFGHJKLMNOPQRSTUVWXYZ**

Using the motif of the 7 days of creation in Genesis (the six days of work with God resting on the seventh, or Sabbath – See Genesis 1 – 2:3, _Holy Bible – King James Edition_) we can assign numbers to the letters of the alphabet (A1, B2, C3, D4, E5, F6, G7) By resting on the G and the 7th letter, we find a direct correlation to the Freemasonic symbol of the compass and square.

Walking back down to one from the G7, we can assign numbers to the remaining letters of the left side of our alphabet (H6, I5, J4, K3, L2, M1). To maintain our symmetry, or to create balance within our alphabet, we can apply his entire philosophy to the right side of our alphabet, N – Z.
Utilizing the symbol of the seven-branched Jewish Menorah, we can highlight our non-prime numbers (a prime number being a number divisible by 1 and itself) with those non-primes being 1, 4 and 6 and 6, 4, 1, on both sides of our alphabet, with the central pillar resting on our 7 or Sabbath. Adding our nonprimes together, we find the number 22 (1 + 4 + 6 + 6 + 4 + 1 = 22). 22 divided by our central pillar of 7 equals 3.142, a whole number approximation of the transcendental ratio Pi.

Combining both sides of our alphabet together, 22 / 7 = Pi and 22 / 7 = Pi, or Pi begotten by 7 and Pi begotten by 7, forms what is known as the Tetragrammaton, or the holy name of God, also known as Yahweh, or Jehovah. In the Hebrew Gematria, the Tetragrammaton summed to 26.
Using our cipher we can find the numerical equivalents for the two names of God found in the Holy Bible, *LORD* and *GOD*.

<table>
<thead>
<tr>
<th>L ORD</th>
<th>G OD</th>
<th>L ORDG OD</th>
</tr>
</thead>
<tbody>
<tr>
<td>2254</td>
<td>724</td>
<td>2254724</td>
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</table>

Notice both *Lord* and *God* sum to 13 recognized by the 13 letters on each half of our alphabet. Combining the two names into *LordGod*, we find the number 26, recognized in the Hebraic Tetragrammaton as well as in the number of letters in the English Alphabet.

So just what are “Magick Squares?”

Magick squares are squares that contain particular numbers arranged in equal rows and columns such that the sum of each row and column (and sometimes diagonal) are the same. The construction of Magick squares must be done with precision since the misplacement of any single number can throw the entire square off. An example of a very simple 3 x 3 square, equaling 15, is shown below:

![Magick Square Example](image)
The origin of Magick squares is unknown. The earliest known Magick squares appeared in China but are prevalent in Persia, India, Arabia, Europe, and most assuredly have survived from pre-history.

Magick squares have adorned chapels and have been revered by mystics, philosophers and numerologists for quite some time. The alchemists Albrecht Druer and Heinrich Cornelius Agrippa both wrote about Magick squares and their importance within Hermetic and alchemical studies.

To the ancients, number was a powerful force and one that could resolve all anomalies and paradoxes of existence. There can be no doubt that the world is constructed using the principles, attributes and characteristics of number. The interplay and interweaving of numbers is how the universe somehow was constructed or constructed itself.

Sudoku, prevalent in many newspapers and played by millions of people worldwide, was derived from this ancient mathematical game. Much like playing Sudoku, participating in the construction or deconstruction of Magick squares is an act that aligns you with the creative force at work within nature; you play sudoku with the universe.

**666 = THE MAGICK SQUARE OF THE SUN**

The Magick square of the sun is probably the most famous of all Magick squares.

Adding the numbers in each of the columns in the square will sum 111…

…with all 6 rows summing to the beastly Number 666.
The number 666 is most famously noted in St. John’s Revelation in the verse 13:18:

“Here is wisdom. Let him that hath understanding count the number of the beast for it is a number of man and his number is Six Hundred Three Score and Six.”

666 is a number **directly referencing the sun** – the beast that rises in the East. It is the sum of the numbers inside the 6-by-6 Magick square, which is associated with the sun by some Kabbalists, astrologists, and numerologists, who still use it today. Occultist Aleister Crowley made the Magick square of 666 central to his “Order of Thelema.” According to Crowley, it is a solar number.

The thing we wish to focus on here is the use of decimal parity in the Magick square of the sun. Decimal parity is the numerological art that breaks any number down to its digital root, or the numbers 1 – 9. By adding the individual digits within any number we
can establish its decimal parity equivalent. Example, the number 432 using decimal parity reduces down to 9 (4 + 3 + 2 = 9, therefore 432 => 9).

This methodology allows us to find our beastly number 666 in the numbers 1 – 9, separating these 9 digits into 3, reflective of the all-powerful Trinitarian concept.

Using our cipher, this whole phenomenon is found expertly encoded within the name of the sun god: Jesus.

The Magick square of the sun utilizes the 1 – 36, when added together equal 666.

1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 + 31 + 32 + 33 + 34 + 35 + 36 = 666

The number 36 resonates with the 360 degrees of a circle, 36 being nothing more than a multiple of 10. In numerology, the base number is the important factor, with the zero being nothing more than the arbiter of scales, defining the number’s order of magnitude.

The difference between a number like 432, 4,320, 43,200 and 432,000 is just at what scale we witness and experience the phenomenon of the number 432.

The difference between the emergence of a harmonious triangle in cymatics (432 hertz), two precessional ages (4,320 years), the ratio of the Great Pyramid of Giza to the Earth (1:43,200), and the radius of the Sun (432,000 miles) is all where you place the holiness and wholeness of the zero.

This important observation on the nature of numbers is one shared by cultures too numinous to name and is a numerological key that helps one unlock the door to understanding universal construction.

Breaking down the square of the sun, using decimal parity, finds us another Magick square occulted, or hidden beneath the surface. As below, we see that instead of each row summing to 111, each column now sums to 30 with all six rows summing to 180.
The number 30 that is found in each row of our decimal parity breakdown is an important number for many reasons, but we will highlight the one most pertinent to our investigation. Jesus Christ, our “sun” of God, went missing for 18 years in the Bible and started his ministry at age 30. This means that Jesus went missing at age 12, thus, giving us two key numbers to work with, 12 and 30.

The zodiac has 12 constellations with each of those constellations taking up 30 degrees of arc on the zodiacal wheel. The zodiac is the path that the sun moves through as it courses through our sky in our yearly and precessional cycles.

The fact that this key number 30, the number that allows us to map the path of the sun, is found with the Magick square of the sun is certainly not a coincidence.

These six 30s make 180 degrees. 180 degrees is, of course, a semi-circle and this semi-circle actually references the sun as it rises or sets on the horizon. The horizon actually creates the diameter needed to find the circumference, and hence $\pi$, of our sun. 180 degrees is also the number of degrees within all triangles, a direct numerical reference once again to the power of the trinity. The fact that both of these numbers are so artfully and cleverly encoded in this Magick square shows the craftiness of our ancestors. The simple genius in the construction of the Magick square of the sun is truly unparalleled.

We have come to understand the importance of the numbers 30, 666 and 180 within our Magick square of the sun, but what is going on with the 111?
Iron plate with Arabic numbers arranged in a $6 \times 6$ grid to form a Magick square adding up to 111 horizontally, vertically and diagonally

THE RATHER CURIOUS ELEVENTY ONE

*Scott Onstott, in his blog has made some wonderful correlations with the number 111. Scott has done an unparalleled job amassing many numerical, metrological and geodetic correlations and I would highly recommend checking out his blog as well as his documentaries and book *Taking Measure* for an in-depth look at the power of number. Scott made the amusing observation that, counting the roofs, both the North and South World Trade Center towers had 111 floors.

In the study of cymatics, the science of observing the geometric forms that arise when the vibrational frequency of sound is manipulated, the intervals between harmonic forms in the solfeggio scale focus roughly around the number 111hz (Examples: $852 - 741 = 111$ & $639 - 528 = 111$).

The solfeggio scale was the scale used in ancient Gregorian chants, such as the great hymn to St. John the Baptist. The Gregorian chants are quite uplifting, extremely beautiful and can quickly put one into a deep meditative trance. This scale had been lost through the sands of time but was rediscovered by Dr. Joseph Puleo.
The Six Solfeggio Frequencies include:

- **UT** – 396 Hz – Liberating Guilt and Fear
- **RE** – 417 Hz – Undoing Situations and Facilitating Change
- **MI** – 528 Hz – Transformation and Miracles
- **FA** – 639 Hz – Connecting/Relationships
- **SOL** – 741 Hz – Awakening Intuition
- **LA** – 852 Hz – Returning to Spiritual Order

The third verse of Genesis, “And God said, let there be light” is one of the most important verses in the entire Holy Bible, for this is the verse in which God unveiled himself to the world, manifesting itself into material creation.

Prior to this verse, all of the potential of this creator force was merely archetypal possibility. It was only in this third verse where the essence of God came into being.

And when it did, apparently it wished to construct itself with light, sound (and God said) and the Magickal repdigit 111.
Though many consider “God” indefinable, its essence may be understood through the properties of its being, which are **Omnipotent, Omniscient and Omnipresent**. These 3 principles are stating, very concisely, that “holiness” is in all things. These 3 O’s unite to become one, reflecting the nature of deity in the triune principle. They are also analogous to the 3 lines creating **111 – 3 lines merging as “The Holy Trinity of One”**

**OMNIPOTENT**

\[2115327517 = 34\]

**OMNISCIENT**

\[2115635517 = 36\]

**OMNIPRESENT**

\[21153556517 = 41\]

Even Chess wishes to inform us about this curious 111 as well. Using our cipher and adding up the 6 pieces composing the game of chess, Pawn, Rook, Knight, Bishop, Queen, King we find they sum to 111 as well.

**PAWN**

\[3141 = 9\]

**ROOK**

\[5223 = 12\]

**KNIGHT**

\[315767 = 29\]

**BISHOP**

\[256623 = 24\]

**QUEEN**

\[46551 = 21\]

**KING**

\[3517 = 16\]

The game of chess actually encodes a lunar, solar and precessional calendar as well as multiple ways of obtaining the infinite, transcendental number of pi.
The **3 Wise Monkeys** sometimes called the “3 Mystic Apes,” are a pictorial maxim. Together they embody the proverbial principle to **“See no Evil, Hear no Evil, Speak no Evil”**. These 3 principles are quintessential to intuit in order to understand the influence that one’s own perception on the world will have in the manifestation of one’s own circumstances and fate. One’s inner world, one’s thoughts, feelings, desires and emotions are projected out only to be reflected back in.

The Hermetic principle of **“As above, so below”** tells us that the far and the away, the up and the down, and the within and the without are but two aspects of one unified whole. Your inner world and outer world affect each other and, ultimately, are one & the same.

These 3 wise monkeys, with their closed ears, eyes and mouth – **symbolizing their heightened consciousness** – wish to inform us of the power of **111**.

**SEE NO EVIL, HEAR NO EVIL, SPEAK NO EVIL**

| 6 5 5 | 1 2 5 5 5 2 | 6 5 1 5 | 1 2 5 5 5 2 | 6 3 5 1 3 | 1 2 5 5 5 2 |

| 111 |
In English, their names are often **Mizaru, Mikazaru, and Mazaru**. These three names using our cipher sum to 57. **Spirit** and **Matter**, using our cipher also sums to 57.

The merging of both **spirit** and **matter**, analogous to the inner and the outer, or the polarity of our existence, allows one to theoretically become one with the great **omnipotent, omniscient and omnipresent** deity.

This merging of opposites is mythologized in alchemy and Hermeticism with the alchemical marriage and the Hermetic seal. Anytime a man and woman, or sun and moon, are expressed in literature, painting or architecture, this merging of the halves within the soul is what’s spoken of.

The 3 monkeys equaling the sum of both spirit and matter is a direct reference to the concept of reconciling opposites and becoming whole. This entire concept is expressed in the mathematics as well. Converting the number 57 from a base ten system to a base seven system finds us the number 111!

The mathematical process of converting a number from a base 10 to a base 7:

\[
\begin{align*}
57 & \rightarrow 111 \\
1 & \rightarrow 111 \\
8 & \rightarrow 111 \\
7 & \rightarrow 111 \\
1 & \rightarrow 111
\end{align*}
\]

Notice the three becoming one in both, **Omnipotent, Omniscient** and **Omnipresent**, as well as in the principle **See no Evil, Hear no Evil, Speak no Evil**, are reflective of the Hindu and Christian Trinities. “The Triune” – **three becoming one**.

In closing, using the English cipher, the number 23 has an enormous significance and many important words and phrases share this sum: **circle, temple, beauty, doctor, nurse, chosen, occult, Buddha, lotus, crack pi**, etc… most importantly, **Heaven** sums to 23.

If we add the first 23 numbers of pi together, we find, yet again, our number 111.

\[
3 + 1 + 4 + 1 + 5 + 9 + 2 + 6 + 5 + 3 + 5 + 8 + 9 + 7 + 9 + 3 + 2 + 3 + 8 + 4 + 6 + 2 + 6 = 111
\]
NUMEROLOGY OF THE SUN

Creation itself is a numerical matrix. The Cryptogram or Chromatic Cipher \( (chroma = \text{"color"}, \text{with the 7 primary colors recognized as 1 – 7}) \). This cipher unveils occulted information beneath the 26 letters of our English Alphabet.

Splitting the 26 letters of the English Alphabet in half, establishing 13 letters per side (A – M – left side & N – Z – right side) allows us to form symmetry with our alphabet.

<table>
<thead>
<tr>
<th>A B C D E F G H</th>
<th>I J K L M</th>
<th>N O P Q R S T U V W X Y Z</th>
</tr>
</thead>
</table>

Using the motif of the 7 days of creation in Genesis (the six days of work with God resting on the seventh, or Sabbath – See Genesis 1 – 2:3, Holy Bible – King James Edition) we can assign numbers to the letters of the alphabet \( (A1, B2, C3, D4, E5, F6, G7) \) By resting on the \( G \) and the 7th letter, we find a direct correlation to the Freemasonic symbol of the compass and square.

Walking back down to one from the G7, we can assign numbers to the remaining letters of the left side of our alphabet \( (H6, I5, J4, K3, L2, M1) \).

To maintain our symmetry, or to create balance within our alphabet, we can apply his entire philosophy to the right side of our alphabet, N – Z.

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<tr>
<th>A B C D E F G H I</th>
<th>J K L M</th>
<th>N O P Q R S T U V W X Y Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7 6 5 4 3 2 1</td>
<td></td>
<td>1 2 3 4 5 6 7 6 5 4 3 2 1</td>
</tr>
</tbody>
</table>

Utilizing the symbol of the seven-branched Jewish Menorah, we can highlight our non-prime numbers (a prime number being a number divisible by 1 and itself) with those non-primes being 1, 4 and 6 and 6, 4, 1, on both sides of our alphabet, with the central pillar resting on our 7 or Sabbath.

Adding our non-primes together, we find the number 22 \( (1 + 4 + 6 + 6 + 4 + 1 = 22) \). 22 divided by our central pillar of 7 equals 3.142, a whole number approximation of the transcendental ratio \( \Pi \).
Combining both sides of our alphabet together, $22 / 7 = \pi$ and $22 / 7 = \pi$, or *Pi begotten by 7 and Pi begotten by 7*, forms what is known as the Tetragrammaton, or the **holy name of God, also known as Yahweh, or Jehovah**. In the Hebrew Gematria, the Tetragrammaton summed to **26**.

\[ \text{He} + \text{Vov} + \text{He} + \text{Yod} = 26 \]

**THE TETRAGRAMMATON**

The Holy Name of God in Hebrew

Translates to Jehovah or YHWH

**π 7 π 7**

*Pi begotten by 7 & Pi begotten by 7*

Using our cipher we can find the numerical equivalents for the two names of God found in the Holy Bible, *LORD* and *GOD*. 
Notice both Lord and God sum to 13 recognized by the 13 letters on each half of our alphabet. Combining the two names into LordGod, we find the number 26, recognized in the Hebraic Tetragrammaton as well as in the number of letters in the English Alphabet.

We are going to be using the above cipher to decode the holy name of Jesus Christ.

**(c/o the mathematician who wrote this, Marty Leeds) “Before we launch into this, I want to be very clear to the reader who I am and what my aims are in writing this article. I am a completely independent researcher. I do not belong to, or am purporting, any sort of religious organization. I do not, and have never, subscribed to any one religious system, text or dogma. I do not habitually pray, meditate, attend church or profess my allegiance to any specific God. Though I have sought divination through many different practices, I was never indoctrinated by any singular belief system. I have no agenda other than an earnest and honest desire to try to make sense of this world. My only goal is to try to understand the mysteries that we are surrounded by and share any insights I have, and discoveries I make, with whoever wishes to inquire of them.”

There are two names for God in the Holy Bible – Lord & God. These two distinctions in the name of God are important to note. If God is whole and holy, a unified being, why in the world would he need two names? When looking at our cipher, we recognized that the combination of LordGod equaled 26, the same as the numerical equivalent of the Hebraic Tetragrammaton. If Luke is correct and “the kingdom of God is within you,”, and God’s true name is LordGod, why did Luke not say “the LordGod is within you”? Where is this other half, or Lord, of this great name of God?

This Lord / God phenomenon is found in Hinduism as well with the names Atman and Brahman. Brahman was defined as the whole consciousness and Atman was the singular consciousness. The Atman was the individualized god within the human being, the divine spark of the creator spirit, and the Brahman was the eternal cosmic fire. Together, these two distinct aspects made for the complete whole.

It is reasonable that the Holy Bible wished to speak of this same phenomena. God is within all things and the God within you is called a Lord, hence why Luke did not need to say “the kingdom of the LordGod is within you.” You are a Lord. Luke just apparently felt like you may need to be reminded that the eternal cosmic fire of God, is also within.

The term Christ was one given to Jesus of Nazareth, who, through a process of spiritual ascension, realized his true nature and proclaimed his Lordship. Jesus recognized that himself the “Lordbelow” on Earth and also the Godabove were united – two aspects of one unified being.
Many people throughout time have come to this realization, reaching “enlightenment” and thus obtaining the “Christhood.” This was termed the christs in Greece, also known as the chrism, and this Christ character was called Krishna in Hinduism. Identifying Christ as one’s savior was not intended to be the worship of a singular man, but the recognition of an archetypal state of grace that one may achieve. *Becoming Christ is the goal of Christianity*; Jesus preached the divinity within you.

Jesus Christ is the “Son of God” – the homonym son and sun must be noted. The Sun travels across our horizon throughout the year, reaching its death – for 3 days – only to be resurrected on December 25th. This Sun of God is the light that colors our existence. We are made of it and thus it is us. We are hueman beings (hue means “color”) made of chromasomes (chroma means “color”). We are deemed “persons” (per means “in the agency of”) and thus, we are, by definition, “In the agency of the son.” That son is the sun in our sky, to which gnostic Christians gave the name, Jesus Christ.

Using our cipher and finding the numerical equivalent of the word sun confirms the general observation and philosophy that you, the Lord on Earth, the God in Heaven and the Sun above our heads are equal.

![Table]

<table>
<thead>
<tr>
<th>LORD</th>
<th>GOD</th>
<th>SUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>2254</td>
<td>7 2 4</td>
<td>6 6 1</td>
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The Holy Bible says God’s essence is light (Genesis 1:3 – And God said; *let there be light*) then so we are, of course, “made” from that essence. Since we are defined as persons, hueman beings and are made of chromasomes, our language seems to corroborate this claim. Let’s go searching for this light, and what better way to do that than to look into the name of our light bringer, Jesus Christ.

**J. CHRIST: “SUN” OF GOD**

The earliest Christians were converted pagans. One of the arguments the early Church used to convert pagans to Christianity was that Jesus Christ had more solar attributes than any other god. His face was even reputed to shine like the sun (Matt 17:2). Examining the metaphorical logic of equating Jesus with Helios the Sun, one has to ask ... is there any kind of logical reason or secret knowledge that the early Gnostic Christians were aware of to make these kind of comparisons? Is there some kind of a link between the raised Jesus (8880) and the Magick Square of the Sun whose number is 666?

The "Magick square of the sun," was one of the most important symbols used to represent the sun in antiquity because of all the symbolism it possessed involving the perfect number "6." There are six sides to a cube, the numbers 1, 2, an 3, when added or multiplied together are equal to "6," and the sum of all the numbers from 1 to 36 arranged in a 6x6 Magick square are equal to the number "666." The square is "Magick" because the sum of any row, column, or diagonal is equal to the number "111."
After the Church became the state religion of the Roman Empire, *possessing the diagram below could get you burned at the stake!*

![Diagram of the 6x6 gridwork of the Magick Square of the Sun]

When the risen Jesus (8880) is superimposed over the 6x6 gridwork of the Magick Square of the Sun some amazing things happen. The circled numbers on the Magick square form the Greek letter “X” which is the “sign” of Christ; The circumference of each circle *by calculation* is 1480 units, the exact gematria value of the title Christ (Χριστος = 1480). The sum of all the numbers in the field of the Magick square of the sun (666) added to the sum of the numbers in the 12 Christ circles (222) is equal to the number of Jesus (888). The diagonal of each square that holds a Christ circle *by calculation* is “666” units.

Using our previous cipher, we can also put the numbers to the letters of Jesus Christ.

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<tr>
<th>A</th>
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**JESUS CHRIST**

45666 3 65567 = 59

Let us first focus on the numerology of Jesus.

**JESUS**

45666

Jesus encodes a very *beastly* number in his name and that is, of course, 666. This number is not a satanic or evil number at all as St. John informed us in Revelation 13:18, *“Here is wisdom. Let him that hath understanding count the number of the beast for it is a number of man and his number is Six hundred three-score and six (666).”*
This number of wisdom is actually embedded in the “Divine 9” of our number line, known by the Greeks and Egyptians as the Ennead. The Ennead were the 9 gods or principals that governed the world through the laws of number.

This Divine 9 is also celebrated in the Christian religion, mythologized in the Christian Angelic Hierarchy of 9 angels, separated into 3 levels:

- 3rd level:
  - Seraphim (9),
  - Cherubim (8),
  - Thrones (7),

- 2nd level:
  - Dominions (6),
  - Virtues (5),
  - Powers (4),

- 1st level:
  - Principalities (3),
  - Archangels (2) and
  - Angels (1).

These 9 angels and their 3 levels leads us to the wise and holy number of 666 and consequently the 45 in the JE of Jesus Christ.

The multiplication of the numbers within the name of Christ yields us the number 4,320

The multiplication of numbers within the name of Christ yields us the number 4,320

(4 x 5 x 6 x 6 x 6 = 4,320).

This is an extremely important number. In the precession of the equinoxes, the stars move in a retrograde motion very slowly over a vast cycle of 25,920 years. Each age, aeon, or zodiacal house is defined as being 2,160 years in length (12 ages x 2,160 = 25,920).

Two ages of this grand cosmic cycle would therefore be 4,320 years, the very number within the multiplication of Jesus. If we multiply 4,320 by 100, we yield the number 432,000. The radius of the sun is 432,000 miles.
The root number we are dealing with here is the number 432, with multiples of ten showing the power of this number over different scales. The ratio of the Great Pyramid of Giza to the Earth is 1:43,200, meaning, that if you multiplied the Great Pyramid of Giza by 43,200, it would calculate perfectly the radii of both the Earth and moon, an ancient mathematical art called squaring the circle.

There are also 43,200 seconds in 12 hours. 432 x 432 equals 186,624. The speed of light is measured at 186,282 miles per second – an extremely close approximation using simple math (The difference between 186,624 and 186,282 is the number 342, which is nothing more than a numerical anagram for 432!).

Now let’s look at the numbers generated by the name CHRIST.

CHR yields us nothing less than the number of days in our solar year, or 365. The next three numbers, when added, sum to 18 (5+6+7 =18). There are 18 years missing in the account of Jesus’s life in the bible. Many believe that these years were spent traveling, mainly to Egypt, to learn the profound knowledge taught at the mystery schools. Whatever he did and wherever he was, after these 18 years, Jesus realized and recognized his divine nature and spent his remaining time on the planet preaching it.

The multiplication of the numbers, crafting the name of Christ, are quite revealing. 3 x 6 x 5 x 5 x 6 x 7 = 18,900. The square root of 18,900 = 137.48. The degree of phyllotaxis, based off of the ratio of phi, is the degree to which leaves arrange themselves around plants, so they may receive the optimal light from our sun.
This is a fundamental degree apparent in natural growth and is so consistent that we must declare it *natural law*. The original Freemasonic *compass* was open to 47 degrees with the *square*, or right angle, being 90 degrees. 47 degrees plus 90 degrees equals 137 degrees. This is only a mere .5 degrees off from the square root of the multiplication of the name Christ, as well as the degree to which the botanical kingdom grows.

It is also very pertinent to mention that 137.5 multiplied by Pi, or 3.142, yields us the number 432.025 (137.5 x 3.142 = 432.025), recalling 432 once again, the root number we found within the multiplication of Jesus, or 4,320.

Now that we have explored the numerology of both Jesus and Christ, let’s put them together and see what our holy sun in the sky, Jesus Christ, wishes to gift us. Jesus sums to 27 and Christ sums to 32.

Adding the numerical equivalent of Jesus (27), to Christ (32), equals 59. There are 59 beads in a traditional Christian rosary and this is most assuredly the reason why.
There are many important phrases that add up to 59: English Alphabet, Alchemical Marriage, Alchemical Wedding, In God We Trust, The Holy Name of God, Reborn Christian, Knights Templar ... 

We can also find 59 in Pi. 3.14159. This connection to Pi may at first seem arbitrary until one adds up these 6 digits; 3 + 1 + 4 + 1 + 5 + 9 = 23. 23, using our cipher, is the numerical equivalent of Heaven, occult, temple, beauty, chosen and natural. 23 is also the number of chromosomes both man, and woman, contribute during the act of procreation.

If we spell out the word MAN using our alphabet, climbing up to 7 and back down to 1, and then count the number of letters we used to do so, it will also equal 59.

Before Jesus became the Christ, he was Jesus of Nazareth, a common MAN. Man, using our cipher, has a numerical equivalent of 3, which represents the Holy Trinity. To the ancients, the term MAN was not gender specific and was used to represent all of
mankind. Nazareth has a numerical equivalent of 27, the same as Jesus. 27 is a trinity cubed, or $3 \times 3 \times 3$, and most importantly, there are 27 bones in the human hand.

If we multiply the numerical equivalents of Jesus (27) by Christ (32) we yield the number 864 ($27 \times 32 = 864$). The sun has a diameter of 864,000 miles – surely not a coincidence.

Least we not forget, this multiplication of Jesus and Christ, giving us the key number to find the diameter of the sun in miles, also cries aloud the most fundamental, Magickal and transcendental ratio of all…
CHRIST & HORUS

Though we currently deem our sun Jesus Christ, he has also been identified as Yeshua in the Hebrew tongue, and in the Egyptian mythos he is known by the name Horus.

The name Horus itself is where we derive the terms horoscope and horizon, two terms intimately linked to the sun’s path throughout our skies. We mentioned above that in the great year, or what is known as the precession of the equinoxes, the stars move in a retrograde motion very slowly over a vast cycle of 25,920 years.

Each age, aeon, or zodiacal house is defined as 2,160 years in length (12 ages x 2,160 = 25,920). 2,160 becomes a key, canonical number in mapping this vast amount of time.

Using our cipher, and multiplying the numbers to both our sun gods, Yeshua and Horus, we find, not surprisingly, this very important number hiding between the lines.

The names they may change, but the story remains the same.

“In the name of Annah the Almaziful, the Everliving, the Bringer of Plurabilities, haloed be her eve, her singtime sung, her rill be run, unhemmed as it is uneven!” – James Joyce

Jesus Christ also encodes the Precession of the Equinoxes. If we take the multiplication of the numbers of Jesus (4x5x6x6x6 = 4,320) and add them to the multiplication of Christ (3x6x5x6x6x7 = 18,900), we yield the number 23,220. 23,220 is 2,700 years shy of one precessional cycle of 25,920 years.

We can find this number 2,700, to complete our precessional cycle, in a few different places. Jesus sums to 27, and this multiplied by 100 would yield us our 2,700. Further, the letters engraved above Christ when he was crucified were INRI (Which translates to; “Jesus of Nazareth, King of the Jews”). In Hebrew numerology or gematria, these 4 letters added up to 270. 270 x 10 equals 2,700.
The number **270** found within the letters **INRI** is important to note as well, for we find this number within human gestation. **270** days is nine months, the amount of time you spent in your mother’s womb. What does childbirth have to do with the sun?

In the Hebrew alphabet, Yod meant “hand”, Resh meant “head” and Nun meant “fish”. **INRI**, or Yod Nun Resh Yod therefore would give us two hands, a head and a fish. We can easily recognize the fish of Christ, as well as the womb of creation (defined as *the waters of nun* in the Egyptian lore), within the ancient symbol of the **vesica piscis**.

---

![Symbol of Vesica Piscis](image)

**This symbol expresses the birth of the son/sun from the Virgin Mary.** The two hands (Yod & Yod) and head (Resh) are the first thing that emerges from the mother’s sexual organ (recognized as the central womb of the vesica piscis) during childbirth. Jesus is often depicted within this womb, with the womb very clearly resembling a fish, and hence **one of the reasons Jesus Christ has the fish symbol attached to his name**.

One should note the mythology of Jonah and the 3 days he spent in the belly of a whale as another story cryptically encoding the symbol of the vesica piscis. It is also fitting to mention that *fish* using our cipher, sums to **23** – the numerical equivalent of *heaven, circle, beauty, natural, chosen and occult*.

This *child* of god, Jesus Christ, the *sun of god*, who represents the essence of God’s creation, the heavenly ball of light to which we revolve, and the spiritual light within you. The numerical equivalent of the world *child* confirms this claim.

---

![Child in a Solar Year](image)

The Earth revolves around the sun in a yearly path that takes **365.24 days**, the exact numbers we yield using our cipher on the word child.

THE CHROMATIC CIPHER: IN DEPTH

The Cryptogram or Chromatic Cipher (chroma meaning “color”, with the 7 primary colors recognized in the numbers 1 – 7) is occulted beneath the 26 letters of the Alphabet.

The Crux of Numerology is the idea of breaking down any number to the digits of 1 – 9. This property has a bevy of names: Digital Root, Kabbalistic Reduction, Pythagorean Addition, Theosophical Addition & Decimal Parity.

Example: the number 361 can be reduced down to “One” by simply adding 3 + 6 + 1 = 10 and 1 + 0 = 1. Therefore the quality or essence of the number 361 equals 1.

Breaking down any number from 1 – 9, with zero, or the placeholder, gives us a total of ten numbers / digits to work with. 0, 1, 2, 3, 4, 5, 6, 7, 8 and 9. No matter how large or complex the number, it can ultimately be reduced down to the numbers 1 – 9.

These 9 numbers were celebrated by the Greeks and Egyptians in the Ennead and recognized in the 9 angels of the Christian Angelic Hierarchy. These 9 gods / angels were archetypal principles that regulated and ruled the cosmos through the laws of number.

Numerology points us to the axiological philosophy that the universe is constructed using 10 basic principles. Ten: a number of completion to the ancients. The numbers 1 – 9 and the “Holiness” of the zero lead us to the “Tree of Knowledge.”

The concept of 3 becoming One is a concept that is shared by two very prominent religions – mainly Christianity and Hinduism. In Hinduism the Holy Trinity is Shiva, Brahman & Vishnu; in Christianity the Father, the Son and the Holy Spirit.

One point may be infinitely large & infinitely small, two points creates two points and a line but it is only with three points that we create the first triangle or polygon in creation – 3 sides coming together to make one shape.

The Holy Trinity, The Triangle and / or 3 dimensional pyramid is a consistent theme expressed architecturally world wide. Pyramids decorate the landscapes of Egypt, South America, Meso-America and China.

Across the world, the Holy 3 is celebrated. There are 3 stars in the belt of Orion, 3 outs in an inning and time itself is divided into 3 parts; Past, Present and Future.

The Hindu symbol of AUM, the vibratory essence or sound that created the entire universe has 3 letters and is symbolized by a 3. We see this number encoded in temples all-through Egypt and Pi plays an important part in the Great Pyramid of Giza.

One of the most prominent ratios in mathematics is the ratio of Pi, or 3.14… Pi is considered an irrational, infinite and transcendental number which basically means that it is said to have no order and that its decimals unfold infinitely – which means we cannot
see its tail. To date, computers have calculated over 10 trillion digits of Pi. Pi is one of the most important numbers in mathematics.

God, a trinity, saying “Let there be light” and the Hindu vibratory threefold essence of AUM must have a mathematical equivalent – a ratio or number that represents the creation of our entire universe. If this be the case, our best candidate is assuredly that elusive mathematical beast of 3.141… or Pi.

If Pi is indeed a mathematical representation of the creation of our universe, then this ratio must be the mathematical basis or structure for many phenomenon here on Earth. Since mathematics is the universal language of the creator, we should assume that the very words we speak must be built by the Magickal principles of mathematics as well.
The previous numerical equivalents can be easily abridged into the following cipher:

\[
\begin{align*}
2 + 8 + 12 &= 22 \\
22/7 &= \pi (3.142...) \\
2 + 8 + 12 &= 22 \\
22/7 &= \pi (3.142...) \\
\end{align*}
\]

\[\text{TETRAGRAMMATON} \]

The Holy Name of God in Hebrew
Translates to Jehovah or YHWH

\[\pi 7 \pi 7\]

Pi begotten by 7 &
Pi begotten by 7

The previous numerical equivalents can be easily abridged into the following cipher:

\[
\begin{align*}
\text{A} & \quad \text{B} & \quad \text{C} & \quad \text{D} & \quad \text{E} & \quad \text{F} & \quad \text{G} & \quad \text{H} & \quad \text{I} & \quad \text{J} & \quad \text{K} & \quad \text{L} & \quad \text{M} \\
\text{N} & \quad \text{O} & \quad \text{P} & \quad \text{Q} & \quad \text{R} & \quad \text{S} & \quad \text{T} & \quad \text{U} & \quad \text{V} & \quad \text{W} & \quad \text{X} & \quad \text{Y} & \quad \text{Z} & \\
1 & \quad 2 & \quad 3 & \quad 4 & \quad 5 & \quad 6 & \quad 7 & \quad 6 & \quad 5 & \quad 4 & \quad 3 & \quad 2 & \quad 1
\end{align*}
\]

We will be using this cipher throughout the text so taking the time to internalize this cryptogram is most advised.

There are 26 letters in the English Alphabet. The Tetragrammaton, known as Jehovah or YHWH, was a symbol used by the Kabbalahists, alchemists and Hermeticists and in the Hebrew gematria it added up to 26. (See “Helpful Resources” for the Hebrew alphabet and its numerical equivalents)

\[
\text{He} \quad \text{Vov} \quad \text{He} \quad \text{Yod} \quad = 26
\]

\[
5 \quad 6 \quad 5 \quad 10
\]

There is a direct correlation between the 26 letters of our alphabet and the Hebraic numerical equivalent of the Tetragrammaton. Tetra means “four” or the four characters
making up the Holy Name of God and “gramma” means grammar. “Gamma” is a Greek term for light and one that is still in use today. Gamma is therefore light and gramma is sound and symbol and we will see the power of these two principles later in the text.

Here the Tetragrammaton is symbolized as Pi 7 Pi 7.

The 7th letter of the English Alphabet is G. In the Freemason symbol the compass and square represent a common mystical mathematical problem celebrated throughout the ages known as “Squaring the Circle”. When one “squares the circle” of the Earth, one can find the radius of both the Moon and the Earth equaling 5,040 miles.

Interestingly and not coincidental, if we multiply the numbers 1 through 7, we yield the number 5,040. $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5,040$. The G is of course the 7th letter of the alphabet and lo and behold, it is nestled between both a compass and a square.

The Freemasons accept all manner of faith into their organization but subscribe to the King James Holy Bible as their holy book. God was said to have created the universe in 6 days, resting on the 7th or the Sabbath. If we take this mythological motif and lay it upon the alphabet, we can assign numbers to the first 7 letters, A through G.

```
A B C D E F G H I J K L M
1 2 3 4 5 6 7
```

Resting on the 7, or the Sabbath, God’s work was done and man’s was about to begin. If we now fall back down the ladder of the alphabet, or from 7 back to 1, representing the fall of mankind from the Garden of Eden, we can assign numbers to half of the alphabet.

```
A B C D E F G H I J K L M
1 2 3 4 5 6 7 6 5 4 3 2 1
```
Falling back down to 1 in our alphabet has found us at the letter “M”. M is the 13th letter which makes for a perfect division of the 26 letters of our entire alphabet. The next letter is of course “N” dividing our alphabet. The Alpha, represented by the “A” in our alphabet, was the first creation. If we insert the alpha into the natural division of our alphabet, we find the human race: **MAN**.

With the use of mirroring, or perfect symmetry, the numerical equivalents of the first half of our alphabet, A-M, can now be transferred to the second half of our alphabet, N-Z. This is best displayed on the human hands. The “A” or Alpha is one’s left thumb and the “Z” or Zed, representing the end or Omega is one’s right thumb with the 12 sections of one’s four fingers, 24 total, representing the remaining 24 letters of our alphabet.

Now that we have the numbers for our alphabet we can pull out the prime numbers within our letters. Prime numbers are numbers that are divisible by only 1 and themselves. 2, 3, 5 and 7 are all prime numbers and are highlighted below.

If we add up the prime numbers on each side of the alphabet they total 27. 2+3+5+7+5+3+2 = 27. This yields 27 for the left hand of our alphabet and 27 for the right hand. What is most interesting is that there are 27 bones that make up the human hand. Notice we have 7 prime numbers for each hand of our alphabet as well, with the central prime number, 7, paired with the letters G and T. “T”, or the Tao Cross, is a symbol for man. It is a symbol that represents balance within the duality of the material word. The Freemasons used this cross often as seen in their amulets and rituals. We can now underline the non-prime numbers within our alphabet, 1, 4 and 6, and we can separate these numbers from the rest of our primes.
By utilizing the ancient symbol of the Jewish Menorah on each half of our alphabet positioning the central 7s, G and T, as the pillars, we can derive the ratio of Pi. Notice below we connected the 1 and the 1, the 4 and the 4 and the 6 and 6 on each side of the alphabet with the branches of the menorah. 1+4+6+6+4+1 = 22.

This 22 is connected by the central pillar of the menorah leading to the 7. A whole number approximation of Pi can be found by dividing 22 by 7 equaling 3.142. This yields us Pi begotten by 7 on the left hand of our alphabet and Pi begotten by 7 on the right hand of our alphabet. And this gives you the Tetragrammaton, or the “Holy Name of God,” solidified by the Freemason Compass and the Taoist Cross.
THE STELE OF ANKH-EF-EN-KHONSU I

Occultist Aleister Crowley made the Magick square of 666 central to his “Order of Thelema.” According to Crowley, it is a solar number. The number is of prominent significance in the system of Thelema & the events leading the Book of the Law. The Stele of Revealing bore the catalogue number 666 when Crowley discovered it, becoming a central element of the religious philosophy Thelema.

The Stele of Ankh-ef-en-Khonsu i (aka Stele of Revealing) is a painted, wooden offering stele, discovered in 1858 at the mortuary temple of Hatshepsut at Dayr al-Bahri. It was originally made for the Montu-priest Ankh-ef-en-Khonsu i, and was discovered near his coffin ensemble of two sarcophagi and two anthropomorphic inner coffins. It dates to circa 680/70 BCE, the period of the late Dynasty 25/early Dynasty 26.

Originally located in the Bulaq Museum under inventory number 666, the stele was moved to the Egyptian Museum of Cairo. On Monday, March 21, 1904, Crowley’s wife Rose had a “revelation” from the god Horus, through his messenger Aiwass. The couple went to the Museum to see if she could recognize Horus – Rose recognized the god on this painted stele, which bore the catalogue number 666.

According to Crowley, the stela depicts the 3 chief deities of Thelema: Nuit (Egyptian Nut), Hadit (Egyptian Behdety), and Ra-Hoor-Khuit (Egyptian Re-Harakhty ["Re-Horus of the Two Horizons"]). On the front Ankh-ef-en-Khonsu is as a priest of Montu can be seen; he is presenting offerings to the falcon-headed god Re-Harakhty ("Re-Horus of the Two Horizons"), a syncretic form of the gods Ra and Horus, who is seated on a throne.

The symbol of the west, the place of the Dead, is seen behind Re-Harakhty. Above the figures is a depiction of Nuit, the sky goddess who stretches from horizon to horizon. Directly beneath her is the Winged Solar Disk, Horus of Behdet.
THE FLOWER OF LIFE (SACRED GEOMETRY)

The "Flower of Life" can be found in all major religions of the world. It contains the patterns of creation as they emerged from the "Great Void". After the creation of the Seed of Life the same vortex's motion was continued, creating the next structure known as the Egg of Life. This structure forms the basis for music, as the distances between the spheres is identical to the distances between the tones and the half tones in music.

It is also identical to the cellular structure of the third embryonic division (The first cell divides into two cells, then to four cells then to eight). Thus this same structure as it is further developed, creates the human body and all of the energy systems including the ones used to create the Merkaba. If we continue creating more and more spheres we will end up with the structure called the Flower of Life.

![The Flower of Life](image)

The flower of life is a geometrical shape composed of multiple evenly-spaced, overlapping circles arranged in a flower like pattern with 6 fold symmetry like a hexagon. The perfect form, proportion and harmony of the FOL has been known to philosophers, architects and artist around the world. Pagans consider it to be sacred geometry containing ancient religious value depicting the fundamental forms of space and time.

In the pagan sense, it is believed to contain a type of Akashic Record of basic information of all living things and is the visual expression of the connections of life that run through all sentient beings. In New Age thought, the Flower of Life has provided what is considered to be deep spiritual meaning and forms of enlightenment to those who have studied it as sacred geometry. There are groups of people all over the world who derive particular beliefs and forms of meditation based (at least in part) on the Flower of Life.

The flower of life symbol represents important meaning to many throughout history. The symbol can be found in manuscripts, temples and art throughout cultures worldwide.

The most common form of the 'Flower of Life' is hexagonal pattern (where the center of each circle is on the circumference of six surrounding circles of the same diameter), made up of 19 complete circles and 36 partial circular arcs, enclosed by a large circle.

Components of the Flower of Life have been a part of Alchemists. Metatron's Cube is a symbol derived from the Flower of Life used as a containment circle or creation circle.
Leonardo da Vinci studied the Flower. He drew the Flower of Life itself, as well as various components such as the Seed of Life. He drew geometric figures representing shapes such as the platonic solids, a sphere, a torus, etc., and also used the golden ratio of phi in his artwork; all of which may be derived from the Flower of Life design.

The 'Seed of Life' is formed from seven circles being placed with sixfold symmetry, forming a pattern of circles and lenses, which acts as a basic component of the Flower of Life's design. According to some, the seed of life depicts the 7 days of creation.
The 'Egg of Life' is also a symbol composed of seven circles taken from the design of the Flower of Life. The shape of the Egg of Life is said to be the shape of a multi-cellular embryo in its first hours of creation.

The 'Fruit of Life' symbol is composed of 13 circles taken from the Flower of Life. It is said to be the blueprint of the universe, containing the basis for the design of every atom, molecular structure, life form, and everything in existence. It contains the geometric basis for the delineation of Metatron's Cube, which brings forth the platonic solids.

Metatron's cube depicts the five platonic solids which may be derived form the flower of life. The five platonic solids are geometrical forms which are said to act as a template from which all life springs, according to spiritual belief. The Platonic solids are five structures that are crucial because they are the building blocks of organic life. These five structures are found in minerals, animated and organic life forms, sound, music, language, etc. Metatron's cube is also considered a holy glyph, used to ward off evil spirits. The Kabbalah's Tree of life is also thought to be derived from the flower of life.
The Temple of Osiris at Abydos, Egypt contains the oldest known examples of the Flower of Life. They are at least over 6,000 years old and may date back to as long ago as 10,500 B.C. or earlier. It appears that it had not been carved into the granite and instead may have been burned into the granite or somehow drawn on it with incredible precision. It is thought to possibly represent the Eye of Ra. Other examples can be found in Phoenician, Assyrian, Indian, Asian, Middle Eastern, and medieval art.
The flower of life holds a secret symbol created by drawing 13 circles out of the Flower of Life. By doing this, one can discover the most important and sacred pattern in the universe. This is the source of all that exists; it’s called the Fruit of Life. It contains 13 informational systems. Each one explains another aspect of reality.

Thus these systems are able to give us access to everything ranging from the human body to the galaxies. In the first system, it's possible to create any molecular structure and any living cellular structure that exists in the universe. In short every living creature.

The most common form of the "Flower of Life" is hexagonal pattern (where the center of each circle is on the circumference of six surrounding circles of the same diameter), made up of 19 complete circles and 36 partial circular arcs, enclosed by a large circle.

The "Seed of Life" is formed from 7 circles being placed with 6-fold symmetry, forming a pattern of circles and lenses, which acts as a basic component of the design.

The Temple of Osiris at Abydos, Egypt contains the oldest to date example, carved in granite – the Eye of Ra a symbol of the authority of the pharaoh. Other examples are found in Phoenician, Assyrian, Indian, Asian, Middle Eastern, and medieval art.

Leonardo da Vinci has studied the Flower of Life's form and its mathematical properties. He has drawn the Flower of Life itself, as well as components therein, such as the Seed of Life.

He has drawn geometric figures representing shapes such as the platonic solids, a sphere, a torus, etc., and has also used the golden ratio of phi in his artwork; all of which may be derived from the Flower of Life design.
The complete flower has the other two layers added, making it three dimensional (pic3). If you relax (sit three feet away from the screen) and let the flower slowly draw your eyes out of focus, the flower will open.

Try and not focus on any one point, blankly stare, take the flower in as a whole. You may get a headache and itchy eyes, this will quickly disappear.

We do not see with our eyes, we see through our eyes. Let your mind focus, don't fight.

SUMERIA: The Flower of Life with Two layers added, as finally completed.

What appears a reptilian-like entity, in swirling motion.

Rotate the flower by 30 degrees and repeat the steps.
The second being is the Chinese dragon (the *fu dog*). This creature is even more frightening than the first, so be prepared. Again, this creature cannot harm you in any way. Somehow these entities are in suspended animation. They are real but they do not and cannot move. I know within freemasonry, they call the first entity "the khaibit man". You need to have been initiated into the 10th degree to be aware of the *khaibit man*. As part of the initiation into the 10th degree, the *khaibit man* is conjured.

It is said that the “Complete Flower” design above, in it’s reptilian form, is the great secret the Freemason’s have been seeking to decode since their inception. Only initiates beyond the 10th grade are aware of this mystery, and taught to solve it.

The complete flower contains the kabbalah’s tree of life, fruit, egg and seed of life
The complete flower also contains the three dimensional metatron cube, which holds all the Platonic solids. Not just the building blocks of life, but the blocks of creation itself.
The egg of life (left)

The second rotation of the first layer of the complete flower of life (right)

For whatever reason, the computer generated flower does not work for the contemplation. Although it does contain all Freemasonry's sacred symbols.

Computer generated version of the complete flower
The complete flower of life does have another use. If you overlay a map (after getting the correct scale) with the complete flower of life, all sacred sites, standing stones etc, will sit at the centre of 6 Points. This picture gives you idea how the grid looks.
TREE OF LIFE OVERLAID FLOWER OF LIFE
Plan of

The Constitution of Man

According to Fabre D'Olivet
AIN SOF: KABBALIC VOID

The term Ain Sof, Ayn Sof, or Ayn Sof (אין סוף) is used to describe the cycle of time that is circular in motion. It is understood as God prior to his self-manifestation in the production of any spiritual Realm.

Ain or עין, signifies a great circle, the vacuum of pure spirit, moved and created AIN SOPH, or Infinity. The meaning of Ain is nothingness, motionless space, and abstract space. Ain Sof may be translated as "no end", "unending", "there is no end", or Infinity.
The Zohar explains the term "Ain Sof" as follows: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else."

Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point... But after He created the form of the Heavenly Man, He used him as a chariot wherein to descend, and He wishes to be called after His form, which is the sacred name "YHWH".

Many P. Hall had said, "THE Qabbalists conceive of the Supreme Deity as an Incomprehensible Principle to be discovered only through the process of eliminating, in order, all its cognizable attributes. That which remains—when every knowable thing has been removed—is AIN SOPH, the eternal state of Being. Although indefinable, the Absolute permeates all space.

Abstract to the degree of inconceivability, AIN SOPH is the unconditioned state of all things. Substances, essences, and intelligences are manifested out of the inscrutability of AIN SOPH, but the Absolute itself is without substance, essence, or intelligence.

AIN SOPH was referred to by the Qabbalists as The Most Ancient of all the Ancients. It was always considered as sexless. Its symbol was a closed eye. To define IT is to defile IT, the Rabbis postulated certain theories regarding the manner in which AIN SOPH projected creations out of Itself, and they also assigned to this Absolute Not-Being certain symbols as being descriptive, in part at least, of Its powers.

The nature of AIN SOPH they symbolize by a circle, itself emblematic of eternity. This hypothetical circle encloses a dimensionless area of incomprehensible life, and the circular boundary of this life is abstract and measureless infinity.

According to this concept, God is not only a Center but also Area.
Centralization is the first step towards limitation. Therefore, centers which form in the substances of AIN SOPH are finite because they are predestined to dissolution back into the Cause of themselves, while AIN SOPH Itself is infinite because It is the ultimate condition of all things. The circular shape given to AIN SOPH signifies that space is hypothetically enclosed within a great crystal-like globe, outside of which there is nothing, not even a vacuum.

Within this globe—symbolic of AIN SOPH—creation and dissolution take place. Every element and principle that will ever be used in the eternities of Kosmic birth, growth, and decay is within the transparent substances of this intangible sphere. It is the Kosmic Egg which is not broken till the great day "Be With Us," which is the end of the Cycle of Necessity, when all things return to their ultimate cause."

HP Blavatsky had written: "Ain Soph is also written En Soph and Ain Supk, no one, not even Rabbis, being sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the One Principle was an abstraction, like Parabrahmam, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher.

But with the early Chaldean Kabbalists Ain Soph is "without form or being", having "no likeness with anything else" (Franck, Die Kabbala, p. 126).

That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the Logos, who stands next the "Limitless One", and the "Second God". "The Second God is its (Ain Soph's) wisdom", says Philo (Quaest. et Solut.). Deity is No-thing; it is nameless, and therefore called Ain Soph; the word Ain meaning Nothing. (See Franck's Kabbala, p. 153 ff.)"

We find the number 9 associated with the continued motion of the 3 words AIN /SOPH/AUR. These 3 words contain 3 letters each, making 9 letters total, producing the Kabbalic Sephiroth.

**-➔ In ancient Celtic Ireland where they spoke Gaelic or Old Irish, the people had called this the Bel-ain (arn), or Ba'al ain/Béal-ain, ie, the circle of Baal/Belus, or the solar circle or annual course of the Father and Sovereign Lord of the Heavens, Jupiter.

The meaning of the name Baal is the same precise meaning in Gaelic as in Phoenician which is now called Hebrew as "the lord of heaven." Ba'al ain to the modern Kabbalists is called "AIN SOPH" and was referred to as The Most Ancient of all the Ancients.

They also symbolize AIN SOPH by a circle.
"It is The Law of 3 Forces,' or the 3 Pure Ones. The 3 Forces of universal law are: active, passive and mutual/neutral. The Christian doctrine: the Father, the Son (Christ), and the Holy Spirit. The Trinity depicted in Hinduism with Brahma as the creator, Shiva is the destroyer, and Vishnu is the preserver.

To the Taoist, it is Yin, Yang, and Tao. The pentagram or five-pointed star that is a symbol of man with his five limbs and 5 sensory organs as the upright spiritual human who places spirit above his or her animal body.

The seal of Solomon uniting the alchemical heavens and earth in the As Above, So Below holy human matrimony. The circumpunct of the soul in which man must climb the ladder of chaos back to true self or order."
GNOSIS & GNOSTICISM

Gnosis is the common Greek noun for knowledge. It generally signifies a dualistic knowledge in the sense of mystical enlightenment or "insight". Gnosis taught the deliverance of man from the constraints of earthly existence through insight into an essential relationship, as soul or spirit, with a supramundane place of freedom.

The term is used in the context of ancient religions and philosophies, aspects of Judeo-Christian beliefs, particularly to the ideas that emerged during early Christian and Greco-Roman interaction during the 2nd century.

In the Hellenistic era the term became associated with the mystery cults.

Gnosis is used throughout Greek philosophy as a technical term for experience knowledge in contrast to theoretical knowledge or epistemology. The term is also related to the study of knowledge retention or memory (see also cognition), in relation to ontic or ontological, which is how something actually is rather than how something is captured (abstraction) and stored (memory) in the mind.

Among the gnostics, gnosis was first and foremost a matter of self-knowledge, which was considered the path leading to the goal of enlightenment as the hidden knowledge of the various pre-Judeo-Christian pagan mystery religions.

Knowledge that first relieved the individual of their cultural religious indoctrination and then reconciled them to their personal deity. Through such self-knowledge and personal purification (virtuous living) the adept is led to direct knowledge of God via themselves as inner reflection or will.

Later, Valentinius (Valentinus), taught that gnosis was the privileged Gnosis kardias "knowledge of the heart" or "insight" about the spiritual nature of the cosmos that brought about salvation to the pneumatics—the name given to those believed to have reached the final goal of sanctity.

According to Samuel Angus (1920), gnosis in these early sects was distinct from the secret teachings revealed to initiates once they had reached a certain level of progression akin to arcanum. Rather, these teachings were paths to obtain gnosia. (See e.g., "fukasetsu" (Japanese), or ineffability, a quality of realization common to many, if not most, esoteric traditions; see also Jung on the difference between sign and symbol.)

Gnosis from this perspective being analogous, to the same meaning as the words occult and arcana. Arcanum is knowledge akin to prognostication (divination) derived by the various systems (metaphysical in nature) used to obtain foreknowledge from the Fates or fate (i.e. to tarot reading, cleromancy, Magickk or Magickal thinking).

In the formation of Christianity, various sectarian groups, labeled "gnostics" by their opponents, emphasised spiritual knowledge (gnosis) over faith (pistis) in the teachings
and traditions of the various communities of Christians. The Gnostics considered the most essential part of the process of salvation to be this personal knowledge, in contrast to faith as an outlook in their world view along with faith in the ecclesiastical authority. They were regarded as heretics by the Fathers of the early church due to teaching this type of authority rejection referred to as antinomianism.

The knowledge of these Christian sectarian groups is contested by orthodox Christian theology as speculative knowledge derived from religio-philosophical (metaphysical) systems rather than knowledge derived from revelation coming from faith.

Gnosis itself is and was obtained through understanding at which one can arrive via inner experience or contemplation such as an internal epiphany for example. For the various sectarian gnostics, gnosis was obtained as speculative gnosis, instigated by the contemplation of their religio-philosophical (cosmological, metaphysical, salvational and rational) systems. These systems were pagan (folk) in origin and syncretic in nature.

According to Hegemonius (4th century) Mani (3rd century) vilified the creator God of the pagan philosophers (Plato's demiurge) and the creator God of Judeo-Christianity (creator). Gnosticism presents a distinction between the highest, unknowable God and the demiurgic “creator” of the material.

Several systems of Gnostic thought present the Demiurge as antagonistic to the will of the Supreme Being: his act of creation occurs in unconscious semblance of the divine model, and thus is fundamentally flawed, or else is formed with the malevolent intention of entrapping aspects of the divine in materiality. Thus, in such systems, the Demiurge acts as a solution to the problem of evil.

According to Samuel Angus (1925) the gnostic sectarians also sought to reconcile the individual to their own personal deification (henosis), making each individual God. As such the gnostic sects made a duality out of the difference between the activities of the spirit (nous), called noesis (insight), and those of faith.

During the early formation of Christianity, church authorities (Fathers of the Church) exerted considerable amounts of energy attempting to weed out what were considered to be false doctrines (e.g., Irenaeus' On the Detection and Overthrow of False Gnosis). The gnostics (as one sectarian group) held views which were incompatible with the emerging Ante-Nicene community.

Among Christian heresiologists, the concept of false gnosis was used to denote different Pagan, Jewish or Christian belief systems (e.g., the Eleusinian Mysteries or Glycon) and their various teachings of what was deemed religio-philosophical systems of knowledge, as opposed to authentic gnosis (see below, Gnosis among the Greek Fathers).

The sectarians used gnosis or secret, hidden knowledge to reject the traditions of the established community or church. The authorities throughout the community criticized this antinomianism as inconsistent with the communities teachings. Hence sectarians and
followers of gnosticism were first rejected by the Jewish communities of the Mediterranean (see the Notzrim 139–67 BCE), then by the Christian communities and finally by the late Hellenistic philosophical communities.

Gnosis in Orthodox Christian (especially Eastern Orthodox) thought is the spiritual knowledge of a saint (one who has obtained theosis) or mystically enlightened human being. Within the cultures of the term's provenance (Byzantine and Hellenic) Gnosis was a knowledge or insight into the infinite, divine and uncreated in all and above all, rather than knowledge strictly into the finite, natural or material world.

Gnosis is a transcendental as well as mature understanding. It indicates direct spiritual experiential knowledge and intuitive knowledge, mystic rather than that from rational or reasoned thinking. Gnosis itself is obtained through understanding at which one can arrive via inner experience or contemplation such as an internal epiphany of intuition and external epiphany such as the Theophany.

In the Philokalia it is emphasized that such knowledge is not secret knowledge but rather a maturing, transcendent form of knowledge derived from contemplation (theoria resulting from practice of hesychasm), since knowledge cannot truly be derived from knowledge but rather knowledge can only be derived from theoria (to witness, see (vision) or experience).

Knowledge thus plays an important role in relation to theosis (deification/personal relationship with God) and theoria (revelation of the divine, vision of God). Gnosis, as the proper use of the spiritual or noetic faculty plays an important role in Orthodox Christian theology. Its importance in the economy of salvation is discussed periodically in the Philokalia where as direct, personal knowledge of God (noesis) it is distinguished from ordinary epistemological knowledge (episteme—i.e., speculative philosophy).
Gnostic Pleroma

Pleroma (Greek πληρομα) generally refers to the totality of divine powers. The word means *fullness* from πληρόω ("I fill") comparable to πλήρης which means "full", and is used in Christian theological contexts: both in Gnosticism generally, and by St. Paul the Apostle in Colossians 2:9 (the word is used 17 times in the NT). Pleroma is also used in the general Greek language and is used by the Greek Orthodox church in this general form since the word appears in the book of Colossians. Proponents of the view that Paul was actually a Gnostic note this reference in Colossians as significant.

In Gnosticism the use becomes yet more stereotyped and technical, though its applications are still variable. The Gnostic writers appeal to the use in the NT (e.g. Iren I. iii. 4), and the word retains from it the sense of totality in contrast to the constituent parts; but the chief associations of pleroma in their systems are with Greek philosophy, and the main thought is that of a state of completeness in contrast to deficiency, or of the fulness of real existence in contrast to the empty void and unreality of mere phenomena.

Thus in Cerinthus it expressed the fulness of the Divine Life out of which the Divine Christ descended upon the man Jesus at his baptism, and into which He returned. In the Valentinian system it stands in antithesis to the essential incomprehensible Godhead, as 'the circle of the Divine attributes,' the various means by which God reveals Himself: it is the totality of the 30 Aeons (or emanations) which proceed from God, but are separated alike from Him and from the material universe. It is at times almost localized, so that a thing is spoken of as 'within,' 'without,' 'above,' 'below' the Pleroma: more often it is the spirit-world, the archetypal ideal existing in the invisible heavens in contrast to the imperfect phenomenal manifestations of that ideal in the universe. Thus 'the whole Pleroma of the aeons' contributes each its own excellence to the historic Jesus, and He appears on earth 'as the perfect beauty and star of the Pleroma'. Similarly it was used by writers as equivalent to the full completeness of perfect knowledge.

"[Some] confess that the Father of all contains all things, and that there is nothing whatever outside of the Pleroma (for it is an absolute necessity that, [if there be anything outside of it,] it should be bounded and circumscribed by something greater than itself), and that they speak of what is without and what within in reference to knowledge and ignorance, and not with respect to local distance; but that, in the Pleroma, or in those things which are contained by the Father, the whole creation which we know to have been formed, having been made by the Demiurge, or by the angels, is contained by the unspeakable greatness, as the centre is in a circle, or as a spot is in a garment…"

—Iren. II. iv. 2

Again, each separate Aeon is called a pleroma in contrast to its earthly imperfect counterpart, so that in this sense the plural can be used, pleromata (Iren. I. xiv. 2); and even each individual has his or her Pleroma or spiritual counterpart.
It thus expressed the various thoughts which we should express by the Godhead, the ideal, heaven; and it is probably owing to this ambiguity, as well as to its heretical associations, that the word dropped out of Christian theology. It is still used in its ordinary untechnical meaning, e.g. Theophylact speaks of the Trinity as *pleroma tou theou*; but no use so technical as that in Ignatius reappears.

**Diagram of the Pleroma**

First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the Δ (Triangle), Bythus and the first emanated pair or *Duad*, Nous (Mind) and its syzygy Aletheia (Truth). Then the □ (Square), the dual *Duad*, Tetractys or Quaternary, two males ‖, the Logos (Word) and Anthrôpos (Man), two females, their syzygies, = Zoê (Life) and Ekklesia (the Church or Assembly), *Seven in all*. The Triangle the *Potentiality* of Spirit, the Square the *Potentiality* of Matter; the Vertical Straight Line the *Potency* of
Spirits, and the Horizontal the Potency of Matter. Next comes the Pentagram ⋆, the Pentad, the mysterious symbol of the Manasáputras or Sons of Wisdom, which together with their syzygies make 10, or the Decad; and last of all, the Hexalpha or interlaced Triangles □ the Hexad, which with their syzygies make 12, or the Dodecad.

Such are the Contents of the Pleroma or Completion, the Ideas in the Divine Mind, 28 in all, for Bythus or the Father is not reckoned, as it is the Root of all. The two small circles within the Pleroma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are after-emanations, and, as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which essentially proceeds from the same source . . .

The Circle of the Pleroma is bounded by a circumference emanated from Bythus (the Point), this is called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metæcheus (Participator); it shuts off the Pleroma (or Completion) from the Hystêrema (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested.

Within the Circle of the Hystêrema is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrôma (or Abortion).

Above this is a Triangle, primordial Spirit, called the Common Fruit of the Pleroma, or Jesus, for to all below the Pleroma it appears as a unity.

Notice how the Triangle and Square of the Hystêrema are a reflection of those of the Pleroma. Finally, the plane of the paper, enclosing and penetrating all, is Sigê (Silence).

AEON (GNOSTICISM)

In many Gnostic systems, various emanations of "God" are known by such names as One, Monad, Aion teleos (αἰών τέλεος "The Broadest Aeon"), Bythos (βυθός "depth or profundity"), Proarkhe (προαρχή "before the beginning"), Arkhe (ἀρχή "the beginning"), and Aeons.

In different systems these emanations are differently named, classified, and described, but emanation theory is common to all forms of Gnosticism. In Basilidian Gnosis they are called sonships (υἱότητες huiotetes; sing.: υἱότης huiotes); according to Marcus, they are numbers and sounds; in Valentinianism they form male/female pairs called syzygies ("yokings together").

This source of all being is an Aeon, in which an inner being dwells, known as Ennoea (ἔννοια "thought, intent"), Charis (χάρις "grace"), or Sige (σίγη "silence").

The split perfect being conceives the second Aeon, Nous (Νους "mind"), within itself. Along with male Nous comes female Aeon Aletheia (Ἀλήθεια "truth"). These are the primary roots of Aeons. Complex hierarchies of Aeons are thus produced, sometimes to the number of thirty. These Aeons belong to a purely ideal, noumenal,
intelligible, or supersensible world; they are immaterial, they are hypostatic ideas. Together with the source from which they emanate, they form Pleroma ("region of light", Greek πλήρωμα). The lowest regions of Pleroma are closest to darkness—that is, the physical world.

The transition from immaterial to material, from noumenal to sensible, is created by a flaw, passion, or sin in an Aeon. According to Basilides, it is a flaw in the last sonship; according to others the sin of the Great Archon, or Aeon-Creator, of the Universe; according to others it is the passion of the female Aeon Sophia, who emanates without her partner Aeon, resulting in the Demiurge (Greek Δημιουργός), a creature that should never have been.

This creature does not belong to Pleroma, and the One emanates two savior Aeons, Christ and the Holy Spirit, to save humanity from the Demiurge. Christ then took a human form (Jesus), to teach humanity how to achieve Gnosis. The ultimate end is μετάνοια metanoia, or repentance—undoing the sin of material existence & returning to Pleroma.

Aeons bear a number of similarities to Judaeo-Christian angels, including roles as servants and emanations of God, and existing as beings of light. In fact, certain Gnostic Angels, such as Armozel, are also Aeons. The Gnostic Gospel of Judas, recently found, purchased, held, and translated by the National Geographic Society, also mentions Aeons and speaks of Jesus' teachings about them.

**THE GOSPEL OF JUDAS**

The discovery of a unknown text from the 4th century, the Gospel of Judas, was among the Dead Seas Scrolls. In content it is a Gnostic text, or, more precisely, a "gnosticizing" document, as scholars call material with an uncertain mix of Gnostic and Biblical elements. It contains passages typical of Gnostic two-world cosmology (see below). The language of the text is quite predictable, consisting of idiomatic expressions found in other Gnostic tractates. But it also contains some interesting variations from the norm.

Jesus, knowing Judas was his most trusted & highest apostle, made Judas snitch him out to the Romans to be crucified so that mankind would always have a propaganda scapegoat. And only Judas, the truest of the true, could uphold this staged treachery.

One of the non-Gnostic features of the Gospel of Judas is its anecdotal character. Generally, Gnostic texts such as those in the NHL do not present anecdotes or mundane incidents. This text opens with a striking scene: Jesus’ followers are “gathered together and seated in pious observance… offering a prayer of thanksgiving over the bread,” when the master appears and mocks them for their piety. The communal meal is a real-life scene such as we do not normally find in NHL writings, but Jesus’ scorn for his followers’ faithful observance of communion is typically Gnostic. The twelve men at the table are angered and confused. To explain his offence, Jesus gives a discourse on cosmology. He describes Adamas (primal humanity), the Pleroma (“fullness, plenitude,”
the realm of the true Gods or Aeons), and the cosmic imposter Saklas who replicates the divine patterns of the Pleroma to create a virtual heaven for himself.

The point is to expose the false creator god Saklas, whom followers mistake for a true Pleromic God, and foolishly worship. Gnostics identified Saklas (aka the Demiurge), with Jehovah, the father god of the Old Testament. The Demiurge heads a legion of weird outer-space entities called Archons, so he is sometimes called the chief Archon.

Gnostics taught that there are two cosmic influences on humanity: the Archons, led by a demented deity who falsely claims to be the creator of the universe, and the Aeons, the true gods in the cosmic matrix of the Pleroma. (In the conception of the Pleroma, Gnosticism was both monotheistic and polytheistic. It posited one supreme Aeon who does not create anything, and a company of lesser Aeons who emanate the pure, formless potential offered to them by the supreme Aeon, thus giving rise of a myriad worlds.)

The Gnostic expose of the Demiurge was a flashpoint of heresy, deeply offensive to both Jews and Christians. To be told that the supreme deity in whom you place ultimate faith, and to whom you look for guidance, moral sense, justice, and the assurance of an afterlife, is a demented imposter? This is a message people of faith today do not want to hear, any more than they did 1800 years ago.

The issue of the Demiurge figures strongly in the Gospel, but the way it does so raises an unsolved problem of Gnostic scholarship: if Saklas is a false creator god, who arrogantly claims to be what he is not, how can he be attributed with the creation of the earth? The pivotal moment in the text comes when Jesus says to Judas: “But you will exceed all of them [the other disciples]. For you will sacrifice the man that clothes me.”

Scholars assume that this line fits the Gnostic view that the material world is a prison created by the Demiurge.

The problem here is, no Gnostic text clearly says that Saklas created the material world we inhabit. The demiurge pretends to be the creator of the material world, and even the sole deity in the entire cosmos, but Gnostics attempted to expose this claim as a lie. They taught that the planet earth is a metamorphosis of the body of the Aeon Sophia who fell from the Pleroma. Sophia means “wisdom,” but Saklas means “blind ignoramus.” How can this world of ours be a transformation of the very body of the goddess, and also be the handiwork of a demented deity who wants entrap the “divine spark” (the human spiritual essence) in darkness? Gnostic scholars have yet to resolve this problem.

But if the divine spark is not trapped in a demiurgic prison of matter, what is the point of Judas betraying Jesus, so that Jesus can be murdered in a gruesome manner and “sacrifice the man that clothes him,” i.e., be liberated from the confines of the flesh? “The death of Jesus, with the assistance of Jesus, is taken to be the liberation of the spiritual person within” (p. 43, n. 137, The Gospel of Judas, ed. Meyer et al.). Is it really? Is this the message of Judas for the world today: fulfillment of human spiritual potential only comes by escaping from life?
Radical Gnostic theology rejects resurrection as a delusion, if not a fraud. The Gospel of Judas does not indicate that Jesus must die so that he can be resurrected, thus proving the superhuman power of the father god.

This exclusion will prove to be extremely problematic for Christians who may want to see Judas as complicit in the father god’s plan to sacrifice his own son for the good of the world. This text does not provide any grounds for seeing betrayal as part of a divine plan, but it will certainly be construed in that manner.

THE DEMIURGE

The term Demiurge derives from the ancient Greek "demiourgos" (latinized demiurgus), meaning "artisan" or "craftsman". In various belief systems this is a deity responsible for the creation of the physical universe.

The term occurs most notably Platonism and Gnosticism. The precise nature and character of the Demiurge however varies from a benign architect of matter in some, to the personification of evil in others.

Plato refers to the Demiurge frequently in the Timaeus as the entity who "fashioned and shaped" the material world. Plato describes the Demiurge as unreservedly good and hence desirous of a world as good as possible. The world remains allegedly imperfect because the Demiurge had to work on pre-existing chaotic matter. Christianity and Judaism claim "God" the Creator is good, but Christians claim the soul is corrupt due to the sin of Adam. Gnosticism is another matter.

In Gnosticism the Demiurge (Creator) is by no means all-good, but a bungling and incompetent fool that creates the world as a spiritual prison. Gnosticism also presents a distinction between the highest, unknowable "alien God" and the "creator" of the material - the Demiurge.

However, in contrast to Plato, many systems of Gnostic thought present the Demiurge as antagonistic to the will of the Supreme Creator: this sort of Demiurge focus' solely on material reality and on the "sensuous soul". In Gnosticism, the Demiurge is an emanation from a higher, purer aeon.

In this system, the Demiurge is a way to understand the problem of evil, differing sharply from Christianity, which sees the originally good Creation corrupted by created beings (such as the Devil). In Gnosticism the Demiurge created evil as in the Apocryphon of John (in the Nag Hammadi library), the Demiurge has the name "Yaltabaath". Through arrogance born of stupidity, he proclaims himself as God:

"Now the archon who is weak has three names. The first name is Yaltabaath, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come."
Yaldabaoth literally means "Child, come hither" in a certain Semitic language. Gnostic myth recounts that Sophia (literally "wisdom", the Demiurge's mother and aspect of the Father) desired to create something apart from the Father to which he did not consent. In this act of separation, she gave birth to the Demiurge and being ashamed of her deed, she wrapped him in a cloud and created a throne for him within it.

The Demiurge did not see her, nor anyone else, and thus concluded that only he himself existed, he did not know the source of his power and did not know that there was someone above him.

The myth is full of intricate nuances portraying the first separation which later turned into the entrapment of the divine spark, Sophia, within the human form. This spark is latent until awakened by a call and the knowledge of one as this divine spark is the beginning of restoration of Sophia as well as gnosis.

Saklas means "fool" and Samael literally means "Blind God" or "God of the Blind". It may equate to the Judaic Angel of Death, and corresponds to the folkloric demon.

Yao is alongside Yaldabaoth, the other name most frequently encountered in Gnostic scripture. Yao is the Gnostic pronunciation of the Tetragrammaton (YhWh). Several Gnostic philosophers (notably Marcion of Sinope) and others (such as Maniche) identify the Demiurge as Yahweh, the God of the Old Testament, as the enemy to the God of the New Testament. Still other traditions also equated YhWh with Satan.

For example, Catharism apparently inherited their idea of Satan as the creator of the evil world directly or indirectly from Gnosticism. The church declared all these heresies for teaching that all Creation was the work of an evil god.

The concept of an evil or bungling Demiurge who creates the world is completely at odds with Christian theology in which the creation is originally all good and the work of one all-good Creator. It rejects the notion that the Devil or any other being resembling the Demiurge could create the beauty and order in the physical universe, and the writings of early church fathers, beginning with the Apostle Paul specifically condemn Gnosticism as high heresy. Christianity has nothing analogous to an evil Creator god.

The nearest Christian equivalent to the Demiurge is Satan.

Pagan philosophers in the lineage of Plato also rebuke the Gnostics. This would include Plotinus who, rebuked Gnosticism in the ninth tractate of the second Ennead: "Against Those That Affirm The Creator of The Cosmos and The Cosmos Itself to Be Evil" (generally quoted as "Against The Gnostics"). Being grounded in platonic thought, the Neoplatonists would have rejected the gnostic vilification of Platos's demiurge.

To quote, Emanation is opposed to the Judeo-Christian conception of creation, in which the eternal God makes all from nothing. To explain the relation of a totally transcendent God to a finite and imperfect world, the belief in emanation denies that God directly
created the world but maintains rather that the world is the result of a chain of emergence through emanations. From God (the One, or the Absolute), the one prime principle, flows the divine substance; his own substance never lessens.

As the flow proceeds farther from God, however, its divinity steadily decreases. When a stone is dropped into water, the circles ever widening from the point (God) where the stone fell are emanations, becoming fainter and fainter. Emanation never ceases, the whole process moving continuously outward from God.

In the 3d cent. A.D., Plotinus and Neoplatonists developed a clear system of emanation. The Neoplatonists ascribed to Plato an emanative concept in his Idea of the Good as being supreme, the lesser ideas being in some way related to the Idea of the Good.

Birth of the DEMIURGE: At the beginning of time, Sophia (the world soul) broke away from Christ (the world spirit) and gave birth to Yaldabaoth, the arrogant creator-god of the Old Testament.

The exact process by which this cosmic fiasco occurred was the subject of much debate among the gnostics; in perhaps the oldest version of the story, Sophia's desire somehow veiled infinity, casting the shadow of matter from which Yaldabaoth emerged like a reflection or parody of the true, hidden god.

A veil exists between the World Above and the realms that are below; and Shadow came into being beneath the veil; and that Shadow became Matter; and that Shadow was projected apart. And what she [Sophia] had created became a product in the Matter, like an aborted fetus.

And it assumed a plastic form molded out of shadow, and became an arrogant beast resembling a lion. It was androgynous... because it was from Matter that it derived.

Erupting from the nothingness of the void into material existence, Yaldabaoth proclaimed himself god; Sophia acted quickly to punish this cosmic usurper, blinding and banishing him in one fell swoop.

Opening his eyes he saw a vast quantity of Matter without limit; and he became arrogant, saying, "It is I who am God, and there is none other apart from me!"

When he said this, he sinned against the Entirety. And a voice came forth from above the realm of absolute power saying, "You are mistaken, Samael."

And he said, "If any other thing exists before me, let it become visible to me!" And immediately Sophia stretched forth her finger and introduced Light into Matter; and she pursued it down to the region of Chaos. And she returned up to her light; once again Darkness returned to Matter."

The birth of the the Demiurge can be taken as a metaphor for the emergence of entropy.
According to the second law of thermodynamics, the overall disorder of any given system will always increase over time as the system seeks equilibrium - thus, meat rots, rocks roll downhill and machines wear out.

When the Big Bang introduced space, time and matter into existence, our infant universe - which was, at least for moment, a trillion times smaller and denser than the head of a pin - was also quite orderly. Nothing to do and nowhere to go - nothing existed but photons, or light particles.

This primitive state of order was only temporary, however; almost instantly, the universe exploded outwards, spawning billions and billions of suns, solar systems and even entire galaxies as it expanded and cooled.

Even as it inflated wildly, our universe had already begun dying, sliding towards inevitable (and unglamorous) heat death. One day, billions of years from now, there will be nowhere left to go, no more energy left to use up and nothing left to grow or create. The universe will stop spreading outwards, the stars will burn out, and life will quietly and gently extinguish itself.

The idea that our universe is nothing more than a giant spring winding down introduces a paradox. Why do we see evidence of increased order and increased complexity all around us, if the creation we know is ultimately based on the degradation of energy? Whence cathedrals, computers, the evolution of life itself?

The answer is that ecosystems, civilizations and even living beings are all examples of dissipative systems - complex networks of interlocking processes which take far more energy to build and maintain than they generate.

These small pockets of order are anomalies, tiny islands of negentropy in a vast ocean of chaos; the more complex a given phenomenon, the more energy it must "eat" in order to maintain its identity and so, the more disorder it creates in the long run.

**ARCHON**

An archon, in the Gnosticism of late antiquity, was any of several servants of the Demiurge, the "creator god" that stood between the human race and a transcendent God that could only be reached through gnosis. In this context they have the role of the angels and demons of the Old Testament.

They give their name to the sect called Archontics. They were thus called from the Greek word ἄρχοντες, "principalities", or "rulers", by reason that they held the world to have been created and ruled by malevolent Archons. The term was taken from the ancient Greek position of office "archon".

A characteristic feature of the Gnostic concept of the universe is the role played in almost all Gnostic systems by the seven world-creating archons, known as the Hebdomad
(ἑβδομάς). These Seven are in most systems semi-hostile powers, and are reckoned as the last and lowest emanations of the Godhead; below them—and frequently considered as derived from them—comes the world of the actually devilish powers.

There are indeed certain exceptions; Basilides taught the existence of a "great archon" called Abraxas who presided over 365 archons.

The ancient astronomy taught that above the seven planetary spheres was an eighth, the sphere of the fixed stars. In the eighth sphere, these Gnostics taught, dwelt the mother to whom all these archons owed their origin, Sophia (Wisdom) or Barbelo.

In the language of these sects the word Hebdomad not only denotes the seven archons, but is also a name of place, denoting the heavenly regions over which the seven archons presided; while Ogdoad denotes the supercelestial regions which lay above their control.

The Ophites accepted the existence of these seven archons (Origen, Contra Celsum, vi. 31; a nearly identical list is given in On the Origin of the World):

**Yaldabaoth, called also Saklas and Samael // Saturn**
- Feminine name: Pronoia (Forethought) Sambathas, "week".
- Prophets: Moses, Joshua, Amos, Habakkuk.
  - From Hebrew yaldah bahut, "Child of Chaos"? The outermost who created the six others, and therefore the chief ruler and Demiurge par excellence. Called "the Lion-faced", leontoeides.

**Iao // Jupiter.**
- Feminine name: Lordship.
- Prophets: Samuel, Nathan, Jonah, Micah.
  - Perhaps from Yahu, Yahweh, but possibly also from the Magickk cry iao in the Mysteries.

**Sabaoth // Mars.**
- Feminine name: Deity.
- Prophets: Elijah, Joel, Zechariah.
  - The Old Testament phrase Yahweh sabaoth or 'Jehovah of Armies' was thought a proper name, hence Jupiter Sabbas.

**Astaphanos, or Astaphaïos // Venus.**
- Feminine name: Sophia (Wisdom).
- Prophets: Esdras, Zephaniah.
  - Astraphaïos is beyond doubt the planet Venus, as there are gnostic gems with a female figure and the legend ASTAPHE, which is also used in Magick spells.

**Adonaios // The Sun.**
- Feminine name: Kingship.
- Prophets: Isaiah, Ezekiel, Jeremiah, Daniel.
From the Hebrew term for "the Lord", used of God; Adonis of the Syrians representing the Winter sun in the cosmic tragedy of Tammuz. In the Mandaeian system Adonaios represents the Sun.

**Elaios, or Ailoaios, or sometimes Ailoein** // Mercury.
- Feminine name: Jealousy.
- Prophets: Tobias, Haggai.
- From Elohim, God (El).

**Horaios** // The Moon.
- Feminine name: Wealth.
- Prophets: Michaiah, Nahum.

In the hellenized form of Gnosticism either all or some of these names are replaced by personified vices. Autardia (Authaderes), or Audacity, is the obvious description of Yaldabaoth, the presumptuous Demiurge, who is lion-faced as the Archon Authadia. Of the Archons Kakia, Zelos, Phthonos, Errinny, Epithymia, the last obviously represents Venus. The number 7 is obtained by placing a proarchon or chief archon at the head.

That these names are only a disguise for the Sancta Hebdomas is clear, for Sophia, the mother of them, retains the name of Ogdoad, Octonato. Occasionally one meets with the Archon Esaldaios, which is evidently the El Shaddai of the Bible, and he is described as the Archon "number four" (harithmo tetartos).

In the system of the Gnostics mentioned by Epiphanius we find, as the Seven Archons,
- 1 Iao
- 2 Saklas (the chief demon of Manichaeism)
- 3 Seth
- 4 David
- 5 Eloiein
- 6 Elilaios [probably connected with En-lil, the Bel of Nippur, the ancient god of Babylonia] (or, alternately, no. 6 Yaldaboath)
- 7 Sabaoth

The last book of the Pistis Sophia contains the myth of the capture of the rebellious archons, whose leaders here appear as five in number:
- Paraplex – Hekate - Ariouth (females) – Typhon - Iachtanabas (males)

Among the Mandaeans, we find a different and perhaps more primitive conception of the Seven, according to which they, together with their mother Namrus (Ruha) and their father (Ur), belong entirely to the world of darkness.

They and their family are looked upon as captives of the god of light (Manda-d'hayye, Hibil-Ziva), who pardons them, sets them on chariots of light, and appoints them as rulers of the world.

The Manicheans readily adopted the Gnostic usage, and their archons are invariably evil beings. It is related how the helper of the Primal Man, the spirit of life, captured the evil archons, and fastened them to the firmament, or according to another account, flayed them, and formed the firmament from their skin, and this conception is closely related to the other, though in this tradition the number (seven) of the archons is lost.
Irenaeus tells us: "the holy Hebdomad is the seven stars which they call planets." It is safe, therefore, to take the above seven Gnostic names as designating the seven planetary divinities, the sun, moon and five planets.

In the Mandaean system the Seven are introduced with the Babylonian names of the planets. The connexion of the Seven with the planets is also clearly established by the expositions of Celsus and Origen (Contra Celsum, vi. 22 seq.) and similarly by the above-cited passage in the Pistis Sophia, where the archons, who are here mentioned as five, are identified with the five planets (excluding the sun and moon).

In this, as in several other systems, the traces of the planetary seven have been obscured, but hardly in any have they become totally effaced. What tended most to obliterate the sevenfold distinction was the identification of the God of the Jews, the Lawgiver, with Yaldabaoth and his designation as World-creator, whereas formerly the seven planets together ruled the world.

This confusion, however, was suggested by the very fact that at least 5 of the 7 archons bore Old-Testament names for God—El Shaddai, Adonai, Elohim, Jehovah, Sabaoth.

Wilhelm Anz (Ursprung des Gnosticismus, 1897) has also pointed out that Gnostic eschatology, consisting in the soul's struggle with hostile archons in its attempt to reach the Pleroma, is a close parallel of the soul's ascent, in Babylonian astrology, through the realms of the seven planets to Anu. The late Babylonian religion can definitely be indicated as the home of these ideas.

In Zoroastrianism the Bundahishn (iii. 25, v. z) is able to inform us that in the primeval strife of Satan against the light-world, seven hostile powers were captured and set as constellations in the heavens, where they are guarded by good star-powers and prevented from doing harm.

Five of the evil powers are the planets, while here the sun and moon are of course not reckoned among the evil powers—for the obvious reason that in the Persian official religion they invariably appear as good divinities.

It must be noted that the Mithras mysteries, so closely connected with the Persian religion, align this doctrine of the ascent of the soul through planetary spheres.
ABRAXAS (THE Gnostic/DRUIDIC GOD)

The God Abraxas (Abrasax, Abraxis, Afipacrdl) comes to us from ancient Egypt and Greece. He pre-dates the early AD Gnostic groups thousands of years, to ancient times unknown. He is perhaps the original Hermes, Thoth & Mithras’ Zurvan.

Abraxas is, in a very real sense, the pre-Judaic origin of the Kaballah – he represents the forces and structures of both the Kaballah & Qliphoth in one unified figure.

Abraxas is both the Demiurge (Satan of the Archons) and the Archon Magnus (God of the Archons) at once, combined in one figure.

Abraxas is a “dead ringer” for a Druidic God – he was in Crete and Phoenicia, no doubt absorbed by the Tribe of Dan & Levi, and elements absorbed into Abrahamic tribes.

Originally spelled Abrasax, which also meant Abracadabra, the name when decoded meant the precise measurements of the Pentagram & Pentacle, inverted or upright. He also became the symbol of the Knights Templar, hooked to their Sumerian 8 pointed star, and likely tied to the “Baphomet” concept in some way during the Crusades.

Abraxas represented the Trinity of the self in perfect spiritual “Gnosis” (before any groups began using the word as we now know it, from early AD onward).

These early beginnings of Gnosticism which would later influence many of the first Gnostics who had went on to form Judaism and Christianity – all while Abraxas continued to travel the ancient lands as myth, undoubtedly extolled by Druids.

The origins of the God Abraxas are mysterious but Abraxas was undoubtedly adopted by Jewish mystics and then later by the Gnostic Christians. So Abraxas has a long history in the esoteric circles of the Mediterranean and near East, especially Crete, where many think the Druidic schools actually originated. Later on in history, the order of the Knights Templar put the image of Abraxas on their important seals to bind secret documents.

Abraxas is a conception of God that incorporates both Good and Evil in one entity. So in Gnostic terms he is both God and Demiurge. He represents a mono-theistic God but at the same time he is quite different from the omni-benevolent God found in later Christianity.

Abraxas is known from the Gnostic writings of Simon Magus, father of the Gnostics. It is said the name originated as a replacement for the unmentionable name of the Supreme Being. He was depicted with a lion’s head surrounded by rays during Gnostic ceremonies. It is said that the Persian sun god also had this name.

Basilides of Egypt, an early 2nd-century Gnostic teacher, viewed Abraxas as the supreme deity and the source of divine emanations, the ruler of all the 365 heavens, or circles of creation—one for each day of the year.
The number 365 corresponds to the numerical value of the seven Greek letters that form the word abraxas. The word “ABRASAX” (alternatie spelling) is a tetragrammaton-like mathematical code for “ABRACADABRA” which is the math of the Pentagram.

In the Middle Ages, Abraxas was also known as the king of demons, a title similar to gods of other cultures such as Shiva of Hinduism.

In *Dictionnaire Infernal* (Demonographia), Abraxas was spelled “Abracas” as one of many demons for invocation similar to the usage ascribed in the *Greek Magickal Papyri*.

In many Gnostic texts, the Demiurge was also associated with the element of fire, besides bearing many Chimeric qualities as the *Apocryphon of John* indicates: The word Abraxas is found in Gnostic texts such as the Holy Book of the Great Invisible Spirit, and also appears in the Greek Magickal Papyri. The Holy Book of the Great Invisible Spirit refer
to Abraxas as an Aeon dwelling with Sophia (wisdom) and other Neons of the Pleroma in the light of the illuminary Elleleth.

The famous Abraxas Talisman or Gem normally shows a man's body with the head of a cock, one arm with a shield, and the other with a whip. It was engraved on many antique gemstones, called on that account, Abraxas stones which were used as amulets or charms during the second and third centuries.

The meaning of Abraxas in Greek, Hebrew, Latin and Old Irish/Celtic can be found in the secrets of occult numerology. The first form of the word comes to us from the second
century with the words Abrac, or Abracar; a name which Basilides, an early Gnostic religious teacher in Alexandria, Egypt had given to God, who he said was author of 365.

In the system of Basilides, being there applied to “The Great Archon” who rules the 365 spheres; the 7 letters spelling Abraxas, and 7 stars often found on Gnostic gems represent the 7 classic planets: Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn.

Sir Godfrey Higgins, in his book the Celtic Druids had said that the word may have come from the Druids, and he had also shown that the numerical equivalent of the spelling of the name Abraxas has seven letters that equal to three hundred and sixty-five in both the Greek and Hebrew (Phoenician) language.

Higgins had said the word "Abracadabra" is a later corruption of the sacred Gnostic term "Abrasax" [See: Pentagram] the latter itself being a still earlier corruption of a sacred and ancient Coptic or Egyptian word: a Magick formula which meant in its symbolism "Hurt me not ", and addressed the deity in its hieroglyphics as "Father." It was generally attached to an amulet or charm and worn as a Tat (q.v.), on the breast under the garments.

The original letters of Abraxas are a Greek name, spelled \( \text{A}B\Sigma\text{P}\Xi \) add up to 365:

\[
A = 1, \ B = 2, \ \Sigma = 200, \ P = 100, \ \Xi = 60 = 365
\]

The early Fathers of the Catholic Church such as Irenaeus and Epiphanius had said that the world, as well as the 365 heavens, was created in honour of 'Abraxas;' and that Christ was sent not by the Maker of the world but by 'Abraxas,' and according to Jerome (c.347–September 30, 420) who is best known as the translator of the Bible from Greek and Hebrew into Latin, 'Abraxas' meant for Basilides "the greatest God" (De vir. ill. 21), "the highest God" (Dial. adv. Lucif. 23), "the Almighty God" (Comm. in Amos iii. 9), and "the Lord the Creator" (Comm. in Nah. i. 11).
C. W. King, in his Gnostics and Their Remains, says the word Abraxas is similar to the Hebrew Shemhamphorasch, a holy word, the extended name of God. In describing Abraxas, King had written: "Bellermann considers the composite image, inscribed with the actual name Abraxas, to be a Gnostic Pantheos, representing the Supreme Being, with the Five Emanations marked out by appropriate symbols. From the human body, the usual form assigned to the Deity, spring the two supporters, Nous and Logos, expressed in the serpents, symbols of the inner senses, and the quickening understanding; on which account the Greeks had made the serpent the attribute of Pallas. His head—that of a cock—represents Phronesis, emblem of foresight and of vigilance. His two arms hold the symbols of Sophia and Dynamis: the shield of Wisdom and the whip of Power."

Carl Jung, the Swiss psychologist and Modern Gnostic had written extensively on Abraxas. In his 1916 book called The Seven Sermons to the Dead, Jung called Abraxas a God higher than the Christian God and Devil that combines all opposites into one Being. He said that Abraxas was a polymorphous world spirit which permeates — or even encompass — the very fabric of existence: "[Abraxas] is... a thousand-armed ployp, coiled knot of winged serpents... the hermaphrodite of the earliest beginning... the lord of toads and frogs, which live in the water... abundance that seeketh union with emptiness."

**In studying the etymology of the word Ab-Rax-As, I have found that it means;**

* Ab - is derived from the Aramic and Latin abba meaning - Father

* Rax or Rex - Latin for King or a male sovereign; ruler of a kingdom

* As - Used to refer to the function or character that someone or something has: "Jupiter rules as father of the heavens."

The images that are often depicted along with Abraxas come to us in the form of ancient Talismans usually symbolized as a creature like man with the body of a human being, the head of a rooster, and with each of his legs ending in a serpent that are curved upwards.
According to Gnostic principles, the number 365 and the seven letters of the name Abraxas correspond to the seven rays of the planetary spheres in which he is king of the heavens and earth.

The original Gnostic religion of Abraxas has its roots in the ancient Egyptian New Kingdom located at Thebes. It was here where they had proclaimed Jupiter to be the supreme ruler of both the AS ABOVE and SO BELOW, in which they had subscribed to him seven subordinate angels (planets).

The meaning of Thebes is from the word Theba that signifies 'Ark.' The capital of the religion of the City of Light or what we know of as Luxor, where they had worshipped god Amon-Ra (Jupiter-Amon).

The seven letters of the name Abraxas reference to 365 is the number of days which the planet Jupiter rules the heavens as the Father and King of planets, and the seven letters correspond to the seven rays of the planetary spheres in which the name Jupiter also has 7 letters. Since the most ancient times, the planet Jupiter has been worshipped as a god.
In fact, there is not one planet or star on earth that has garnished as much adoration and worship as this one planet. Not Saturn, not Venus and not even the sun. The word Abraxas is just another code name like Amon-Ra (Jupiter-Amon) for this king of the planets that has a 1000 names and symbols. Names that all represent the planet Jupiter.

In the sixth creation we learn from the Targura of Palestine that Adam, as the Adamic man, was created in the image of the Lord, his maker, with 365 nerves. According to the Talmud, the human body is composed of 248 organs and 365 sinews (a total of 613 parts).

In Hebrew, this translates to the 248 spiritual organs and 365 spiritual sinews (under which vague term are included, as stated above, arteries, nerves, etc.), corresponding to the 365 negative laws, and representing the 365 days of the year.

These are governed by 365 angels, one of whom is Samael himself, who represents the ninth day of the month of Ab [the fast commemorating the destruction of Jerusalem by the Romans]. The reason why the sinew of the thigh nerve was forbidden was because it represents Samael [Satan], who is one of the 365 angels, whose day is the Ninth of Ab" and (also, Sammael or Samil) is an important archangel in Talmudic and post-Talmudic lore, a figure who is accuser (devil), seducer and destroyer, and has been regarded as both good and evil. Rabbinical writings describe Samael as the guardian angel of Esau and a patron of Edom (or, the Roman empire).

The serpent symbology found on the talisman and gemstones of Abraxas actually represent the worm. In the Apocryphon of John, found in the Nag Hammadi library, the Gnostic Abraxas becomes Samael who is the 3rd name of the demiurge, and whose other names are Yaldabaoth and Saklas.

Hebrew names that mean "the blind god." The theme of blindness running throughout gnostic works, and now appears in a new image of a lion-faced serpent. In On the Origin of the World in the Nag Hammadi library texts, Samael who we know also as Abraxas is referred to as Ariael, the Archangel of Principalities.

In the ancient Jewish Gnostic Mysteries, the serpent (worm) was a symbol of Samael, the archangel of Mars and the master of the astral light. One of Samael's greatest roles in Jewish lore is that of the main archangel of death. He remains one of YHWH's servants even though he wants men to do evil.

As an angel, Samael resides in the seventh heaven, although he is declared to be the chief angel of the fifth heaven, the reason for this being the presence of the throne of glory in the fifth heaven.

Manly P. Hall had written in 'How to Understand Your Bible', "In the 3rd chapter of Genesis the adversary is Samael, the Serpent, and like Mephistopheles it is "a spirit of negation; part of the power that still works for good while ever scheming ill."
The old Jewish Mysteries declare the serpent to be a symbol of Samael, the archangel of Mars and the master of the astral light. In scriptural writings serpents are frequently used to represent currents or waves of force moving in space.

The Midgard Snake of the Nordic Eddas, and the Orphic serpent twined about the Egg of the Year, are both symbols of the zodiac and the serpentine course of the sun.

The erect serpent of Egypt, and the hooded Naga of India and Cambodia, signify the spinal fire in man. The winged serpents of Gobi, and the Taoist dragons of China, represent both the psychic forces of the soul and the initiates, or sky-men.

The Indians of the Southwest of America have serpent symbols of similar significance; and the Quetzalcoatl, or Feathered Snake of Central America, is a symbol of the initiate or high priest. The Druid priests of Britain and Gaul called themselves serpents; and these too are the snakes that St. Patrick is said to have driven from Ireland.

This is the modern Gnostic theology and science of Abraxas.

Abraxas who is the heavenly worm of Jupiter sent from the divine universe to give to mankind the psychic forces to the light of the soul through 365 spiritual sinews (under which vague term are included, as stated above, arteries, nerves, etc.), corresponding to the 365 negative laws, and representing the 365 days of the year.

He is the master of all initiates, or sky-men.

Abraxas is the astral serpent on the tree who hands the illumination of both good and evil to Adam and Eve whose eyes are then opened. The very king worm who rules this world, that is both our creator and destroyer.

The maker of good and evil rolled into one persona, that being the human population in which Abraxas rules over the world like the great Gnostic Basilides described; "the greatest God" (De vir. ill. 21), "the highest God" (Dial. adv. Lucif. 23), "the Almighty God" (Comm. in Amos iii. 9), and "the Lord the Creator" (Comm. in Nah. i. 11).
YALDABAOTH (SHADOW ABRAXAS)

For Yaldabaoth said, "I am God and there is no other God beside me."

According to the ancient Gnostic texts, there is a creator God named Yaldabaoth (Ildabaoth or Ialdabaoth) who is described as the Child of Chaos, and was the son of Sophia (wisdom) in Gnostic Cosmogenesis. Yaldabaoth is called an angel in the apocryphal Gospel of Judas. He is first mentioned in "The Cosmos, Chaos, and the Underworld" as one of the twelve angels to come "into being [to] rule over chaos and the [underworld]'.

In the "Gospel of Nicodemus," Yaldabaoth is called Satan, and Dante called the Devil simply a worm.

The Theosophists say that Yaldabaoth is identical with the Fethil of the Codex Nazaraeus, the Demiurge of the Valentinian system (Lucifer, vi, 33), the Proarchos of the Barbelitae (Irenaeus, I, xxix, 4), the Great Archon of Basilides and the Elohim of Justinus. (1) Yaldabaoth is the creator of the visible realm or what we can call the Matrix.
(society) and prince of the Creative Forces in humans which he is the Father of the modern man in the form of earthly Adam and Eve of the biblical Garden of Eden.

Diodorus Siculus had said that "among the Jews (Phoenicians and Greek Hellenes) they relate that Moses called the God Iao, Iah and Jah of the Hebrews. Yadabaoth is the fiery serpent (worm) of Moses who becomes the idol brass serpent spoken about in the Scriptures under Numbers 21:8 where it is written;

"So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people. Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

Therefor when we see the symbols and references to the fiery serpent commonly known as Yaldaboath all over the world, we can safely attribute this symbology to the original Israelites who I believe can be directly connected to the Phoenicians (Cretans, Minoans, Ionians, Atlanteans etc.). The serpent (worm) was the standard, or house insignia of their race and later it became the Phoenix, the harp and the Lion of the Tribe of Judah. The very people who have brought the serpent and their religion to almost every land in the world which they have left scientific evidence of their symbols, languages and DNA in this same exact places. Not to mention their book known as the Bible which is the best selling book of all time.

This God Iao of the Israelites can be easily found later in Greek mythology under the name of Iacchos, more commonly known today as Bacchus of the Secret Mysteries; the God "from whom the liberation of souls was expected — Dionysus, Iacchos, Iahoh, Iah."

In Pistis-Sophia, Yaldabaoth is spoken of as residing in the "Great Chaos which is the Outer Mist", where, with his Forty-nine Daemons, he tortures wicked souls (pg. 382). It is from the serpent (worm) Yaldabaoth (or Ilda-Baoth) that humans are bestowed with the sacred knowledge of God as creators, and their destroyers for those who transgress the universal wisdom of natural laws of God will be punished by the demon parasites of Yaldabaoth.

He is the ruler of this world who is the Chief Archon who is the son of the creator God of Genesis and the demiurge of Platonism. The meaning of the name demiurge is maker which makes him the "creator of the material world." This fact is key in understanding the meaning and role of Yaldabaoth over the material world or the Gnostic Matrix.

In the Gnostic Nag Hammadi Library under The Apocryphon of John (The Secret Book of John - The Secret Revelation of John), it states that Yaldabaoth is the Chief Archon created by the Goddess Sophia in the "form of a lion-faced serpent, with its eyes were like lightning fires which flash.
She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself."

The important thing to remember with Yaldabaoth is that it (he and she) is an artificially created life form said to be a lion-faced serpent, with its eyes were like lightning fires which flash that was on a throne surrounded by a blood and no one of the immortal ones could see it. He becomes the Archon (Ark-ON or Spark-On) of the human race.

The word archon is composed of the words Ark and On. Ark meaning a conduit of energy that is the Hu-Man sacred ark, or ark of the testimony, represents the original spark of divinity and knowledge that gave us Sophia or wisdom. Yaldabaoth would be akin to an arc welder that is the power supply to create an electric arc between an electrode and the base material to melt the metals.

In humans, this would be the chemical energy we call "phosphorus" that is the arc welder that creates an electric arc between an electrode being that of Man and the Father with the hopes of alchemically creating Gold Humans (enlightened spiritual humans) out of Lead Humans (unenlightened nonspiritual humans).

Yaldabaoth and his creations are referred to as the serpent which I have discussed before was once written as worm before the Latin Church Doctors had doctored the original Greek texts that simply read worm. Therefore we know Yaldabaoth is a type of human parasite or worm who seeks to rule and or be the Chief Archon over humankind which is further discussed in the The Apocryphon of John where he is called ignorant darkness;

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaldabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's
face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaldabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him.

For Yaldabaoth said, "I am God and there is no other God beside me."

This passage is important to understand because we can relate it to the "fall of man or the fallen angels" in which we people living today are the descendants of fallen angels created by and ruled over by the Chief Archon and God of the material world, Yaldabaoth. The king of the demonic serpentry (worms and or parasites) archons (control the central nervous system of humans and thus deaire) who reside in humans were the creations of Yaldabaoth. Archons such as Yao who has a serpent's face with seven heads, and the fifth archon is Sabaoth, and he has a dragon's face.

Church Father and bishop of Salamis, Cyprus, Saint Epiphanius in Adversus Haereses had written; "The Ophites reputedly said: "We venerate the serpent because God has made it the cause of Gnosis for mankind. Yaldabaoth (the Demiurge who was the 'god of the Jews') did not with men to have any recollection of the Mother or of the Father on high. It was the serpent, who by tempting them, brought them Gnosis; who taught the man and the woman the complete knowledge of the mysteries from on high. That is why [its] father Yaldabaoth mad with fury, cast it down from the heavens."

Cast down for his pride like Lucifer who is the same as Yaldabaoth being the divine spark in humans, and the chief source of their intelligence as a product of the “Demiurge” which literally means “half-working” or “half-powered.” Yaldabaoth is who we can call the extraterrestrial leader Archon race of the Sons of the Serpent (worm) from the true Sovereign God of the Most High, and Soul of the World, Jupiter.

The Ophites taught the holy hebdomad, whose chief was Yaldabaoth (" Chaossen or chosen one"), and is the God of the Jews. Yaldabaoth was commanded by his father Yahweh (Jehova or Jupiter) to create the earth and man. Some texts make him do this alone, others assign to him demons as his helpers, especially the seven spirits (or seven chemical energies and their elementals, worms or parasites) of the planets. It is said in the Ophite texts that Yaldabaooth created heavens and earth and is the ruler of the 7th heaven.

Man was created by the six angels and by Ialdabaoth, who gave him the divine essence: "When the Spirit and Christ were taken up a drop of light fell into the abyss beneath. This was Sophia Prunikos, who by contact with the waters gave birth to Yaldabaooth, the Demiurgus of the created heavens and earth and the ruler of the seventh heaven. From him came the six angels who rule the six heavens. He strove to hide the fact that there
were any powers above him; but when he boasted that he was the highest, his mother
Sophia cried, Thou liest, Yaldabaoth! Man Creation of man was created by the six angels
and by Yaldabaoth, who gave him the divine essence.

This passage clearly tells us that it is from Yaldabaoth that man (humans) had received
their divine essence which in turn gave them wisdom of both good and evil through the
Tree of Life that is their DNA (blood). Instructed by Sophia (wisdom) man gave thanks
to the Most High, which deeply offended the ruler of the seventh heaven. In order to
degrade him by carnal desires, Yaldabaoth made Eve (from the Hebrew Hevia for
serpent), but Sophia saved man by means of the Serpent, who induced Eve to raise
herself and her husband by eating of the tree of the knowledge of good and evil. The
serpent (worm) thus became the great benefactor of the human race.

The following allegory of the story is from Irenaeus (I, xxiii-xxviii). "Yaldabaoth the
child of the Mother, Sophia, generates a son of himself, without the assistance of any
mother, and his son a son in his turn, and he another, and so on until there are six sons
generated, one from another. Now these immediately commenced to strive with their
father for the mastery; and he in despair and rage gazed into the "purgations of matter"
below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit
of all that is basest in matter.

Then being puffed up with pride, he stretched himself over his highest sphere, and
proclaimed aloud: "I am Father and God, and there is none above me." On this, his mother
cried out: "Lie not, Ildabaoth, for the Father of All, the First Anthropos (man), is above
thee, and so is Anthropos, the Son of Anthropos." And Ildabaoth to prevent his sons
attending to the voice, proposed that they should fashion a man. So the six of them made
a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds
and races).

And they brought him to his father Ildabaoth, who breathed into him the "Breath of Life",
and thus emptied himself of his creative power. And Sophia aided the design, so that
she might regain the Light-powers of Ildabaoth. Forthwith the man, having the divine
spark, aspired to the Heavenly Man, from whom it came. At this Ildabaoth grew jealous,
and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six
"Stellars," impassioned of her beauty, begot sons through her. Thereupon Sophia sent the
serpent (intelligence) to make Adam and Eve transgress the precepts of Ildabaoth, who in
rage, cast them down out of Paradise into the World, together with the serpent (fourth
round and fourth race).

At the same time, she deprived them of their Light-power, that it might not come under
the "curse" as well. And the serpent reduced the world-power under its sway, and
generated six sons, who continually oppose the human race, through which their father
(the serpent) was cast down. Now Adam and Eve in the beginning, had pure spiritual
bodies, which gradually became grosser and grosser. Their spirit too became languid, for
they had naught but the breath of the lower world, which Ildabaoth had breathed into
them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked." (1)

Yaldabaoth now forbade the man to eat of the tree of knowledge, which could enable him to understand the Gnostic mysteries and receive the graces from above. But man had to be eventually be redeemed from the wrath of Yaldabaoth. Accordingly Christ descended from above on the one perfect man Jesus, who had been prepared by Sophia. Yaldabaoth seeing in Jesus Christ a power superior to himself, stirred up the Jews to crucify Jesus. Of course Christ could not suffer; and he withdrew himself from Jesus in whom he had worked on earth. Christ did not forget Jesus utterly, but raised from the dead the spiritual body of Jesus, which remained on earth 18 months. At first Jesus did not fully understand the truth, but Christ enlightened him and he taught his disciples the true doctrine."

**YALDABAOTHS MOTHER IS THE SERPENT SOPHIA (WISDOM)**

The Goddess Sophia, or Wisdom, the lowest entity in the realm of perfection, creates Yaldabaoth in an unauthorized attempt to produce a likeness of herself. Yaldabaoth in turn creates the world we see today. In the Gnostic theology of Yaldabaoth, we find that his mother, Sophia was the personification of the most sublime wisdom who had the power to procreate, but lacked the necessary knowledge.

The Christian Scripture would equate the Goddess Sophia, with the consort of Adam in the Garden of Eden whose name is Eve. The word Eve is derived from the Hebrew Hevia of Evia which is interpreted as "female serpent" in Latin translations of the Bible. In earlier Greek versions, the word serpent would have simply read "worm." This is where the Church Doctors come in at doctoring these ancient texts in order to hide the truth of man's creation.

However, we don't have to search far and or in difficulty to see that this worm God who is both the creator and destroyer had given birth to several God men over the course of human history. In the Scripture it is said, "And from these worms God made angels. We find this passage more correctly rendered in the Hebrew Bible: "Man that is a worm (rimmah), and the son of man which is a maggot" (tole'ah). “But I am a worm and no man. How much more is man rottenness, and the son of man a worm? “First he said, ” Man is rottenness;” and afterwards, “The son of man a worm:” because a worm springs from rottenness, therefore “man is rottenness,” and "the son of man a worm."

The Lord said of Himself: "I am a worm and not a man" (Ps 21:7) 33rd Degree Scottish Rite Freemasons and Pontiff, Albert Pike had written about how Christ put on the appearance of a human body in Morals and Dogma, "The Light could not unite with darkness. It but put on the appearance of a human body, and took the name of Christ in the Messiah, only to accommodate itself to the language of the Jews ... He suffered in appearance only ... the person of Jesus having disappeared."

In the Scripture we find the worm is the mother when it is said, "I have said to the worm, thou art my mother. The worm shall feed sweetly on him."
Sophia the serpent, or we know of as a worm could not conceive a child, but she desperately had wished for one. The Sethian Gnostics believe that Yaldabaooth was the consequence of her mental desire to have her own child. This is known in science as Parthenogenesis /pərˈθɛnədʒənəs/ and is a form of asexual reproduction in which growth and development of embryos that occur without fertilization. Perhaps the result of the Yaldabaooth or worm through the power of thought form and direction by its master being the human or mother is able to fertilize the egg of the mother without sex.

This explanation I give and by the Sethians would be similar to that of the meaning of the Egregors who I cover in the what I discuss in the Science of Being Born a Virgin and the Secrets of the Watchers. An Egregore is what is called in the occult a "thought form" or "collective group mind" that is created by a single Magickian or a group. These thought forms are based on actually creating a real physical chemical energy being with the power of thoughts, Magickal elements and action in which a psychic entity is made from the thoughts of the Magickian or a group of people. These Egregores then form symbiotic relationships with their creators in which they will actually perform tasks and work for them much like an employee would for a corporation or a slave to his master.

Because Sophia could not have a child, this mental fire in the form of desire would spark a spontaneous creation or spark being that of a worm/sperm in the form of Yaldabaooth who then becomes the "yellow or golden boy of hosts." The Chief speaker, or Hermes (worms) of his worm people in which he is given the authority of the God of this world to be his official scribe as Thoth or Seth.

Yaldabaooth's mother was a serpent or worm which makes him one as well. However, Sophia became horrified at the sight of her creation which was an ugly, imperfect creature with a body of a serpent (worm), the face of a lion and eyes of fire. According to St Iraenus, his mother, Sophia, had to rebuke by a reminder that above him were the father of all, the first man, and the man, "the son of man." "She cast him away so that no one among the immortal ones might see him... She joined a luminous cloud with him, and placed a throne in the middle of the cloud." (Apoc John BG 38, 1-10). Out of shame and disgust, Sophia cast Yaldabaooth out of her pleroma and hid him in a thick cloud. By hiding him behind a cloud, the other aeons would not be able to see him.

Sophia would be the daughter on the so below of the planet of the as above Venus in the form of sulphur or soul fire.

Madam Blavatsky had written in Isis Unveiled: "In this plurality of heavens the Christians believed from the first, for we find Paul teaching of their existence, and speaking of a man "caught up to the third heaven" (2 Cor., xii, 2). "From these seven angels Ilda-Baooth shut up all that was above him, lest they should know of anything superior to himself.

They then created man in the image of their Father, but prone and crawling on the earth like a worm. But the heavenly mother, Prunikos, wishing to deprive Ilda-Baooth of the power with which she had unwittingly endowed him, infused into man a celestial spark.
— the spirit. Immediately man rose upon his feet, soared in mind beyond the limits of the seven spheres, and glorified the Supreme Father, Him that is above Ilda-Baooth. Hence the latter, full of jealousy, cast down his eyes upon the lowest stratum of matter, and begot a potency in the form of a serpent, whom they [Ophites] call his son. Eve, obeying him as the son of God, was persuaded to eat of the Tree of Knowledge."

It is a self-evident fact that the serpent of the Genesis, who appears suddenly and without any preliminary introduction, must have been the antitype of the Persian Arch-Devs, whose head is Ashmog, the "twofooted serpent of lies." If the serpent had been deprived of his limbs before he had tempted woman unto sin, why should God specify as a punishment that he should go "upon his belly"? Nobody supposes that he walked upon the extremity of his tail.(3)

The Hebrew name Yaldabaoth is composed of three names being Ya or Yah, Da and Baooth. The meaning of "Ya or Yah (Jah)" is the name of the "Lord, God and or Jupiter. These names often appear in Scripture for the priest names of the True God such as Elijah, Adonai, and even Saint John (Jah-n, Ion, or Iona)

The meaning of the word baooth (tzevaot or sabaoth) is "hosts" or "armies", (Hebrew: ?????). Tzevaot or Sabaoth may be found in 1 Samuel 17:45, where it is interpreted as denoting "the God of the armies of Israel". "Jehovah, God of all flesh" (xxxii. 27 only), "Jehovah, God of Sabaoth, God of Israel" (xxxviii. 17; xlv. 7), "Adonai Jehovah Sabaoth" (xlvi. 10, 10; 1. 31), " the living God, Jehovah Sabaoth, our God " (xxiii. 36), and " the great El, the Mighty, Jehovah Sabaoth" (xxxii. 18).

YHWH Elohe Tzevaot ("YHWH God of Hosts"), Elohey Tzevaot ("God of Hosts"), Adonai YHWH Tzevaot ("Lord YHWH of Hosts") and, most frequently, YHWH Tzevaot ("YHWH of Hosts").The Gnostic Nag Hammadi Library states that Sabaoth is the son of Yaldabaoth.

The meaning of the Hebrew Yaldabaoth may also be found today in the English word "yellow or yellow boy." Their word yellow in Hebrews is yal'db and signifies a "Being of a bright glaring colour, as gold,"and yellow boy is derived from the Hebrew "ydl'-lb-boy" which is where we get Yaldabaoth.

Hence, Yaldabaoth is who we can call the first-born Gnostic who rebels against God (fallen angel) and is referred to as the "yellow or golden boy of hosts," and where we get the expression in the hymn, "Holy, holy, holy, Lord God of Sabaoth, or rather Ze-baoth, which signifies, hosts." We find Yahweh S'Baoth or Jehovah Sabaoth in the Septuagint which means "The God of hosts or Jupiter the Lord of Hosts."

Sir Godfrey Higgins had written in Anacalypsis an Attempt to Draw Aside the Veil of the Saitic Isis Volume 1; "Here we find the seat of God with its seven earths, emblematical of the sun and seven planets. And the Hindoo Sabha, called congregation, meaning the same as Sabaoth, "Lord God of Sabaoth," Lord God of the heavenly host, the starry host. We always end with the sun and heavenly host. And here is also Il-avratta, Id-avratta, holy
Avratta, or Ararat. The Saba is what we call in the Bible Sabaoth, but in the Hebrew it is the same as the Sanscrit tOJf zba; and generally means Lord of the planetary bodies—
O'Ottf n zba-e-smim, though, perhaps, the stars may sometimes be included by uninitiated persons. Here is the origin of the Sabaeans, which has been much sought for.

As mentioned above, Yaldabaoth created humans and though himself to be God. In doing so he became the Chief Archon of all people and powers in the world in which they are but his servants who work as slaves in creating his kingdom. Yaldabaoth does this in stealth inside the human body where he cannot be seen along with his fellow demons who control the carbon matter of their hosts by taking over their central nervous systems (think computer virus) in which the Archons become their Lords and Masters. This is why Manly P. Hall had said humans have no free will at this time. Their free will has been hijacked and they must become servants to their master Yaldabaoth who commands they build the world that we see today. Hence, he is the creator and the destroyer.

Just like we all need a day off to rest from our labors, so do the servants of Yaldabaoth who I already mentioned is all of modern humanity and especially that of the Jews who worship Yaldabaoth as God when in reality he is the false God for none is higher than Yahweh/Jehova who is Jupiter and the Father of all mankind.

Sabbath (as the verb Shavath) is first mentioned in the Genesis creation narrative, where the seventh day is set aside as a day of rest and made holy by God (Genesis 2:2–3). Observation and remembrance of Sabbath is one of the Ten Commandments (the fourth in the original Jewish, the Eastern Orthodox, and most Protestant traditions, the third in Roman Catholic and Lutheran traditions).

This day of rest for the servants of the False God of Yaldabaoth that we know of as the worm who created man and thought he was God is called the Sabbath ( and is on Saturday for Saturn's Day. Jewish Shabbat (Shabbath, Shabbes, Shobos, etc.) is a weekly day of rest, observed from sundown on Friday until the appearance of three stars in the sky on Saturday night. Hence, one of the archonic fallen angel Son of God Yaldabaoth is known as tzevaot or saboath and their day of worship is on the Sabbath.

The day of rest for the true God is the seventh day being that of the Sun day (Sunday) dedicated to the True God Yahweh/Jehova of light who is Jupiter. In ancient literature and with all ancient philosophers, Jupiter is the most high sovereign God and Lord of the Universe who was often called esoterically the sun being that of the second sun whose true day of Sabbath is Sunday. The Gnostic Jews or Crete and Greece along with Gentiles of other kingdoms eventually became Christians under the unified banner of the global Universal (Catholic) Church with their Jewish crucified savior Jesus Christ as the Cornerstone of their faith.

The Roman emperor Constantine, a sun-worshiper, professed his conversion to Christianity, although his subsequent actions suggest that the “conversion” was more of a political move than a genuine change of heart. Constantine proclaimed himself Bishop of the Catholic Church and then enacted the first civil law regarding Sunday observance in
A.D. 321. The Catholics state; "The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her!"

**YALABAOTH'S COVENANT WITH EGYPT (ISRAEL)**

Yaldabaoth then “chose Abraham, and made a covenant with him.” (Against Heresies 1.30. 10). The word Abraham is derived from the Hebrew word Ham which is identical with the Old Egyptian name of their country being that of Khem, being properly written Khm, Kham, or Khem. The meaning of Ham is "hot" or "burnt" (Hebrew: ??, Modern H_am Tiberian ?am; Greek ?aµ, Kham; Arabic: ???, ?am) and was written by the Greco-Egyptians as "Amon and later Jupiter Amon."

To the ancient Greeks, Jupiter is the only real God that sits behind the veil of Isis; explained in the book, Anacalypsis: an attempt to draw aside the veil of the Saitic Isis, by Godfrey Higgins; "Ham was nothing but a Greek corruption of a very celebrated Indian word, formed of the three letters A U M. Aum is pronounced like a drawling Amen, and there must be a close connection between the Aum of India, the Amun-Ra and Amun-Knepth of Egypt, and the Jupiter-Ammon of Greece."

**YALDOBAOTH = SA // MA // EL (SAMAEL)**

It was from the serpent that man and woman was created, but it is also the adversary named Samael. 33rd Degree Freemason and author, Manly P Hall had written, “In the 3rd chapter of Genesis the adversary is Samael, the Serpent, and like Mephistopholes it is “a spirit of negation; part of the power that still works for good while ever scheming ill.” (4)

In the Old Testament, Samael (also Sammael or Samil) is an important archangel in Talmudic and post-Talmudic lore, a figure who is accuser, seducer and destroyer, and has been regarded as both good and evil. It is said that he was the guardian angel of Esau and a patron of the Roman empire. The meaning of the name Samael (Sam) in Hebrew is; "Sun child; bright sun, and the name Ael or El, signifies God."

**GNOSTIC CONCLUSION**

Yaldabaoth is the "yellow or golden boy of hosts" who is also in Scripture identified with Samael who is the "sun child of God." The creator of humans and the benefactor of knowledge who through his luminous wormy body made of phosphorus he bestowed light from his Father Jupiter upon mankind in the form of his Mother Sophia. By doing so, he became the chief archon, angel, devil, creator, king and destroyer of the world.

For his puffed wormy pride, out of lover for her son, his Mother Sophia had taken away Yaldabaoth's wisdom of where he had come from, who he was and deprived him and his demonic angels of their Light-power. The Sons of God in the form of a worm in a cloud had plunged into the darkness of the DNA of the 666 carbon matter beasts of humanity.
Over time, all races and world powers were held by this Chief Archon ruler or Drakon under its sway. In the end, however, Sophia gave them back their illumination and these demons awoke to the knowledge of the past that they were fallen angels and how to become angels of the True God again.

…c/o Madam Blavatsky…

“These Astral gods, whose chief with the Gnostics was Ildabaoth* (from Ilda "child," and Baoth "the egg"), the son of Sophia Achamoth, the daughter of Sophia (Wisdom), whose region is the Pleroma, were his (Ildabaoth’s) sons. He produces from himself these six stellar spirits: Jove (Jehovah), Sabaoth, Adonai, Eloi, Osraios, Astaphaios,** and it is they who are the second, or inferior Hebdomad. As to the third, it is composed of the seven primeval men, the shadows of the lunar gods, projected by the first Hebdomad. In this the Gnostics did not, as seen, differ much from the esoteric doctrine except that they veiled it. As to the charge made by Irenaeus, who was evidently ignorant of the true tenets of the "Heretics," with regard to man being created on the sixth day, and man being created on the eighth, this relates to the mysteries of the inner man. It will become comprehensible to the reader only after he has read Book II., and understood well the Anthropogenesis of the Esoteric doctrine.”

“Ildabaoth is a copy of Manu. The latter boasts, "Oh, best of twice-born men! Know that I (Manu) am he, the creator of all this world, whom that male Viraj . . . spontaneously produced" (I., 33). He first creates the ten lords of Being, the Prajapatis, who, as verse 36 says . . . "produce seven other Manus." (The Ordinances of Manu.) Ildabaoth does likewise: "I am Father and God, and there is no one above me," he exclaims. For which his mother coolly puts him down by saying, "Do not lie, Ildabaoth, for the father of all, the first man (Anthropos) is above thee, and so is Anthropos, the Son of Anthropos" (Irenaeus, b. I, ch. xxx., 6). This is a good proof that there were three Logoi (besides the Seven born of the First), one of these being the Solar Logos. And, again, who was that "Anthropos" himself, so much higher than Ildabaoth? The Gnostic records alone can solve this riddle. In Pistis Sophia the four-vowelled name IEOV is in each case accompanied by the epithet of "the Primal, or First man." This shows again that the gnosis was but an echo of our archaic doctrine. The names answering to Parabrahm, to Brahm, and Manu (the first thinking man) are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven heavens sounding each one vowel as they pronounced the seven names of the seven (angelic) hierarchies.”

Furst: "The very ancient name of God, Yaho, written in the Greek [[Iao]], appears, apart from its derivation, to have been an old mystic name of the Supreme deity of the Shemites. (Hence it was told to Moses when initiated at HOR-EB — the cave, under the direction of Jethro, the Kenite or Cainite priest of Midian.) In an old religion of the Chaldeans, whose remains are to be found amongst the Neo-platonists, the highest divinity enthroned above the seven heavens, representing the Spiritual Light-Principle (nous) and also conceived as Derniurgus,** was called [[Iao]], who was, like the Hebrew Yaho, mysterious and unmentionable, and whose name was communicated to the
initiated. The Phoenicians had a Supreme God whose name was trilateral and secret, and he was [[Iao]].

Ildabaoth or Ialdabaoth is identical with the Fetahil of the Codex Nazaraeus, the Demiurge of the Valentinian system (Lucifer, vi, 33), the Proarchos of the Barbelitae (Irenaeus, I, xxix, 4), the Great Archon of Basilides and the Elohim of Justinus, &c.

Ildabaoth (the Child of Chaos) was the son of Sophia (Achamoth) in Gnostic Cosmogenesis, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above (Lucifer, vi, 33, pp. 231, et seqq.) as the Akdsa, and the Sophia-Below (Achamoth) as its lower or material planes, we shall be able to understand why Ildabaoth, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenaeus (I, xxiii-xxviii). Ildabaoth the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter.

Then being puffed up with pride, he stretched himself over his highest sphere, and proclaimed aloud: "Iam Father and God, and there is none above me." On this, his mother cried out: "Lie not, Ildabaoth, for the Father of All, the First Anthr6pos (man), is above thee, and so is Anthropds, the Son of Athropos." And Ildabaoth to prevent his sons attending to the voice, proposed that they should fashion a man. So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father Ildabaoth, who breathed into him the "Breath of Life ", and thus emptied himself of his creative power. And Sophia aided the design, so that she might regain the Light-powers of Ildabaoth. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this Ildabaoth grew jealous, and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six "Stellars ", empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of Ildabaoth, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race).

At the same time, she deprived them of their Light-power, that it might not come under the "curse" as well. And the serpent reduced the worldpowers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning, had pure spiritual bodies, which gradually became grosser and grosser. Their spirit too became languid, for they had naught but the breath of the lower world, which Ildabaoth had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.
THE HERMETIC PYRAMID
THE GNOSTIC LABYRINTH OF INITIATION

The first ever organized group to officially call themselves Gnostics had lived on the island of Crete and many other lands around the world for thousands of years. They were said to have come to Crete from Egypt with their Phoenician Prince Cadmus. According to Herodotus and Strabo, these people were originally known as the Phoenicians who accompanied Cadmus out of Phoenicia.

The meaning of Cadmus is "he who came from the East." These ancient Gnostics were known by several names over this long-span of time; such as the Curetes, Telchines, Ophites, Hivites, the Priests of Pan, and the Sons of Mizraim (Hebrew), meaning "Sons of Egypt." In the bible they are called the Nephilim, the Sons of God, Sons of Abraham, and Sons of Noah who are the original Phoenician Hebrews and Israelites that created the esoteric gnostic literature masterpieces known as the Old and New Testament Bibles.

Their symbols are the serpent, the bull, the ram and horns (hippocampus or ammon's horn). They were the followers of the "The Sacred Serpent," "The Sacred Bull," "The Sun in Taurus," "The Soul of Osiris," and "The Retiring of the Bull." These gnostics were also the original builders of the city of the Ram that we know of as Rome (Rama), by its founder Romulus (Ram-ulus). An interesting note is that this is the year 2015, the year of the Ram. It makes sense that the Romans (Ram-ans) originally came from Egypt and then Crete because of their reverence for the obelisk of Ramses II, and Caesar's needle.
It was on Crete where the Gnostic Sons of Egypt had built the ancient city of Gnosis that today is called Knossos. The word Knossos is derived from the etymology of the word Gnosis. A word that simply means “know, knowledge, knowledgeable, knowingly, etc.,” and are derived from the Old Latin words, ‘Gnosoo,’ where we get the modern Latin word ‘novi’ which is a noun that means “actual knowledge which is the result of past learning,” and ‘noscos’ which is the present use of the verb ‘novi,’ and it denotes “to learn.”

In the city of Gnosis they had built the world's most famous Gnostic Labyrinth of Initiation ever known. It was here in the city of Knossos where Sir Arthur Evans had discovered evidence of Europe's oldest merchant people whom he called the 'Minoans.' A name that means the "Children of Jupiter", with their King Minos (Jupiter). It is in this City of Gnosis that Evans had discovered the famous, and mysterious structure called "the labyrinth."

The great inventor Daedalus was said to have designed the labyrinth, and the gnostic kings of Crete kept the great half man and half bull Minotaur in it. Here is Sir Arthur Evans explanation of the story of the labyrinth; "and the fondness of the Cretans for bull fights as the foundation of the legend of the Minotaur, while the tribute of the Athenians indicates the widespread power of the Cretan kings which extended over the whole Egean region. This dominance rested wholly on sea-power and was so great that the palace at Knossos was without walls and fortifications. The strong defence of the island state was evidently its fleet, and practically the whole intercourse of these Mediterranean lands was carried on by the Cretan ships."
The etymology of the word labyrinth (labyrinthine or labyrinthian) is made of the three words, lab, ryne and thian. The meaning of lab is a building, part of a building, or other place equipped to conduct scientific experiments, tests, investigations, or to manufacture. This gave rise to the current definition of laboratory, and labor. The meaning of the word ryn or ryne is a course, race, a course of years, watercourse (blood course) and life. The meaning of the word thine or thian is heaven.

One of the rituals was known as the "Mistress of the Labyrinth" which was said to be the Phoenician and Greek view a gnostic prison of the soul in which the initiate has to battle the dreaded Minotaur in order to find their ways out of the massive maze. Very few people were known to have escaped from the Labyrinth to find true gnosis. The one who killed the Minotaur was the founder-king of Athens, Theseus. His name means The Zeus or The Jupiter.

The labyrinth rituals were symbolic to the illusions of the lower world through which wanders the soul of man in its search for truth. The Minotaur symbolizes man who is part animal and part divine as he moves down his path of gnosis as he is entangled in the maze of worldly ignorance that seeks to destroy his soul.

The labyrinth is the building or temple of our bodies and heads in which we make sense of spiritual motion of the soul in our blood. It is the gnostic path of manmade mazes to our pasts that we search the many false courses to that one path of truth inside each one of us known as heaven.

The city where this plan would help take form, would be on the island of Crete which happens to be named after the Greek word Kriti (Kri-ti), which means ‘creation.’ The meaning of the English word Cre’ate, is “to form out of nothing, to creo, creatum – cause to exist.” Hence, FIAT LUX. An island named after creation that also happens to be the home of one of the original "Ancient City of Gnosis and that today is called, Knossos."

This great Cretan Gnostic labyrinth built by the Sons of Mizraim who were also known as the Nephilim would become the blueprints for our modern world that we see today. The ancient secret gnostic rites and initiations to gnosis would then become the base teachings of world-wide Freemasonry, religious orders such as the Rosicrucians, Illuminati and many other secret orders.

Today the Magickal labyrinth would represent this whole world as we know it. I don't know about you but I have almost found my way out of the maze by fighting my own Minotaur beast of a self to reach a place of heaven called gnosis. Hopefully, the kings in charge of the labyrinth haven't deemed us all unworthy, and marked for death by closing the exit.
GNOSIS = CRYSTALLIZATION OF THE SOUL

The science of crystallography is today without the basic foundation of a fundamental law. It is today but an organized collection of known effects or unknown causes it is today beyond the power of man to determine in advance the exact crystallization of any element, compound, mixture or alloy. Nor can cleavage, twinning or other effects of crystallization be determined in advance of experiment or observation.

By this series of charts, however, of which this is the basic principle, it will be no longer necessary for the chemist or metallurgist to waste precious effort in experimentation. By the application of these simple laws, all effects can be worked out on paper, even those amorphous effects which cannot be determined by experiment. An application of this series of drawings to the following series, which ties crystallography to chemistry and electricity as a higher chemistry and electro-chemistry, will greatly simplify the labors of the research chemist.

CRYSTALLIZATION CHART No. 1. BASIC PRINCIPLE OF CRYSTALLIZATION IN ACCORD WITH THE FORMULA OF LOCKED POTENTIALS 4.5.2.1.0.1.2.3.4.
ZEUS, ADAM & THE SERPENT GOD

Zeus, the king of the gods, is likely the same figure as the biblical Adam.

And who came before them? No-one. It is only natural that the Greeks worshipped Adam and Eve as Zeus and Hera.

The Serpent in Greek mythology is also related to Zeus. In the earliest recorded forms of Zeus, he would present himself as a serpent. And in the form of the serpent, Zeus, the Father of the Gods, gave birth to Dionysus.

Dionysus is the God of wine, the God of ecstasy. And he is a very controversial figure, because Dionysus also is a duality. Dionysus is the God who provides ecstasy, but his ecstasy is dual. Being the child of the serpent, he reflects the duality of his father, the serpent. So the influence of Dionysus can be either positive or negative.

We also have the sacred python of the Greek mysteries, the Great Serpent, who pursued Leto when she was pregnant with Zeus' children. Python was this great serpent, the child of the God, as well. Leto escaped from Python and had her children Apollo and Artemis, who we discussed in a previous lecture.

Apollo is the God of the Sun, the God of Light, and Truth. He went back to kill the Python, and after killing the Python in that very place he established the Oracle, which was his famous temple. The Priestesses of that temple were called ‘Pythonesses.’

The symbolism here is again the duality of the serpent. The negative serpent which has to be conquered by the hero, and upon being conquered, that same serpent empowers the hero. We see this also in the Goddess Athena, whose symbol in her later worship was the serpent. Athena empowers the hero to descend and conquer Medusa, who is a serpent-headed Goddess. So we see the positive / negative influences of the serpent.

Carl Kerényi suggests that the name Zeus or Dios, at its deepest level, means "the actual decisive, dynamic moment of becoming light."3 Thus, the very meaning of the names of the first couple, Dios and Dione, points to that time when they ate the fruit of the Tree of the Knowledge of Good and Evil and first embraced the enlightenment of the serpent.

The natural force, lightning, depicts who Zeus is and what he brings to mankind perfectly. It should not surprise us, then, that the attribute most closely associated with Zeus in ancient art was the lightning bolt.

On most of the vases on which he is depicted, Zeus holds the lightning bolt in his right hand. From the Greek viewpoint, there is no more "actual decisive, dynamic moment of becoming light" in human history than the time Adam and Eve received the serpent’s enlightenment, and no more appropriate symbol for it than the lightning bolt of Zeus.
On a Greek vase from c. 410 BC, a naked Zeus holds the sceptre of rule in his left hand and the lightning bolt in his right. He is the naked and unashamed king of Olympus. The fruit of the tree—the serpent’s enlightenment—has been passed to him. It is the true source of his power.

If the above is true, then the Greeks ought to have directly connected Zeus and Hera to a paradise, a serpent, and a fruit tree. They did, indeed, make such a direct connection.

The Greeks remembered the original paradise. They called it the Garden of the Hesperides, and they associated Zeus and Hera with its enticing ease, and with a serpent-entwined apple tree.

The Hesperides, the spirit-beings associated with this tree, its apples, and its serpent, get their name from Hespere in Greek which means evening, and that signifies the west where the sun sets. This matches the Genesis account which describes civilization developing to the east of Eden. A return to Eden would mean travelling west. The Greeks put the Garden of the Hesperides, with its serpent-entwined apple tree, in the far west.

If Adam and Eve, in the Greek religious system, have become Zeus and Hera, there should be literary evidence for their presence in this garden, and there is. Apollodorus wrote that the apples of the Hesperides "were presented by Gaia [Earth] to Zeus after his marriage with Hera."

This matches the Genesis account: Eve became Adam’s wife right after she was taken out of Adam (Genesis 2:21–25), and the next recorded event is the taking of the fruit by the first couple. Connecting Zeus and Hera with the Hesperides automatically connects them with the serpent and the fruit tree with which they are always represented.

The chorus in Euripides’ play Hippolytus speaks of "the apple-bearing shore of the Hesperides" where immortal fountains flow "by the place where Zeus lay, and holy Earth with her gifts of blessedness makes the gods prosperity wax great." Thus Euripides put Zeus in the garden, and his language affirms that this is where Zeus came from.
You have probably heard one time or another about Eve eating the apple. The Hebrew word for fruit in Chapter 3 of Genesis is a general term. The idea that Adam and Eve took a bite of an apple comes to us as part of the Greek tradition.

The Greek poets placed a figure named Atlas in the ancient Garden of the Hesperides. Hesiod wrote in his Theogony:

And Atlas through hard constraint upholds the wide heaven with unwearying head and arms, standing at the borders of the earth before the clear-voiced Hesperides; for this lot wise Zeus assigned him.10

Figure 5. Atlas pushes away the heavens.

His presence there clarified the Greeks’ religious viewpoint, for it was his job to put the authority of heaven at a distance from them.

In Figure 5, we see part of a plate scene depicting Atlas pushing away the heavens. We can see where the artist has drawn stars. As Atlas pushes away the heavens, he also pushes away the God of the heavens—the very object of his efforts. Victory for the Greek system means that the Creator is kept at bay, pushed out of the picture, and His influence nullified, so that men become free to believe and do what they will. The way of Greek religion, which is nothing less than the way of Kain (Cain) referred to in the Scriptures, is a life lived without God’s interference with mankind’s desires. The Creator must be pushed away and ignored if Zeus-religion is to succeed.

Yahweh cursed and condemned the serpent in Genesis 3:14: "On your torso shall you go, and soil shall you eat all the days of your lives." As God is pushed out of humanity’s realm, the curse on the serpent becomes void. He rises up, as on the plate depiction, to take his place as the illuminator and enlightener of the race.
MEILICHIOS: SNAKE ZEUS

As **Zeus Meilichius** or **Meilichios**, the Olympian of Greek mythology subsumed as an attributive epithet an earlier chthonic daimon, **Meilichios**, who was propitiated in Athens by archaic rituals, as Jane Ellen Harrison demonstrated in detail in *Prolegomena to the Study of Greek Religion* (1903).

In the course of examining the archaic aspects of the Diasia Festival – the greatest Athenian Festival accorded Zeus – she showed that it had been superimposed upon an earlier propitiatory ceremony.

"Meilichios", the "Easy-to-be-entreated", the gracious, accessible one, was the euphemistic aspect of "**Maimaktes**, he who rages eager, panting and thirsting for blood."

Explicitly inscribed votive reliefs show that Meilichios was figured in the form of a serpent, who might be invoked as a kind of Ploutos, bringer of wealth.

He had some of the avenging and fearful character of an Erynis, for Pausanias saw near the River Cephissus "an ancient altar of Zeus Meilichios; on it Theseus received purification from the descendants of Phytalos after he had slain among other robbers Sinis, who was related to himself".

Meilichios' sacrifice was a holocaust, which was wholly consumed in fire and not shared by the votaries, "a dread renunciation to a dreadful power", in nocturnal rites performed in an atmosphere of "chilly gloom"), that was rendered in Greek as **STYGIOTES**.

Zeus tended to obscure the earlier figure he had supplanted.

An Athenian of the fifth century would likely have conceived Zeus Meilichios as Zeus-Hades, Zeus "in his chthonic aspect".
SONS OF THE SERPENT (TRIBE OF LEVI)

The serpent is the symbol of health, wisdom, and Gnosis. The Serpent was venerated in Egypt as an emblem of Divinity, an oracle, and as a god. The Sons of the Serpent who are sometimes called the Sons of Snakes are said to be the most wisest of races who have ever walked on earth.

This serpent race were the first true Gnostics that were sometimes called over the course of history, the Sons of Seth, the Ophites, Gnostics, Hivites, Nephilim, Kohanim, Seraphim, Phoenician Bards, Druids, and later they became attached to the Catholic Church as the biblical Levites from the priestly Tribe of Levi.

The Tribe of Levi had originated from the island of Crete, and in particular, a dragon shaped island 7 miles away that was once known by many names such as Kos, Cos, Coos, Cous (Pliny - Cos), Ceus, Cea (from Ceus or Ceos, the son of Titan), Cia, Zia, and Cean. Other names would be Delos, Merope, Lemnos, Letos, Stauncho and Patmos. It was on this island, where a great temple and school of the God of healing, Asklepios (or Asclepius) was operated.

He was the god of medicine and reputed ancestor of the Asklepiaides, the ancient Greek doctors’ guild. Today, the island is known as Dia.

The Great Dragon, Leviathan, figures into this story – in mythology Ophis. Levi came to the Land of Canaan (Crete) from the East in a country known as the Land of Ham (Africa) with their Phoenician Prince Cadmus.

All these various names are connected to the serpent such as Ophis, Ophite, Hivi or Hivite, Leviathan and Levi all signify a “Serpent.”

The name of the serpent in the ancient language of Canaan and the Phoenicians was pronounced as Aub, Ab; Oub, Ob; Oph, Op; Eph, and Eo. The meaning of the word Ophis signifies a Serpent, and was sometimes pronounced as Ope, Oupis, Opis, Ops; and by Cicero Upis. The Egyptian name of the serpent is Eph.

The Greeks had called Apollo the god of light and the second sun, truth and prophecy, healing, plague, music, poetry, and more by the name of Python, which is same as Ophis.

In mythology, the great Ophion, and Queen of the Titans, Eurynome had ruled from a place in Crete sacred to Jupiter that was called 'Omphalos' near the river sometimes called "Triton, and Ophis."

They were wrestled from their thrones by Cronus and Rhea who cast them down into the earth-encircling river Oceanus. This story is depicted biblically by St John in Revelation 12:9, “The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.”
Some ancient Gnostics “regarded Seth as the first of the race of the perfect ones, the spiritual in opposition to the material (Cain) and Abel (the psychic). Seth was the great prophet of the Gnostic race. We follow the path of faith or the heart, use water, and are known as the Sons of Seth, or the Sons of the Serpent.

Helena Petrovna Blavatsky had written about the sons of the serpent; "Whence the Hivites who, according to some Roman Catholic commentators, descend from Heth, son of Canaan, son of Ham, "the accursed". Brasseur de Bourbourg, the missionary translator of the Scripture of the Guatemalians, the Popol Vuh, indulges in the theory that the Hivim of the Quetzo Cohuatl, the Mexican Serpent Deity, and the "descendants of Serpents" as they call themselves, are identical with the descendants of Ham (! !) "whose ancestor is Cain".

Such is the conclusion, at any rate, drawn from Bourbourg's writings by Des Mousseaux, the demonologist. Bourbourg hints that the chiefs of the name of Votan, the Quetzo Cohuatl, are the descendants of Ham and Canaan."

But Cain is allegorically shown as the ancestor of the Hivites, the Serpents, because Cain is held to have been the first initiate in the mystery of procreation. The "race of the Dragons" or Serpents means the Wise Adepts. The names Hivi or Hivite, and Levi—signify a "Serpent"; and the Hivites or Serpent-tribe of Palestine, were, like all Levites and Ophites of Israel, initiated Ministers to the temples, i.e.; Occultists, as are the priests of Quetzo Cohuatl. The Gibeonites whom Joshua assigned to the service of the sanctuary were Hivites. (See Isis Unveiled, Vol. II. 481.)"

In the bible, it says the conquered Hivites became "hewera of" wood and drawers of water" for the house of Jehovah and for the congregation (Josh. ix. 27). This is why the symbol of the ancient Sons of the Serpent who are called the Levites use the water vase as their main symbol. The old symbol of the serpent and the serpent on the cross was replaced by the church in the 7th century with the iconography of Jesus on a cross.

In the book, The Secret Teachings of all Age by 33rd Degree Freemason Manly P. Hall, he had written; "The serpent is the symbol and prototype of the Universal Savior, who redeems the worlds by giving creation the knowledge of itself and the realization of good and evil." H. P. Blavatsky had said; "Before the carnal fall, the 'snake' was Ophis, the divine wisdom, which needed no matter to procreate men, humanity being utterly spiritual. Hence the war between the snake and the woman, or between spirit and matter."

Church Father and bishop of Salamis, Cyprus, Saint Epiphanius in Adversus Haereses had written; "The Ophites reputedly said: 'We venerate the serpent because God has made it the cause of Gnosis for mankind. Ialdabaoth (the Demiurge who was the 'god of the Jews') did not with men to have any recollection of the Mother or of the Father on high. It was the serpent, who by tempting them, brought them Gnosis; who taught the man and the woman the complete knowledge of the mysteries from on high. That is why [its] father Ialdabaoth mad with fury, cast it down from the heavens.'"
St. Hippolytus, Elenchos V. 17 "...No one can be saved and rise up again without the Son, who is the serpent. For it was he who brought the paternal models down from aloft, and it is he who carries back up again those, who have been awakened from sleep and have reassumed the features of the Father."

All these stories represent being awakened to the knowledge of the ancient mysteries and indicate the process of Gnosis. An ancient rite that was universally taught around the world until there was a war made on Gnosis and Gnostics by the Universal church in order to conquer the world. Contrary to popular Gnostic belief, this war ORDO AB CHAO had to be waged in order to bring the human race from a state of chaos to a place of enlightenment and unity.

After Rome's domination over much of the world, the Samaritan Levite Priests in order to conceal their rites and secrets went out in the world to later become the Celtic Druids in Ireland, Scotland, England and Brittan. Keep in mind that these traditions are passed from father to son for thousands of years.

At the time Saint Beda was living first in Kingdom of Lyndsey and then later in Northrumbia, the priest hood at that time would have been that of the Celtic Druids via the Celtic Church for the Roman Church and even their armies could not defeat our families.

Saint Beda was likely a Celtic Druid from the Kingdom of Lyndsey who descended from the Samaritan Cohanim High Priest. The Samaritans are an ethnoreligious group of the Levant. Religiously, they are the adherents to Samaritanism, an Abrahamic religion closely related to Judaism.

Based on the Samaritan Torah, Samaritans claim their worship is the true religion of the ancient Israelites prior to the Babylonian Exile, preserved by those who remained in the Land of Israel, as opposed to Judaism, which they assert is a related but altered and amended religion brought back by those returning from exile.

Ancestrally, they claim descent from a group of Israelite inhabitants from the tribes of Ephraim and Manasseh (the two sons of Joseph) as well as some descendants from the priestly tribe of Levi, who have connections to ancient Samaria from the period of their entry into the land of Canaan, while some suggest that it was from the beginning of the Babylonian Exile up to the Samaritan Kingdom of Baba Rabba.

The Samaritans, however, derive their name not from this geographical designation, but rather from the Hebrew term Shamerim שַמֶרִים, "Keepers [of the Law]".
The **Ophites** or **Ophians** (Greek from ὄφις ophis "snake") were members of a Christian Gnostic sect depicted by Hippolytus of Rome.

Hippolytus may have invented "Ophite" as a generic term for what he considered heretical speculations concerning the serpent of Genesis or Moses. Apart from the sources directly dependent on Hippolytus (Pseudo-Tertullian, Philastrius and Epiphanius), Origen and Clement of Alexandria also mention the group. The group is mentioned by Irenaeus in *Against Heresies* (1:30).

The Serpent was named **Ouroboros**.
The Ophites believed Christ did not exist in the flesh (*Christum autem non in substantia carnis fuisse*; 2.4); that they extolled the serpent and preferred it to Christ (*serpentem magnificant in tantum, ut ilium etiam ipsi Christo praeferant*; 2.1); and that Christ imitated (*imitor*) Moses' serpent's sacred power (Num 21:6-9) saying, "And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up (John 3:14)" (*Haer.* 2:1). In addition, Eve is said to have believed the serpent, as if it had been God the Son (*Eua quasi filio deo crediredat*; 2.4).

The name "Jesus" is not mentioned in the account. Epiphanius' account differs from that of Pseudo-Tertullian only in a few places. According to the former, the Ophites did not actually prefer the snake to Christ, but thought them identical.

Ophite Gnosticism sees gnosticism as following the archetype of the Snake: learn and gain knowledge so that you may teach and share your knowledge. The Snake is seen not only as Ouroboros, but also as the Kundalini, climbing the Tree (spine) to get to the crown of the Tree, the crown/gold chakra.

In Ophite cosmogony, Creation began as a series of emanations:

- The True and Holy Church:
  - Bythos (Depth):
  - Father of All (the First Man):
  - Ennoia, the Son of Man (the Second Man):
  - The Holy Spirit, the First Woman:
    - Water
    - Darkness
    - The Abyss
    - Chaos

Of the beauty of the Holy Spirit, both First and Second Man became enamoured, and they generated from her a third male, an Incorruptible Light, called Christ.

But the excess of light with which she had been impregnated was more than she could contain, and while Christ her right-hand birth was borne upward with his mother, forming with the First and Second Man the True and Holy Church, a drop of light fell on the left hand downwards into the world of matter, and was called *Sophia* (Wisdom) or Prunikos, an androgynous being.

By this arrival the still waters were set in motion, all things rushing to embrace the Light, and Prunikos wantonly playing with the waters, assumed to herself a body, without the protection of which the light was in danger of being completely absorbed by matter. Yet when oppressed by the grossness of her surroundings, she strove to escape the waters and ascend to her mother, the body weighed her down, and she could do no more than arch herself above the waters, constituting thus the visible heaven. In process of time, however, by intensity of desire she was able to free herself from the encumbrance of the
body, and leaving it behind to ascend to the region immediately above, called in the language of another sect the middle region.

Meanwhile a son, Ialdabaoth, born to her from her contact with the waters, having in him a certain breath of the incorruptible light left him from his mother, by means of which he works, generates from the waters a son without any mother. And this son in like manner another, until there were seven Archons in all, ruling the seven heavens; a Hebdomad which their mother completes into an Ogdoad.

- Ialdabaoth ("yalda bahut" = "son of chaos"), the Demiurge
  - Iao
  - Sabaoth
  - Adonaios
  - Elaios
  - Astaphanos
  - Horaios ("or" = "light")

But it came to pass that these sons strove for mastery with their father Ialdabaoth, whereat he suffered great affliction, and casting his despairing gaze on the dregs of matter below, he, through them, consolidated his longing and obtained a son Ophiomorphus, the serpent-formed Nous, whence come the spirit and soul, and all things of this lower world; but whence came also oblivion, wickedness, jealousy, envy, and death. Ialdabaoth, stretching himself over his upper heaven, had shut out from all below the knowledge that there was anything higher than himself, and having puffed up with pride at the sons whom he had begotten without help from his mother, he cried, I am Father and God, and above me there is none other. On this his mother, hearing him, cried out: “Do not lie, Ialdabaoth, for above thee is the Father of All, the First Man, and the Son of Man.”

When the heavenly powers marvelled at this voice, Ialdabaoth, to call off their attention, exclaimed, "Let us make man after our image." Then the six powers formed a gigantic man, the mother Sophia having given assistance to the design, in order that by this means she might recover the Light-fluid from Ialdabaoth. For the man whom the six powers had formed, lay unable to raise itself, writhing like a worm until they brought it to their father, who breathed into it the breath of life, and so emptied himself of his power. But the man having now Thought and Conception (Nous and Enthymesis), forthwith gave thanks to the First Man, disregarding those who had made him.

At this Ialdabaoth, being jealous, planned to despoil the man by means of a woman, and formed Eve, of whose beauty the six powers being enamoured generated sons from her, namely, the angels. Then Sophia devised by means of the serpent to seduce Eve and Adam to transgress the precept of Ialdabaoth; and Eve, accepting the advice of one who seemed a Son of God, persuaded Adam also to eat of the forbidden tree. And when they ate they gained knowledge of the power which is over all, and revoked from those who had made them. Thereupon Ialdabaoth cast Adam and Eve out of Paradise; but the mother had secretly emptied them of the Light-fluid in order that it might not share the
curse or reproach. So they were cast down into this world, as was also the serpent who had been detected in working against his father. He brought the angels here under his power, and himself generated six sons, a counterpart of the Hebdomad of which his father was a member. These seven demons always oppose and thwart the human race on whose account their father was cast down.

Adam and Eve at first had light and clear and, as it were, spiritual bodies, which on their fall became dull and gross; and their spirits were also languid because they had lost all but the breath of this lower world which their maker had breathed into them; until Prunikos taking pity on them gave them back the sweet odour of the Light-fluid through which they woke to a knowledge of themselves and knew that they were naked. The story proceeds to give a version of Old Testament history, in which Ialdabaoth is represented as making a series of efforts to obtain exclusive adoration for himself, and to avenge himself on those who refused to pay it, while he is counteracted by Prunikos, who strives to enlighten mankind as to the existence of higher powers more deserving of adoration. In particular the prophets who were each the organ of one of the Hebdomad, the glorification of whom was their main theme, were nevertheless inspired by Sophia to make fragmentary revelations about the First Man and about Christ above, whose descent also she caused to be predicted.

And here we come to the version given of New Testament history in this system. Sophia, having no rest either in heaven or on earth, implored the assistance of her mother, the First Woman. She, moved with pity at her daughter's repentance, begged of the First Man that Christ should be sent down to her assistance.

Sophia, apprized of the coming help, announced his advent by John, prepared the baptism of repentance, and by means of her son, Ialdabaoth, got ready a woman to receive the annunciation from Christ, in order that when he came there might be a pure and clean vessel to receive him, namely Jesus, who, being born of a virgin by divine power, was wiser, purer, and more righteous than any other man.

Christ then descended through the seven heavens, taking the form of the sons of each as he came down, and depriving each of their rulers of his power. For wheresoever Christ came the Light-fluid rushed to him, and when he came into this world he first united himself with his sister Sophia, and they refreshed one another as bridegroom and bride, and the two united descended into Jesus (though never actually dwelling in his flesh), who thus became Jesus Christ.

Then he began to work miracles, and to announce the unknown Father, and to declare himself manifestly the son of the First Man. Then Ialdabaoth and the other princes of the Hebdomad, being angry, sought to have Jesus crucified, but Christ and Sophia did not share his passion, having withdrawn themselves into the incorruptible Aeon.

But Christ did not forget Jesus, but sent a power which raised his body up, not indeed his choical body, for "flesh and blood cannot lay hold of the kingdom of God," but his animal and spiritual body. So it was that Jesus did no miracles, either before his baptism,
when he was first united to Christ, or after his resurrection, when Christ had withdrawn himself from him. Jesus then remained on earth after his resurrection 18 months, at first himself not understanding the whole truth, but enlightened by a revelation subsequently made him, which he taught to a chosen few disciples, and then was taken to heaven.

The story proceeds to tell that Christ, sitting on the right hand of the father Ialdabaoth, without his knowledge enriches himself with the souls of those who had known him, inflicting a corresponding loss on Ialdabaoth.

For as righteous souls instead of returning to him are united to Christ, Ialdabaoth is less and less able to bestow any of the Light-fluid on souls afterwards entering this world, and can only breathe into them his own animal breath. The consummation of all things will take place when, by successive union of righteous souls with Christ, the last drop of the Light-fluid shall be recovered from this lower world.

**OPHITE DIAGRAMS**

The Ophite Diagrams are ritual and esoteric diagrams used by the Ophite Gnostic sect, who revered the serpent from the Garden of Eden as a symbol of wisdom, which the malevolent Demiurge tried to hide from Adam and Eve.

Celsus and his opponent Origen both describe the diagrams, though not in the same way. Celsus describes them as ten separate circles, circumscribed by one circle, the world-soul, Leviathan, divided by a thick black line, Tartarus, together with a square, with words said at the gates of Paradise.

Further to this, the Ophites are said by Celsus to add the sayings of prophets, and circles upon circles, with some things written within the two great cosmological circles representing God the Father, and God the Son.

Origen maintains that there were two concentric circles, across the diameter of which were inscribed the words ΠΑΤΗΡ ("father") and ΥΙΟ ("son"); a smaller circle hung from the larger one, with the words ΑΓΑΠΗ ("love"). A wall divides the realm of light from the middle realm.

Two other concentric circles, one light and one dark, represent light and shadow. Hanging from this double circle was a circle with the inscription ΖΩΗ ("life"), and this enclosed two other circles which intersected each other and formed a rhomboid.

In the common field were the words ΣΟΦΙΑΣ ΦΥΣΙΣ ("the nature of wisdom"), above ΓΝΩΣΗ ("knowledge"), and below ΣΟΦΙΑ ("wisdom"); in the rhomboid was ΣΟΦΙΑ ΠΡΟΝΟΙΑ ("the providence of wisdom").
There were altogether 7 circles, with the names of 7 archons:

Michael, in the form of a lion // Suriel, of a bull // Raphael, of a dragon // Gabriel, of an eagle // Thauthabaoth ("Tohu wa-Bohu"), of a bear's head // Erataoth, of a dog's head // Onoel or Thartharaoth, of an ass's head

The archons are perhaps identical with the 7 generations of Yaldabaoth. They signify the corporeal world, which follows the middle realm, and with which the dominion of Sophia ends. The Sephirot of the Jewish Kabbalah may be in some way connected with this diagram. But the serpent as symbol is found likewise in connection with the mysteries of Egypt, Greece, Phoenicia, Syria, and even Babylonia and India.
OUROBOROS: THE OPHITE SNAKE GOD
JOSHUA & YAHWEH

Joshua, it seems, was an ancient sun-god, who was demoted to the status of a man by the priests of the Yahweh cult. However, the worship of Joshua was continued in secret by his devotees, until the fall of Jerusalem // –John G. Jackson

Masonic authors Christopher Knight and Robert Lomas, admit that every Grand Master of Freemasonry is a priest of Yahweh // –Juri Lina

Yahweh (Aton) is venerated by the Freemasons and Knights Templar under the pseudonym Jabulon that is a composite word made from 3 gods - Yahweh (Mars), Baal (Saturn), and On (Sun). // Michael Tsarion; The Irish Origins of Civilization, Volume 2

Yahweh/Jehovah was a rescripting of Aton, Akhenaton's god of light. Aton was not originally worshiped by the people of Egypt. Like Ra, he was largely a private god worshiped for centuries by the Hyksos pharaohs and sun priests of Heliopolis, Avaris, and Amarna. He rose to power during Akhenaton's reign because he was under the influence of the Israelite Queen Tire. She was most probably an agent of the descendants of the Hyksos kings expelled from Egypt at the beginning of the eighteenth dynasty by Ahmose I. These despotic lords subsequently took refuge in Tanis and other cities in and around Egypt. We believe that Akhenaton was, like Tiye, under their control. // Michael Tsarion / The Irish Origins of Civilization, Volume 2

Clearly, Yahweh was based on Aton and not so much upon older gods. The edicts which the Atonists brought out of Egypt, those scripted and levied by Akhenaton and his direct descendants, were simply camouflaged as the "oral tradition" of the Levitical elite. The ordinary "Jew" would not be privy to this tradition. To this very day the majority of biblical researchers and practitioners of the Judeo-Christian religion are unaware that the oral tradition was Egyptian and Atonist in origin. The Levites cunningly rescripted their history and liberally plagiarized the cultural archives of many other Occidental and Oriental religions and ethnic groups, including the Irish, the Goths, and the Phoenicians. As we demonstrate on these following pages there is not a shred of factual evidence for their "history." The authors of the Abraham story afforded no dates for this legendary migration, and that omission alone speaks volumes. It is from their time with Akhenaton and his cult of the sun that the Levites began to believe they had a special spiritual destiny. Doubtless, this absurd racist notion was due to their indoctrination by, and identification with, a crazed, perverse, and egomaniacal renegade pharaoh who believed himself to be divinely inspired and glorious; we might say - a legend in his own mind. // Michael Tsarion / The Irish Origins of Civilization, Volume 2

The early Israelites were mostly sun worshipers. And even in later times, the sun god, Baal, divided with Jehovah the worship of the Jews. Saul, Jonathan, and David named their children in honor of this god. "Saul begat Jonathan...and Esh-baal. And the son of Jonathan was Merib-baal" (1 Chron. viii, 33, 34). David named his last son, save one, Beeliada, "Baal Knows" (1 Chron. xiv,7). Solomon's worship included not merely the worship of Jehovah, but that of Baal and other gods...Most of the Israelites certainly saw
no harm in these ornaments, since they were not aware of any very great difference between the character of Yahweh (Jehovah) and that of Baal, Astarte, or Moloch. Long after the time of Solomon the horses and chariots of the Sun were kept in the temple (2 Kings xxiii, 11). Many of the stories concerning Moses, Joshua, Jonah, and other Bible characters are solar myths. Samson was a sun god” // John E. Remsberg / The Christ

So, in light of this, we have no difficulty placing the Hebrews or, more correctly, the Ibaru. They were the "Initiators," the "keepers of knowledge," the "wise-ones," the Druidic Elders of Ireland and Britain whose colleges once existed even in the far-flung corners of the globe. The ancient name for the land of Ireland was Hibernia and the Irish were known as Hibernians. This is a Gaelic word and it also denoted those tribes that inhabited Spain. (Spain's olden name was Iberia.) In short, the original "Hebrews" - were Irish. The word Hebrew most likely comes from Iibur, Ibaru, or Iburu meaning "Yew Tree." The word Yahweh (meaning Jehovah) comes from Yehew or Yew. The reference in the Old Testament to Moses meeting god at a "burning bush" is yet one more biblical corruption of Druidic tree lore and stellar mythology. The term Hebrew was not, therefore, brought to the West by travelers from the East. If anything, it is more likely that Eastern migrants merely used these place-names because they understood that the countries to which they went were ancient homelands of the Ibaru. To obscure the anomaly concerning the name of Ireland, the historians disseminated the story that it was traveling Israelites or Hebrews from the East who, upon their arrival in Ireland, named it Hibernia. Such migrations did take place but were of later times. They occurred during the centuries AD. Many groups settled in Ireland for one reason or another and many came from the Levant. However, there was little that these people could teach the Irish.

Such a notion is not only preposterous but it demonstrates the level of perfidy of the historians who have suggested such nonsense. The ancients knew that the terms Israelite and Ibaru referred to high-ranking, spiritually endowed Egyptians and their ancestors. And they knew that Egypt had been visited numerous times by vagabonds and ne'er-do-wells out for what they could get. The outlying provinces of Egypt were often plagued by such miseries who stole food, polluted wells, and generally caused a disturbance. More than once did the Egyptian governors take to banishing and exiling foreigners who were preying upon their people.” // Michael Tsarion

The evidence of two gods being fused into one can be found concealed within the early passages of the Old Testament. The Book of Exodus, that tells of the first meeting of Moses and Yahweh, makes it clear that Yahweh was a new god to the Israelites. This problematic dichotomy was solved by the bible's composers and editors who attempted to fuse the old pagan god with the newer god of Moses. The passage, that reveals the lack of antiquity of Yahweh, can be found at Exodus chapter six. God spoke to Moses: "I am Yahweh. To Abraham and Isaac and Jacob I appeared as El Shaddai...’ This sales pitch of god, directed via his minister to a people who did not know him, was clearly a clever insertion made to link a new and exclusive god with one recognized, accepted, and worshipped by all. If the people of Israel knew of this god, and if they had already been worshipping him since time immemorial, such a passage would never have been found in the bible or anywhere else. But if Yahweh is Aton, a unique solar deity worshipped by a select few, the passage would make perfect sense. We discover from this passage that
Yahweh was not the god to whom the poor "enslaved" Israelites were praying. He was simply not their god. He was a god who entered in of his own volition to adopt and rescue them, demanding to be followed and obeyed. And he threw down curses on those who refused to do so. // Michael Tsarion / The Irish Origins of Civilization, Volume 2

In the Bible the Israelite god Yahweh is sometimes referred to as Adon, though the term is used as a title, not as the personal name of Yahweh. Eventually, the appellation "Adonai" (my Lord) became a substitution name for pronouncing in prayer the unutterable name Yahweh, which by the early rabbinical period (first and second centuries A.D.) had become too sacred to pronounce. To this day, when Jews encounter the consonants of "Yahweh" (YHWH) in prayer, they pronounce it "Adonai." They might be shocked to learn that this substitution word is related to the Phoenician "Adon" and the Greek Cypriot "Adonis." Further, Muslim, Jews and Arabic-speaking, Aramaic/Syriac-speaking Christians might be shocked also to learn that their words for God come from the Phoenician god's name of "El" as in "Elah," "Allah," "Elahona," "Eloh," "Elohaïno," "Eli," "Eloï," "Eloâk," etc. // Phoenicia.org / quoted by Michael Tsarion

It was never the wrath of god that prevented the name YHWH from being spoken out loud to the world; instead it was the wrath of the Judaic priesthood, who feared that its religion, its nation and its whole way of life might unravel if the truth were known // Ralph Ellis / Tempest and Exodus

A "Jew" might be a worshipper of Yahweh. This much is known. However, what if the word Adonai was the important word and not Yahweh? What if the ruse was to have the former as a sobriquet for the latter in order to draw attention away from the significance of the word Adon? If we think it merely a relatively meaningless sobriquet then our attention falls not on it as much as upon the referent Yahweh. Perhaps, the ruse was to ensure that we did not examine the word Adon and find its Egyptian and Irish roots. That the Jewish god Jehovah (Yahweh) is an Egyptian sun god. The Egyptian connections to the Israelites had to be obscured and the name of god was a major stumbling block. So the preposterous story of Moses and the "Burning Bush" was concocted and the Jews themselves were fooled into the belief that it would be scandalous irreverence to pronounce the ever so sacred name of Yahweh (Jehovah). The implication was that Adonai, being common, simply meant "our sun god" and was purely connotative. It could be uttered, whereas the name Jehovah could remain unspoken. In our reading of the issue, however, the situation is just the reverse. Adonai was the sacred name of god cunningly hidden in plain sight. It was not connotative but denotative. It denoted Akhenaton, his sun god Aton, and the Egyptian priesthood that worshipped the sun. It denoted the Israelites and Levites who were members of that same cult and devotees of that same god. We are less likely to focus on the term Adon once it is put before us as a mere convenience, a rhetorical device. We are more likely to focus on that which it is said to refer to, that is, to this mystical and mystique-drenched Yahweh. Let us state now, for the record, that it is not the name Jehovah that is important but that of Adonai, that is, of Aton. Once this is understood, we can declare the identity of Yahweh problem to be solved, once and for all. // Michael Tsarion / The Irish Origins of Civilization, Volume 2
Suggestively, the lunar god Thoth was known as Yahu (or as Yahew). Ralph Ellis believes this indicates the Israelites were originally moon worshippers. They simply accepted the moon as the twin, or nighttime emissary, of their beloved sun god Aton, and saw it as a "little sun," or "Silver Aton," shining at night for their benefit. The word Yahweh can also be found in the Persian Yawnah (or Jawnah) meaning "sun." The Phoenicians knew this god as Yahwe. In Welsh he was Jahna from which we get the modern Jon or John. The name John, like Iona, meant "sun" as well as "son." This is why so many male children were named after this sun god. The son is the sun of the father's life, quite literally his youngster or "young star" - his golden boy. Was not John of the Gospels known as the "beloved" one? In Syria it was Yaw which, with Yehew (Yahweh or Jahweh), obviously derives from the Yew. // Michael Tsarion

In the Bible the Israelite god Yahweh is sometimes referred to as Adon, though the term is used as a title, not as the personal name. Eventually, the appellation "Adonai" (my Lord) became a substitution name for pronouncing in prayer the unutterable name Yahweh, which by the early rabbinical period had become too sacred to pronounce. To this day, when Jews encounter the consonants of "Yahweh" (YHWH) in prayer, they pronounce it "Adonai." They might be shocked to learn that this substitution is related to the Phoenician "Adon" and the Greek "Adonis" // Phoenicia.org

Despite deliberate doctoring, passages such as the following from Exodus, Isaiah, Hosea, Joshua, and Micah (typical of many in the texts) are not to be erroneously regarded as recordings of the words of an affronted or disgruntled Yahweh, a disembodied supernatural god. On the contrary they are those of a physical being. The "I" speaking is not god but Moses or - more correctly - Akhenaton.
LEFT HAND PATH // RIGHT HAND PATH

In Western esotericism the terms **Left-Hand Path** and **Right-Hand Path** refer to a dichotomy between two opposing approaches to Magick. This terminology is used in various groups involved in the occult and ceremonial Magick. In some definitions, the **Left-Hand Path** is equated with malicious black Magick and the **Right-Hand Path** with benevolent white Magick.

Other occultists have criticised this definition, believing that the Left–Right dichotomy refers merely to different kinds of working and does not connote good or bad actions.

The Right-Hand Path is commonly thought to refer to Magickal or religious groups which adhere to a certain set of characteristics: They divide the concepts of mind, body and spirit into three separate, albeit interrelated, entities; They adhere to a specific moral code and a belief in some form of judgement, such as karma or the Threefold Law.

The historian Dave Evans studied self-professed followers of the Left-Hand Path in the early 21st century, making several observations about their practices:

- They often reject societal convention and the status quo, which some suggest is in a search for spiritual freedom. As a part of this, LHP followers embrace Magickal techniques that would traditionally be viewed as taboo, for instance using sex Magick or embracing Satanic imagery. As Mogg Morgan wrote, the "breaking of taboos makes Magickk more potent and can lead to reintegration and liberation, [for example] the eating of meat in a vegetarian community can have the same liberating effect as anal intercourse in a sexually inhibited straight society."[5]
- They question religious/moral dogma, instead adhering to personal anarchism.
  - They often embrace sexuality and incorporate it into Magickal ritual.

Criticism of both terms has come from various occultists. The Magister of the Cultus Sabbati, Andrew D. Chumbley, stated that they were simply "theoretical constructs" that were "without definitive objectivity", and that nonetheless, both forms could be employed by the Magickkian. He used the analogy of a person having two hands, a right and a left, both of which served the same master. Similar sentiments were expressed by the Wiccan High Priest John Belham-Payne, who stated that "For me, Magickk is Magickk."
PENTAGRAM & PENTACLE

33rd Degree Freemasonic philosopher, Manly P. Hall had written, "The pentagram is the figure of the microcosm—the Magickal formula." of man. It is the one rising out of the four—the human soul rising from the bondage of the animal nature. It is the true light—the "Star of the Morning." It marks the location of five mysterious centers of force, the awakening of which is the supreme secret of Magickk."

The upright pentagram is the Morning Star, Christ or the spirit of Lucifer which is represented by spirit over matter such as the image above and the one below which shows the various elements of the five points represented in spirit, air, fire, water, and earth.

It represents the power of the true divine spirit by bringing the four elements of creation into perfect balance and beautiful harmony.

The pentagram is a geometric form incorporating the ancient formula 'The Golden Mean' - 1:1.618.

'The Golden Mean' can also be expressed in numbers – if you start with 0 and 1 every number is the total of the previous two: 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, etc. These are often called Fibonacci-numbers. Leonardo Fibonacci (ca. 1170 - ca. 1250) being an Italian monk and mathematician.

The pentagram is a 5-pointed star that is a symbol of man with his five limbs and five sensory organs. It also represents PHI or the Golden Rule of the Universal Law in which all nature and humans must live by to evolve.

The pentagram is also used in both white and black Magick to invoke light energy (angels and saints) or dark energy (devils and demons). Think of it as a symbol in the occult (hidden) world that represents both, an enter and an exit door for the spirit and astral world in which we cannot normally see with our own two eyes.
Not all Magickkians or adepts use the symbol of the pentagram in the same way and there are two main types such as the above image that are mainly used in the occult world.

The upright and proper pentagram, with one point in the air or pointed upwards and with 2 points downward represents spirit over matter, such as the image below that shows the various elements of the five points represented in spirit, air, fire, water, and earth. This is the pentagram (pentacle) used in white Magick with noble intent:

However, when the pentagram figure is reversed or turned upside down such as the image below, it is a symbol of self-deficiation, of earth-bound Magick. At its worst it is a symbol of the Self-Godhood Ego as Magickal Ch’I, the astral energy neceesitating of black Magick rituals, the primal force of ill intent, the very tap of “Crone Goddess” forces. Black Magickkians may attempt to attract evil spirits or invoke demons, or even manipulate dark powers to puppeteer “white spirits.”

No matter the severity of intention, it is always a self-centered manipulation of power & forces. It breeds an inescapable dark spiral of psychology – such is its poisoned chalice.
This is called an inverted pentagram and it represents that the animal body has power over the soul or the spiritual body, and is primarily used for powers by followers of the Left Hand Path. For example, the image below with the two points (horns or feet) of the star in the air and with the head or point down or on the ground (descendant position) signifies that the animal is paramount over the spiritual.

The sign of the Pentagram represents the macrocosm of the number five, and numerical equation of PHI in the union of the AS ABOVE and SO BELOW. The AS ABOVE consists of the air, stars, heavens and spiritual world, with the SO BELOW which is made of the earth, water and fire, to then form the AS WITHIN, SO WITHOUT in the DNA and mind of man.

The upright pentagram (not inverted), such as the one pictured (to the above right and below left), is a symbol of the spiritual man who has dominion over the animal world (SO BELOW) with the five limbs and sensory organs that are represented by the symbolism of the 5 pointed pentagram.

This spiritual man would be akin to the allegorical Jesus Christ or Buddha, who are symbolic of highly spiritual people who have complete dominion over the animal world and their animal bodies or passions. They are the fallen stars from the heavens who then become blazing morning stars of the dawn that illuminate the dark waters of the abyss (humanity, earth or society) through their wise teachings. They are living examples of truth, and how we should all live in love, humility and service to others.
The word pentagram comes from the Greek word \( \text{πεντάγραμμον} \) (pentagrammon), a noun form of \( \text{πεντάγραμμος} \) (pentagrammos) or \( \text{πεντέγραμμος} \) (pentegrammos), a word meaning roughly "five-lined" or "five lines", from \( \text{πέντε} \) (pente), "five" + \( \text{γράμμη} \) (grammē), "line". The pentagram contains ten points (the five points of the star, and the five vertices of the inner pentagon) and fifteen line segments.

The number five represents the union of the first female number (divine feminine or soul) and the first male number (divine masculine or animal body). The Magickal number that constitutes the marriage of the heavens and earth or heaven and hell.

Master Greek mathematician, Pythagoras was the first adept who had reported that the number five was considered the number of dominion by knowledge of spirit over matter and the macrocosm. The Pythagorean brotherhood called the pentagram \( \text{ὑγιεία} \) \( \text{Hugieia} \) ("health"; also the Greek goddess of health, Hygieia) and saw that math and the Magickk numbers of the pentagram had represented beauty in all things because it is a symbol of both mathematical, and metaphysical perfection.
The Pythagoreans had adopted the five-pointed pentagram as their primary symbol. A signet ring bearing the pentagram such as the image to the right was worn by all members. The symbol of the pentagram was later adopted by many Gnostic schools and also secret societies who had used it as their crest. From this point on in history, it has always been a type of astrological Magickk and good luck charm.

In ancient Roman times and medieval Christian churches, the Pentagram was painted or carved on their doors to ward off evil spirits. This was also done by the Babylonians and many other ancient cultures throughout history. It is also associated with the Druids with the 3 pentalpha, the fairy-cross or “Druid’s-foot”.

In the bible the pentagram is the allegorical Star of the Magi, the Star of Bethlehem, and in the Gnostic schools it is known as the Blazing Star.

When the pentagram is represented as an upright pentagram such as the pictures above with two points (feet) on the ground, two points (arms) extended to the side, and the point (head) in the ascendant position to the heavens of the AS ABOVE; this upright pentagram represents that of the spiritual man or Christ who has control over his lower animal self. We then find the pattern of the number 5 that corresponds with the 5 elements in nature in the SO BELOW. It is the sign of the macrocosm or what the Kabalists of the book Sohar call Microprosopoi, and it consists of a continuous line that runs from point to point and can be referred to as the “endless knot.”
The golden ratio is symbolized by the ratios of line segments in a pentagram which is a five-pointed star drawn in one line, or a pentacle that is the same star within a circle, which both equal PHI.

The number of man is based on PHI, for the human body in the number 5 and in the pentagram symbolizes the five senses of man, the five elements of nature, the five extremities of the human body. By means of the pentagram within his own soul, man not only may master and govern all creatures inferior to himself, but may demand consideration at the hands of those superior to himself.

From our 5 limbs of the torso consisting of the arms, legs and head. Each of the 5 limbs containing 5 appendages of fingers and toes that then operate in tandem with the 5 sensory organs of your head with your two eyes, ears and one mouth, that in turn activate the 5 senses of sight, sound, touch, taste and smell.

We humans are said to operate most effectively when we use the Golden Rule to manage how we sense and learn using the math of $5^{.5} \times .5 + .5 = \Phi$ or 1.6180339. When we humans live by the Golden Rule, is when the philosopher or adept turns their DNA lead into DNA gold, or when they become officially 'enlightened'. True Gnostic Adept is those who are masters of the AS ABOVE in the spiritual realms, and the SO BELOW of the animals of the earth, making true masters of THYSELF and THY-UNIVERSE.

It is the upright pentagram that is the Morning Star or Christ. The early Christians had referred to it as the five wounds of the Savior. The pentagram is the spirit of Lucifer, who in End Times is also the Morning Star who was once fallen and is now seen represented
like Christ by spirit over matter such as the image above and the one below. These show the various elements of the five points represented in spirit, air, fire, water, and earth.

The circle around a pentagram is a symbol of "unity, wholeness, infinity, the goddess, and protection. It also represents the power of the true divine spirit, by bringing the four elements of creation into perfect balance and beautiful harmony or ORDO AB CHAO.

33rd degree Freemason and master Rosicrucian, Manly P. Hall wrote this about the pentagram in his book, The Secret Teachings of all Ages: A good instance of this practice [inversion of symbols] is found in the pentagram, or five-pointed star, made of five connected lines. This figure is the time-honored symbol of the Magickal arts, and signifies the five properties of the Great Magickal Agent, the 5 senses of man, the 5 elements of nature, the 5 extremities of the human body. By means of the pentagram within his own soul, man not only may govern all creatures inferior to himself, but may demand consideration at the hands of those superior to himself.

*The star of the microcosm, or the Magickk Pentagram, that star wherein the human figure was sketched by Agrippa, with the head in the ascending point and the four members in the four other points – Eliphas Levi*
For example, the image pictured below is the inverted pentagram where the two points (horns or feet) of the star are in the air, with the head or point down or on the ground (descendant position) which signifies that the animal is paramount over the spiritual.

![Inverted Pentagram](image)

The divine Pythagoras, though he has not been pleased to leave to posterity any written memorial of his doctrines and opinions; yet, as far as can be gathered from Ocellus Lucanus, Archytas, and others of his followers, did not use the formulary eu prattein, but insisted upon beginning with the word hygiainein [to be well] in place of it.

Accordingly those of his school, in the letters of any consequence which they write to one another, begin with this wish as the best adapted both to the body and mind, and comprising in the single word Health all that is good for man.

Thence their triple triangle, or pentagram *, one of the private signs by which the pythagoreans recognize one another, is in their symbolical language styled Hygeia [Health]. According to them, in the notion of health is comprised at once to live well, and to rejoice: but not contrariwise t. There are pythagoreans (the celebrated Philolaus was one of them) who call the tetraktys [the number /owr], their most solemn oath, which according to their arithmetic, forms the perfect number, the principle of health.

This pentagram, likewise called pentalpha, is the famous figure which arises, when all the sides of a regular pentagon are prolonged till they intersect one another. As this figure unites in itself the mystery of the holy number, it was one of the principal symbols of the

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* The inverted pentagram is a geometric figure formed by five straight lines that meet in one point, with each line bisecting the opposite side. In various cultures, it is associated with different meanings, such as the relationship between the physical and spiritual worlds.
pythagoric order, of which the more modern secret societies did not fail to avail
themselves. The pythagoreans (says the vossian scholiast of Lucian) put his mark, instead
of the ordinary greeting, at the head of their epistles.

This superstition was retained both among Jews and Christians. In Upper Germany this
pentagon is named den Drulden fuss, by corruption Dntdenfuss.

Mephistopheles says to Faust that he is prevented from entering the house by the Druid's
foot ("Drudenfuss"), or pentagram, which guards the threshold.

The Drudenfuss (or Drudenfuß), literally "drude's foot" (also Alpfuss), is the pentagram
symbol (in early usage also either a pentagram or a hexagram), believed to ward off
demons. The word has been in use since at least the 17th century.

Drudenfuss is also the German name of the pentagram used as a heraldic device
(alternatively Drudenkreuz "drude's cross" and Alpfuß, Alfenfuß "elf-foot" or Alpkreuz
"elf-cross") besides the more descriptive Pentalpha or Fünfstern.

Interestingly, Drudenfuss is another name for mistletoe.

Now, a sign which epitomizes by signification all the occult forces of Nature, and which
has always manifested to elementary and other spirits a power superior to their own,
naturally strikes them with fear and respect, and enforces their obedience by the empire
of knowledge and will over ignorance and weakness.

The -sign of the Pentagram is called also the sign of the Microcosm, and it represents
what the Kabbalists of the Sohar term the Microprosopus. Its complete comprehension is
the key of the two worlds—it is absolute natural philosophy and natural science. Its use,
however, is most dangerous to operators who do not completely and perfectly understand
it. It should be composed of seven metals, or at any rate be graved in pure gold on white
marble, but it may be also designed in vermilion on a lambskin free from every defect
and stain, this being the symbol of integrity and light.

The marble should be virgin, that is, should never have been previously used; the
lambskin should be prepared under the auspices of the sun. The lamb should have been
killed in Paschal time with a new knife, and the skin must have been salted with salt
consecrated by Magickal ceremonies. Negligence in even one of these difficult and, at
first sight, arbitrary observances completely stultifies the great operations of science.

The Pentagram is consecrated with the four elements; the Magickk figure is breathed on
five times, it is sprinkled with consecrated water, and dried by the smoke of five
perfumes, namely, incense, myrrh, aloes, sulphur, and camphor, with which a little white
resin and ambergris may be mixed; then we must breathe five times, pronouncing the
names of the five genii, who are Gabriel, Raphael, Anael, Samael, and Orphiel; the
pantacle must be subsequently laid on the earth and turned towards the north, south, east,
and west, and to the centre of the astronomical cross, pronouncing the letters of the
sacred Tetragram one after another. Finally, repeat softly the blessed names Aleph and
the mysterious Thau, united in the kabbalistic name of Azoth.

The Pentagram must be placed on the altar of perfumes and on the tripod of evocations.
The operator must also wear one about his person, with the figure of the Macrocosm, that
is, the six-pointed star composed of two interlaced triangles. When a spirit of light is to
be evoked, the head of the star, that is, one of its points, must be turned towards the tripod
of evocation, and the two lower points towards the altar of perfumes. The reverse is to be
done where a spirit of darkness is concerned, but, in this case, the operator must be
careful to hold the end of the rod or the point of the sword towards the top of the
Pentagram. We have said already that signs are the active voice of the will.

Now the will must produce its voice perfectly in order to transform it into action; and a
single negligence, representing a useless word or a doubt, stamps every operation with
falsehood and inefficacy, and turns back all the vainly expended energies on the operator.
Magickal ceremonial must, therefore, be absolutely abstained from, or scrupulously and
exactly accomplished in everything.

The Pentagram graved in luminous lines on glass by means of the electrical machine also
exercises a great influence on spirits and terrifies them. It was traced by the old
Magickians on the threshold of the door, to prevent evil spirits from entering and good
ones from going out. This restraint resulted from the direction of the star's points.

Two points on the outside repelled the evil, two on the inside detained them captive, one
point only on the inner side captivated the good spirits. All these Magickal theorems,
based on the unique dogma of Hermes, and on the analogical inductions of science, have
been invariably confirmed by the visions of ecstacies and by the convulsions of
cataleptics under the supposed possession of spirits.

The G which Freemasons place in the centre of the Burning Star signifies Gnosis and
Generation, the two sacred words of the ancient Kabbalah. It also signifies Grand
Architect, for the Pentagram, from whatever side it may be looked at, always represents
an A. By placing it in such a manner that two of its points are above and only one below,
we may see the horns, ears, and beard of the hieratic goat of Mendes, when it becomes
the sign of infernal evocations.

The allegorical star of the Magi is nothing else, as we have said, than the mysterious
Pentagram; and these three kings, children of Zoroaster, conducted by the Burning Star to
the cradle of the microcosmic God, would, be sufficient to prove the wholly kabbalistic
and truly Magickal origines of Christian doctrine.

One of these kings is black, another white, the third brown; the white king offers gold,
symbol of life and light; the black myrrh, image of death and darkness; the brown
presents incense, emblematic of the divinity of the conciliating dogma of the duadic
cause; then they return into their own country by another road, to show that a new cultus
is but a new path which leads humanity to the one and only religion, which is that of the sacred triad and the shining Pentagram, the sole eternal Catholicism.

In the Apocalypse, St John beholds this same star fall from heaven to earth; it is then called absynth or bitterness, and all the waters of the sea become bitter.

As will be seen, all mysteries of Magickk, all symbols of the gnosis, all figures of occultism, all kabbalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all.

All created spirits, it is said, communicate with each other by means of signs, and all adhere to a certain number of truths expressed by certain determined forms, whose perfection increases in proportion to the detachment of the spirits, those who are not weighted by the chains of matter recognising by the first intuition whether a sign is the expression of a true power or of an imprudent will.

Thus by the Pentagram spirits may be forced to appear in dream, either during the waking state or in sleep, by bringing themselves before our Diaphane their own reflection which exists in the Astral Light, if they have lived, or a reflection analogous to their spiritual Logos if they have not lived on earth.

These “visions” show why the dead invariably appear to seers either as they were on earth, or as they still are in the tomb, but never as they exist in life.

[Solomon's Seal]

The double triangle of Solomon, forming the six-pointed star, is the sign of the Macrocosmos, but it is less powerful than the Pentagram, the microcosmic sign.
The double triangle of Solomon is explained by St John, "There are three who give testimony in Heaven, the Father, the Word, and the Holy Ghost . . .; and there are three which give testimony on earth, the spirit, the water, and the blood."

St John is thus in accordance with the masters of Hermetic philosophy, who give to their sulphur the name of ether, to their mercury the name of philosophic water, and to their salt the qualification of the dragon’s blood, or menstruum of the earth.

The blood or salt corresponds by opposition with the Father, the azotic or mercurial water with the Word or Logos, and the breath or spirit with the Holy Ghost.

Independently of these signs, the ancients made use, when evoking, of mystical combinations of the Divine names.

The Magickk triangle of pagan theosophists is the celebrated Abrahadabra, to which they attributed extraordinary virtues, and which they represented thus:—

**ABRACADABRA**

ABRACADABR

AB RACADA B

ABRACADA

A BRA CA D

A B R A C A

A B R A C

A B R A

A B R

AB

A

This combination of letters is a key of the Pentagram. The initial A is repeated five times and reproduced thirty times. The isolated A represents the unity of the first cause or of the intelligent, active agent.

A united to B represents the fertilization of the duad by unity. R is the sign of the triad, because it hieroglyphically represents the effusion resulting from the union of the two.
The number II of the letters of the word adds the unity of the initiate to the denary of Pythagoras, and the number 66, the total of the added letters, forms kabbalistically the number 12, which is the square of the triad, * and consequently the mystical quadrature of the circle.

We may remark in passing that the author of the Apocalypse, that clavicle of the Christian Kabbala, has composed the number of the beast, that is, of idolatry, by adding a 6 to the double senary of the ABRACADABRA, which gives kabbalistically the number 18, assigned in the Tarotto the hieroglyphic symbol of the night of the uninitiated, the moon with the towers, the dog, wolf, and crab (the sceptic, the blind believer, and the enemy of progress),—a mysterious and obscure number, whose kabbalistic Key is 9, that of initiation.

On this subject the sacred Kabbalist expressly says: "He that hath understanding (that is, the key of the kabbalistic numbers), let him calculate the number of the beast, for it is the number of a man, and the number of it is 666. It is, in fact, the decade of Pythagoras multiplied by itself and added to the sum of the triangular pantacle Abracadabra; it is therefore the epitome of all the Magick of the ancient world, the entire programme of human genius, which the Divine Genius of the Gospel sought to absorb and supplant.

* Surely the square of the triad is 9! 12 is the triad multiplied by the tetrad.—Tr.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabbalah. Such calculations, which now seem to us arbitrary or dry, belonged to oriental philosophical symbolism, and were of the greatest importance in the teaching of sacred things emanating from the secret sciences.

The absolute kabbalistic alphabet, which connected primitive ideas with allegories, allegories with letters, letters with numbers, was what was then called the Keys of Solomon, preserved, though completely misunderstood, in the game of Tarot, whose antique symbols were noticed and appreciated for the first time, in our own days, by the erudite archaeologist, Court de Gebelin.

The most perfect alembic which can elaborate the quintessence corresponds to this symbol, and the essence itself is symbolized by the sign of the pentagram. The athanar of nature is the body of man, while the pentagram is the microsmic sign or seal.

The five points of the pentagram represent the five reciprocal points of projection in the human body, that is, the head, the hands and feet, and from these points, streams of vital force are constantly irradiating from four great centers of energy, that is, the heart, the brain, the spleen and the generative organs, while in addition, a receptive centre known as the solar plexus exists.

Now the pentagram, sometimes termed the flaming star of Hijos, is one of the most perfect of pentacles. Its symbolism is extensive, but all such tends to the primordial idea of the quarternary joined with ninety. Thus the pentagram represents man, and it is frofn
this point of view that we can best analyze it. We may consider that the upper point represents the head, the two points on the left and right, the arms, the two lower joints, the limbs and feet, all in correspondence with the head. At the same time the five points represent the five physical senses.

Now the pentagram with the point above indicates the individual in whom the will commands the passions, in whom reason dominates the lower animal instincts, and in whom spirit dominates the body or matter. On the other hand the pentagram with the point turned downward is the same symbol with the cross turned upside down. It is the individual in whom the passions thwart the will, the passive man without initiative, the man dominated by human and superhuman forces, the media, the materialization of spirit, the domination of reason by the senses, of ideas by instinct, etc.

It will be observed that sensation consists in the mental reception through the nervous system of a knowledge or evidence of certain conditions. It is in reality a faculty of the soul whereby it perceives all external objects through the media of some action or impression made on the specific parts of the physical body, and termed the organs of sense and propagated by them to the sensory.

Thus it will be observed that the soul is closely associated and connected with part of the brain, wherein the nerves of all the organs of sense terminate, and it is here that it perceives all the changes that occur with regard to objects that cause them or that have been used to cause them, and that it perceives that which passes out of this part by the mediation of the fibres terminating it.

Thus beholding the relationship existing between a thinking subject and a cognized object, we may note first that the object appeals to the intelligence through the media of the senses which ever modify it.

This giant symbol stretching from the county of 'Trøndelag' to 'Telemark', and from the coast of Norway to the inland of 'Hamar', is possibly made as a part of an occult ritual to fix Christianity to Norwegian soil.

This enormous task was carried out by the Celtic clergy in co-operation with the Norwegian kings Haakon Adelsteinsfostre (A nthelstan-fostre), Olav Tryggvason, Olav Haraldsson and others who strived to unify Norway under one king and one religion.

After the Viking-raids on the British isles commenced toward the end of the 8th century, England had steadily become more and more a Nordic country. In a saga from the time of the English king Æthelred 'The Unready' 968-1016 it is stated that the language was the same in England as in Norway and Denmark.

But the languages parted when William the Bastard won England in 1066. The whole country north of the Thames and Watling Street was more or less Nordic. This was the huge area called the Danelaw. 'Danes' was a name signifying all the Nordic people whether they came from Denmark, Sweden or Norway.
In Northumberland lived both Norwegians and settlers from Denmark. Norwegians also lived in Cumberland and Westmoreland, which was Celtic, and along the coasts of Wales and other places. Saxon England was in reality only the land south of the Thames and the Midlands, a relatively small area surrounded by Nordic and Celtic country.

During the times of Magnus the Barefoot (1073-1103), Nordic language was still being spoken in the Orkneys, the Shetlands, in northern Scotland, the Hebrides, in Galloway and Cumberland, on the coast of Wales and in Ireland.

From these areas came the three 'Christening Kings' of Norway with Celtic clergy as helpers; They came with secret plans now revealed a thousand years later by the author of 'The Norwegian Pentagram'.

The Norwegian Pentagram shows how historical sources and the use of symbols in the Holy Geometry in Norway points back in time towards the Celts of the British isles. The trail leads back even further in time, to a Christian Gnostic sect in the Middle East and Egypt called the Ophites; A sect that flourished during the first centuries of Christianity, and worshipped the serpent as Jesus. The sect was later persecuted and deemed heretics.

When Olav Haraldsson the later Saint Olav left the British isles for Norway, he used the serpent as his symbol. The serpent has from times immemorial been the symbol of the Sun-God. As the sun illuminated mankind on the physical level, the serpent illuminated mankind on the spiritual level. The serpent is the ancient symbol for wisdom and knowledge; it gave man the knowledge of good and evil.
In Revelations 13, verse 18, we learn that the number 666 is the 'number of the beast' and it is the 'number of a man'. It is the number of the evil one, and the evil one is the serpent that seduced Eve into eating the fruit from the tree of knowledge.

In the immense pentagram laid down over southern Norway the number 666 has received a prominent position. And in the old saga - 'Legendary Saga' - the number 666 is, in an occult manner, connected to the death of king Olav II at Stiklestad in the year 1030, and to his burial and subsequent canonization.

The stave-churches that are peculiar to Norway have received an embellishment that clearly points to the serpent. All the gable-ends show large serpents heads with tongues playing. The roofs and walls have a remarkable finish with resemblance to snakeskin.

In the ancient Gnostic 'Nag Hammadi Library' that miraculously survived the bonfires of the Roman Church and was found in Egypt in 1945 we find an entirely different story than the one we are accustomed to:

"Then the seven took counsel. They came to Adam and Eve timidly. Then they said to him, "Every tree which is in Paradise, whose fruit may be eaten, was created for you. But beware! Don't eat from the tree of knowledge. If you do eat you will die. After they gave them a great fright, they withdrew up to their authorities.

Then the one who is wiser than all of them, this one who was called "the beast", came. And when he saw the likeness of their mother Eve, he said to her, "What is it that god said to you? Don't eat from the tree of knowledge?" She said "He not only said 'Don't eat from the tree of knowledge,' but 'Don't touch it lest you die'"

He said to her, "Don't be afraid! You certainly shall not die. For he knows that when you eat from it your mind will be sobered and you will become like god, knowing the distinctions which exist between evil and good men. For he said this to you, lest you eat from it, since he is jealous."

Now Eve believed the words of the instructor. She looked at the tree. And she saw that it was beautiful and magnificent, and she desired it. She took some of its fruit and ate, and she gave to her husband also, and he ate too. Then their mind opened. For when they ate, the light of knowledge shone for them…"

The well known story is turned on its head. Jesus has taken the role of the serpent; the serpent worshipped by the Ophites.

When sects differing from the Catholic Church were excommunicated and driven away, the Ophites along with many other 'heretic' groups, supposedly sought refuge in Syria. Could the Ophites or other related sects have had offshoots to European areas in the north-west? Maybe as far as the British Isles?
Cumbria in North-Western England is one of the many areas where the Celts and the Norwegians lived side by side for centuries. There we find the 'Serpent Stone'. It is a sandstone sculpture more than 4 feet tall. It shows elements from three different religious cultures: The stone itself has a phallic form; a 'Celtic head' is shown at the top of one face and a serpent striking up the full height of the other face.

Through millennia man has devoted his time to Magickk. Wearing amulets inscribed with Magickal signs, words or numbers have been commonplace throughout ancient history right up to our own times; Not least during the middle ages. One of the most commonly used Gnostic-Magickal symbols was that of Abraxas, a designation for the Almighty.

In Greek the letters of the name equates to the number 365: the number of days our world uses on its orbit around the sun. Abraxas has been shown on innumerable amulets with whip in hand, a roosters head, human torso, and serpent legs.

The Pentagram, a five pointed star, is an ancient holy symbol used by the Egyptians, the Christian Gnostics, the heathen Celts and the Druids whom all used it as a symbol of the divine. The Pythagorean mystics also revered the pentagram, and used it in their seal. This symbol seems to be an important part of 'Holy Geometry'.

It has a prominent place in both the geometry of Rennes-le-Chateau in France and of Bornholm in Denmark, and certainly in the Norwegian geometry shown in the book 'Det norske Pentagram' (The Norwegian Pentagram).

"Evil had no power where there was a pentagram to be found but, it had to be drawn or carved in one unbroken line if it was to have an effect."

Christians also used the pentagram: It supposedly stood for the 5 wounds that Jesus received while hanging on the cross.

At the end of the 1800's the pentagram surfaced as a sign of 'evil'. Eliphas Levi, introduced the now well known drawing of the inverted pentagram with Baphomet.
In the book *The Norwegian Pentagram* the author shows us step by step how the holy geometry placed over the southern part of Norway was constructed. The geometry was carried by placing Norway's first cities according to the formulae 'The Golden Mean.'

Towns already in existence before the clergy from the British isles came were removed to new locations, to fit into the new scheme as holy markers in an ingenious geometric symbolism. The result was an enormous pentagram enclosed within a circle measuring 666 miles.
Circle-geometry: Here we can see how the sacred markers of the Norwegian pentagram are united by three circles. For the Ophites the number 3 was the key to all mysteries.

With the Celts the number 3 was also sacred, and connected with their gods. In the circle-geometry shown here there are nine sacred points on the three circles i.e. 3×3.
3 is also often referred to as the 'holy' number (holy trinity etc.)

9 being 'thrice' as holy i.e. $3+3+3 = 9$.

Concerning the upper left leg of the pentagram, the Dollstein Cave has been described thus: "The Dollstein Cave. Cave in the steep mountain Dollsteinen (681 feet above sea level - 227 m) on the west side of the Sandsøy island, Møre and Romsdal county. The cave facing towards the open sea, has its entrance ca. 180 feet (60 m) above sea level. From the entrance a narrow tunnel leads into a spacious grotto. There are 5 such grottoes separated by narrow passages. The cave is 540 feet long (180 m).

Legend has it that the Dollstein Cave continues to Scotland under the sea, and the saga tells us that the Orkney-earl Ragnvald visited the cave in 1127 to look for a treasure supposedly hidden there".

The holy geometry that was constructed over the southern part of Norway was initiated during the first half of the 900's. 200 years later, in 1152, the city of Hamar marked the completion of this geometry. Before the Roman Catholic Church gained a foothold in Norway it was decided that two new bishoprics were to be established in Hamar and Nidaros. Nidaros would become an archbishopric.

The Norwegian-Celtic church was not subject to the Roman Catholic Church. Reidar, the man chosen to become the archbishop in Nidaros was sent to the rival of the Roman church, the Greek Patriarch in Constantinople for his consecration. On the way home however, Reidar died under mysterious circumstances somewhere in the 'south'.

Faster than the blinking of an eye, the Roman Catholic Church was on the spot; A representative of the Roman church arrived in Norway with pallium in hand ready and eager to consecrate a new archbishop. It is not unnatural to speculate whether the popes men had intercepted Reidar on his journey and killed him.

The pope's representative sent to Norway on this occasion, was an Englishman named Nicholas Breakspear. He was to become pope himself only two years later, under the name of Adrian IV (1154-1159).

The new bishopric was erected at a place called Hamar, by a large lake in the middle of Norway's wilderness. Normal considerations were ignored when the city of Hamar was built in this location. Hamar would lack the qualifications that had been decisive in establishing other cities:

It was placed inland, it was far from the European markets, it was far from the Norwegian markets, and the population basis needed for a town to thrive, was missing. Neither did military strategic considerations necessitate a city in this area. The city of Hamar was planned long in advance by the 'pentagram-clergy'.
SEAL OF SOLOMON

The Seal of Solomon is also known as the double triangle of the Kabbalists, or Creator’s Star. It is a hexagonal figure formed of two interlaced equilateral triangles. Esoterically, the upright triangle embodies the masculine, as the downward the divine feminine; and in science, the two triangles are the symbols for both fire (phosphorus) & water.

Two key chemical energies of our DNA that we must seek to master in order to create a life that is akin to a heaven on earth. On the contrary, if we let these forces control us, then our lives may be one long walk through the pits of hell. The Seal of Solomon signifies all that is unified in perfect balance with these chemical energy forces.

Fire is an equilateral triangle with its apex pointing upwards, for flame ascends.
Water again is its opposite element that is denoted by a triangle with the apex pointing downwards, showing the way or how water exerts its power.

The marriage of opposites and the mastery of the "forces" that are within us all. AS ABOVE, SO BELOW and AS WITHIN, SO WITHOUT.
THE LESSER KEY OF SOLOMON

LESSER RITUAL OF THE PENTAGRAM

Updated and Revised by Gilbert 2.2011
The word, and the symbol of the star, was used as a title to distinguish high level adepts and initiates of "Judaic" cults and sects. The Queen of Sheba, for instance, meant "Queen of the Star." The so-called "Star of David" is really the star of the Hyksos Dynasty in Egypt, that history knows as the Israelites. The word david is the correct translation of the syllable tut, which was itself a pharaonic title. The name "Tuthmosis" was adopted by at least 5 solar cult pharaohs, and the name of the famous Tutankhamen.

The word star in Egyptian was "saba." This is where the term "sabean" comes from, meaning "of the heavens" or "stars." This term "saba" can also be rendered in several other ways, for example seb, seba, sheba, sava, seba, seva, zeba, and so on. The English word "star," and Latin word "aster" both derives from the Egyptian original. The names of certain deities such as Sobek, Sebekh, Set, and Shiva, probably derive from this syllable that referred to the stars and to the master astrologers.

The word saba or seba is the root of the modern word "7." The number 7 is indentified with members of the Stellar Cult. There are 7 candlesticks on a Jewish menorah.

In short, the title and appellation "Star" denoted a Messiah or Christ figure, a great spiritual or political leader. An examination of the following words reveals the syllable denoting the star.
Ashtaroth // Astarte // Ishtar // Tarot // Taurus // Zoroaster

Other important words containing this syllable are the following:

SOL: This term for the sun really means single and alone. There were two suns at one time. From it we get sole, being alone, also - soliloquy, solitude, solitaire, solo, solace.

CATASTROPHE: The word actually means the destruction of a star.

DISASTER: Also means the destruction of a star. Literally - no star. Can also be translated "evil star."

AUM (OM): This meant sun, or light, or oneness. It may derive from Ahom, the first letter of the Egyptian alphabet, which was the same as the Greek Alpha, and Hebrew Aleph. The ideogram for the letter Ahom was a golden eagle. Many symbols of state and business still feature the capital letter "A" near an eagle. In Ireland the sacred alphabet was called Ogham. This word is pronounced Om or Aum. The connections between the world's Magickal alphabets have been noticed and written upon for centuries.

PASTOR: Here is a word used by persons in the Christian religion, in reference to someone with clerical duties. The word has two syllables, Pa and Stor. The first syllable is the root of the word for father, elder and great. The latter stands for Star. This is where we derive the word aster, and asteroid, meaning "star." The vowels often replace one another as a word passes down and is pronounced by different cultures. The word pastor, translates as great or father star. The great star is, of course, the sun, the great star in the heavens. It may also relate to Saturn, which was the supreme "star" of the ancient Cult of Saturn. Now in the time of the Saturnian Cult the color black was worn by the holy ones, because as astrologers know, the planet Saturn and the domicile Capricorn, are connected with the color black and the metal lead. Followers of the ancient Cult of Saturn or of EL, knew that it had rings around it. The white ring around the collar of the Pastor, and the black robe he dons, are references to the Cult of EL or Saturn. EL worshippers had their days and calendars begin at 12 midnight and held their convocations on the day of Saturn (Saturday), as opposed to the later Solar Cult that worshiped on the Sun’s day (Sunday).

Now the planet Saturn was worshipped because it was the planet that had the rings around it. This is where we get the image of the Magickian standing in a protecting circle, usually containing planetary sigils. It is why the magistrate, in a court, sits in a half circle.

It is why when one comes to be married a wedding ring is worn. It is why the monks shaved their heads in a ring, why the Jews who worship on the day of Saturn, wear the yarmulke and why the Pope also wears it. It is why the yogi joins his thumb and middle digit together, to signify mastery over the forces of karma and time. It is why ambassadors upon entrance to a foreign court, would draw around themselves an imaginary circle to indicate neutrality. It is why Kings wear crowns. This very word, as well as coronet, comes from corona and Cronos. Cronos was the Greek version of Saturn. In fact, the Kings would often wear the ring of authority or power due to this relation to the planet Saturn. It is the reason why women wear the earrings, as they were told to listen to their god Saturn. It is where the idea for the spiritualizing halo came from, that one sees throughout religious art. The ancient name of Saturn was, as
It is the reason why those that were chosen by EL, were called Elites. In fact the words, Elect, Elder, Elevated, Elohim, Temple, Circle, Gospel, Apostle, Disciple, Evangelists, etc, all derive from the Cult of EL. Angels are messengers of god. But god was EL, which is why we have the names of the Archangels bearing the "el," suffix - Raphael, Michael, Uriel, Gabriel. It is where the idea came from to ring a bell in order to summon people to worship. Understanding of modern religion can never be complete without a comprehension of this great cult. A look at corporate logos symbols makes it clear that this cult is not at all extinct. El also gives Bel, Bael, Baal and Belial. (The word bol or bal, means "bonfire" in Norse.)

MASTER: A very familiar word given to those of intelligence and merit. But its origins are connected with the Stellar Cult. The syllables are Ma- for measure and Ster - for Star. "measurer of the stars,"- namely an astrologer. Children are still given a star today for successful application to their studies. When we matriculate from a university, we are given a "Master’s Degree." This is purely sabean. Degrees are part of the cycle of the zodiac. The ancients marked competence on how a person knew about celestial mathematics and the science of the heavens. The heavens are the abode of the goddess, so knowing the movements within her abode was paramount to the ancients. The operations of the heavenly bodies and familiarity with their "great dance," was vaunted knowledge. One was given a "degree," to show that they, like the sun they were progeny of, had ascended to an exalted place. Once you mastered the stars you were then quite literally a MASTER. The word Mas, in Persian meant moon, so master, can mean moonstar.

MINISTER: This word originated in or refers to the Lunar and Stellar Cults. The word min was the common name of the moon. It is where we derive the words minute and moon. And ster, is really star. So when we refer to someone as a Minister, we are really saying Moon-Star. It is a title that derives from the lunar and stellar cults. This explains why there is a minute hand on a watch. The three hands of a watch relate to the three planets associated with time. The slow hand is the hour hand, meaning Horus, the sun. The minute hand is for Min, the moon and the swift ticking hand is for Mercury, the planet which rotates fastest of all, both round the sun and on its own orbit. This is why the figure of the god Mercury was depicted with wings on his shoes or feet.

CARDINAL: In Catholicism, we have the Pope and his Cardinals. The word is Latin for hinge. As the sun passed the great solstice and equinox points, it was said to have passed and even to have "opened" the doors of the Houses (astrological). The physical Pope even has rituals called the opening of the door to the year or the millennium. Pope seems to come from Pontifex meaning "Bridge Builder" or from Papa, meaning the "doorway." The cardinal points are a direct reference to the astrological colures. The Cardinals surround the Pope as the cardinal points surround the sun. The sun casts its rays on the Houses as it passes, turning them crimson. The color worn by the physical Cardinals is red, to symbolize that they are illuminated by the Pope, the representative of God on earth. The word Pope, may also be a derivative of the word in Egyptian for the evil serpent Apep, Apophis or Apopsa. In Norwegian the word for "door" is dor or dur, which is similar to the Albanian word dru, the German tor, Gothic triu, and Anglo Saxon trio.
PATRIARCH: Means the "original father" or "highest father," or simply "high one." The term *arche* also connotes physical arches, which in turn refer to the astrological transit of the sun across the northern sky. Hence the term has astrotheological connotations. In this sense, a Patriarch is a "heavenly" or "stellar" father.

ARCHBISHOP: Refers to the great journey of the sun across the northern sky. The term *bishop* is one of the oldest words we have referring to ancient sages who "knew the sky." The term is akin to *vishnu* - the name for the Aryan god of the sea. Vishnu is a prototype for the Biblical Jesus. He was associated with fish symbolism which, when deciphered correctly, denotes the astrological sign of Pisces. Suggestively, Catholic bishops and popes wear headdresses which clearly connote Pisces and the ancient fish gods associated with the "Age of Pisces." The ancient Sumerian-Babylonian god Oannes appears in the guise of a fish, wearing a headdress later adopted by Catholic popes. The name Oannes can be correctly rendered Johannes or John. No surprise that one of Christ's disciples was known as John and that he was one of those sent by the Lord to be a "fisher of men."

MONASTERY: A place where one is interned to contemplate the divine mysteries. However, the word comes from *mon* (moon) and *aster* (stars), a place of the moon and the stars. Yet when we enter into one and ask if the monks or priests there believe in astrology, you might find that you get sprinkled with holy water. People that have made a study of stained-glass windows or church architecture will have seen many secret sabean symbols. Now our banks and fast-food eateries seem to appear subliminally like churches; porticos, towers, stained-glass and all. Not that anyone has noticed.

CHURCH: This finds one origin in the Greek Circe, the goddess of deception who lured men into her lair and transformed them into pigs. The actual origins of the word *Church* goes back to Egypt. In Scottish (Gaelic) the word for church is Kirk, a derivation of Circe. We get the words *circus* and *circle* from this goddess name also.

MAGISTRATE: From Hebrew *aser* or *atsar*, (close to *aster* and *astra*), meaning "judges," "magistrates," and "stars." The Magi were the Egyptian star-gazers or astrologers. The black-robed judge or magistrate, like the priest, pastor, rabbi, missionary and scholar, is styled on the planet Saturn, always denotative of law and order, establishment and Karma. "Old Father Time," that punishes for infractions of divine law. He sits three stories high and presides over the twelve lesser "judges." But there is a more secret rationale behind the design of courts and the use of the number thirteen. The court rooms of today are analogous to the zodiac. The judge represents the 10th House or sign, Capricorn, he that puts a "stop" on you, calls you to account. In the Tarot the equivalent card is called *The Devil*. Also the number 13 is extremely important in occult ritual, though not for the reasons known to superstitious Christians and the like. It represents the Lunar year and also the 13th sign of the zodiac that is known and employed by the black deceivers. This sign called Ophiuchus, (the *Serpent Bearer*), runs between Sagittarius and Capricorn. It is considered by occultists to be something of a neutral zone, and not part of the regular zodiac. The reason for this has to do with the Galactic Center, the *Black Sun*, which can be considered the altar of the solar system, and point to which everything moves. This central sun is located in the thirteenth sign. It is considered a precinct of the
zodiac removed from the other houses. This is why when one is in a Law Court, one passes through a small gate and fence to face the judge. He is the thirteenth minister representing the thirteenth astrological sign. This is why in many cathedrals, churches and synagogues, there is a precinct behind the altar, leading to the holy place. It is the reason why many civic centers and government buildings bear motifs and murals depicting zodiacs and large black stars. Motifs of this type can also be seen on the architecture of Masonic Halls. They can also be seen on many corporations and product logos. The planet Saturn is often used as a stand-in for the black sun. This may be due to the fact that Saturn rules the sign of Capricorn which is associated with the color black. Along with the symbol of the sun, the symbols of Saturn are among the most common to be found on corporate logos. The swastika is also referred to as the "Black Sun." Many corporate logos feature a swastika design. Many serial killers murder thirteen victims before they getting caught. This indicates their ritualistic nature. Many government activities, both covert and non-covert, are likewise convened under the thirteenth sign. This includes state rituals, public addresses, speeches, marriages, media debacles, declarations of war, and assassinations.

MYSTERY: The word is Egyptian for woman, namely Myst or Mesta. The mysteries are the feminine Gnosis, of the Great Mother Universe that was always personified by the Female, as was the mathematics and geometry that gave access to the secrets of Her Being. The body of the female in regards the menstrual and gestative cycles, were synchronous with the movement of the Luminaries. Thus woman’s body and the name of the goddesses, like Ma’at, became synonymous with mysteries of the Universe. The word "matter," comes from supreme goddess of Egyptians.

CARPENTER: Refers to architects and masons, those initiates of sacred esoteric sects and guilds. From the Egyptian setepenre, it was a title used by the Egyptian pharaohs. In Greek poimen, meant the "king's counselors." This gives a new light to the story of the Nativity which tells of "Shepherds" visiting the newly born Jesus Christ. Akhenaton referred to himself as the "Architect," and this term is frequently used by Freemasons.

THE LETTER O (Oh): As placed in front of terms like God and Lord, etc. It signified the sun. In Christian churches the habit of raising the hands in front of one and in the shape of a V, comes from the ancient salute of the sun worshipers.

HOLY: Derives from the same root as halo, hallowed, hail and hello, etc. All come from Helios, the sun. Halos were depicted as effulgent aureoles around the head of a saint or prophet. The halo also represents the rings of the planet Saturn.

MONEY: Said to come from the Temple of Moneta, in Rome. (Many of the terms that are used in banking and finance come from the time of the Roman Empire.). The word connotes the cult of the moon. All money was made of elements that symbolized divinity and the particular deities that the Cult was worshiping. The gold coinage was in honor of the sun, the silver coinage, the moon. Now the Lunar Cult preferred silver and this metal was more abundant. The likenesses of the deity would be emblazoned on the coins. Materialism was loathed and the means of exchange for commercial ventures was made to bear the visages of the gods as a reminder of the spiritual dimension, lest man should
forget and get immersed in lower appetite drives. Later, kings got it into their heads, that they were gods and began putting their heads on coins and the rest is history. But the coinage and currencies got the name "money" from the moon as there was always much more silver coinage than gold. Silver was connected with the moon and therefore with the Goddesses of the moon, the most famous of which was and is ISIS. So her name became the symbol of money. We find this today in the cleverly camouflaged motif - $- which is nothing more than the sigil for the name of I-S-I-S, but fused together in an ingenious manner. The dollar sign was originally an innocuous U.S. fused together. One must ask why it was changed, or why the dollar bill is covered in the symbols common to each of the four great cults. The Pyramid is for the Stellar Cult, as are the various stars that appear on the bill. The Golden Eagle is for the Solar Cult. The Eagle is the symbol of America because it signifies the constellation in Scorpio called Aquila. Scorpio is the sign of power, money and wealth, as well as secret knowledge. (The U.S. elections are held right in the middle of Scorpio and the birthday of America is in the Scorpio decanate of Cancer.) The color green also relates to the Solar Cult. The number 13, which appears frequently on the dollar bill, stands for the Lunar Cult. There are thirteen months in the Lunar Year. (America originally had 13 States. London is made up of 28 boroughs, this being the number of the Lunar "mansions." ) 13 is also a Stellar Cult numeral, much used by the Israelites. Then there are the watermarks, or "moon letters," for the Lunar Cults. And the material power of money, which is supreme, in the world, relates to the Cult of Saturn. The art of money making and its design was preserved by the Huguenots, who were originally a secret society of Freemasons. The word mint comes from the most ancient name of the moon. Money was a creation of occult societies. There is also much Jupiterian symbolism also on the dollar bill, in the quotations from Ovid and Virgil that are found around the pyramid. The symbol for money ($ - in America) is an old sign for bondage. It is called "the scourge," which means a whip.  

MONTH: A full lunar period or cycle. After the joining of the great Cult, each was permitted to have a season of the year for their own, to commemorate their own deities and beliefs. The calibration of the year followed the movement of the sun, to keep the elites of the Solar Cult happy. The division of the next section of annual time was given to the Lunar Cult, that is, the 28 day month and the week of 7 days incorporates the sacred numbers and planets of the Stellar Cult. 

MONK: Certainly this has to do with the moon. However, the actual monks are a product of the Saturnian Cult and their dogma. This is why they had the habit of cutting a round circle on the top of their heads. Same as the Jewish yarmulke. These signatures were analogues to the planet Saturn, with its conspicuous rings. The Christian priests wear the one white ring around their necks, above their black dresses to also commemorate Saturn. Originally, before the solar cult strengthened their dominion, Saturday was the major day of worship for early Judeo-Christsians. 

CEREMONY: The name is two goddess names: Ceres the Greek goddess of the earth, connected with harvests and Mon is moon, the Lunar-Feminine influence. In astrology the planets Venus and Moon are compatible.
DEACON: This may seem unfamiliar until one remembers that the word is the same as decan, the section of 10 degrees that each of the 12 houses of the zodiac are divided into. So, a Deacon or Arch-Deacon gets his name because his original duties in the time of the Stellar Cult was to watch the stars, their stations and motions. Such a personage was titled in accordance with his function. A Deacon was nothing more than an astrologer who watched the stars by night.

SEXTON: This may seem unconnected to the stars and heavens until we realize that it is the same as the word *sextant*, which is an instrument the navigators and astronomers use for measuring - guess what, the stars. A sexton is a man with clerical duties. So how is it that he is named after an astrologer's instrument? The reason is that before we had the modern religions, the gods were the Luminaries or at least were represented by the Luminaries and the stars. The religion of the stars is the earliest religion, and all the subsequent religions and their doctrines are founded on it.

NUN: The earliest goddess of the Stellar period, of the primordial abyss and night sky. She was the great virgin, and was associated with the fish. The word *nun* means fish in Hebrew. The fish was a symbol for the geometric Vesica Piscis, which was the symbol for creation. And so, today, we have the "Nuns of Christ" who are also known as the chaste "Brides of Christ." We also derive our word *noon* from Nun. Noon was not midday but twelve midnight, when the goddess was seen above in the night sky. The heavenly dome was her great womb and the planets and stars were seen as the inseminating spermatozoan or seeds within that womb. The sun was seen this way. It was the "seed" of God entering her womb or ovum every morning, resulting in life and fruition and abundance. It is for the same reason why it became customary to ignite fireworks on special calendar days, to represent the seeds of light being planted within the celestial womb. This rite was to ensure a "bright" future. It was also to remind humanity of the disasters which befell the earth from cometary action.

HORUS: The sun god Horus was portrayed as the hawk, wearing the solar disc. He was the rising sun, that flew up into the sky. In the early days when one wanted to know what time it was, meaning where the sun was, they said, "what *Horus* is it?" (where is *Horus* now?). Today we say, "what *hour*?" In Icelandic the word *hor* means "high." The Norwegian, the Druids were known as the Hordar, or "high ones." In Aramaic *hur* means "grape," which is known in Norse as *drue*. This implies a connection between the Druids and the symbol of the grape or vine. This is intriguing and suggestive, given how often the symbols of vines, grapes, and wine appear in the Bible.

ORISONS: In pre-Industrial and Medieval times one did not say “I am going to say my prayers,” but my “orisons.” This word is the same as Horizon, as all Solar Cult practitioners would say their prayers to AMEN or ATON, by turning to the east, where the Sun rose. Horizon, is literally the *zone* of Horus, or Horus’s *Zone*. Again we find a Christian word for prayers that has its roots directly in the pagan past. The purveyors of the Christian ethos, who take 7 year theology degrees, are all aware of these connections. They know the origins of their edifices all too well. The horizon is the zone of Horus, whereas on the western side we have the sunset. This term comes from the fact that the Egyptian lord of darkness, the enemy of the sun-god was called Set. So when the sun is
consumed by the darkness, we call it the time of sun-set. The three stations of the sun in
the sky gave rise to the original Trinity that the Christians later used for their own
purposes. The word zone, is actually a derivative of the word Sun anyway. Zone becomes
zon, which becomes son, or sun. We commemorate the movement of the sun in the very
act of writing. We write from left to right, to emulate the movement of the sun from east
to west. For without the light of the sun, there could be no writing and no knowledge.
Light is the most common connotation for knowledge, e.g., enlightenment, illumined,
alumni, illustrious, brilliant, scintillating, elites, pupils, etc.

EASTER: Easter comes from the compression of the words eastern and star. The star
that rises or resurrects on the spring equinoctial point is again, the sun itself and not a
man. This is why the Jewish feast of the Passover is called Passover. It is because the sun
has literally passed over the equinox at Aries, from the winter seasons into the new year.
In fact the feast comes from the Age of Aries, which is why lamb's blood was smeared on
the "doors," meaning houses of the zodiac. Easter also contains the word aster, star.

ATONEMENT: In the Christian religion we are told to seek atonement with God and for
our sins. However, what we are not told is that the word means Aton-ment, suggesting
oneness with Aton, the Semitic Adonai. Aton also gives us words like Eaton.

MATRIMONY: In the Christian world we have the ritual of the coming together of the
male and female, under God. The term for this is, however, made from two names -
Ma'at (the goddess of order and justice, presiding over the unification of opposites
whose image can still be seen above court-houses) and Mon or Min, for the moon god.
Marriage is the coming together of the feminine and the masculine.

MINUTE: Arises from two goddess names, Min (moon) and Nut (Nuith) both of the
Stellar Cult. The former was the keeper of time as it is today. In fact the reason why a
watch has three hands is to represent the three important planets associated with
Astrological and sidereal temporality. The slow moving hour hand is for the sun (Horus),
the quicker moving "Min-Nut," hand is the moon’s hand and the fast ticking hand is for
Mercury, the planet that was known to spin fastest around the sun and on its own orbit.
The chess-board also preserves this. The King which can only move one square at a time
is the sun, the Queen which has more latitude is the vacillating moon and the black and
white squares of which the board is comprised represents the day and night of the diurnal
motion of the luminaries. This and other games were created by the Stellar Cult, who also
worked with the right-brain modalities of expression and comprehension. In sports today,
there are three levels of competence and the symbols (medals) given to the victors have
astrological significance. The gold is for the sun and is the ultimate prize. The silver
medal is obviously for the next luminary, the moon and the bronze symbolizes the Earth
itself, as the color of earth is bronze, (or could be Mars, the "ruddy one"). Kings are often
wearers of medallions as these also denote the sun. Generals and army personnel also
wear various solar emblems.

HARMONY: Again these syllables preserve Sabean iconography. Har was the name of
Horus as it was pronounced in Egypt. Mon is moon. Again we have the coming together
of the Luminaries, always an analogue of real Harmony.

HAIL (HEIL): This is used as the salutation to the sun (see "Heel Stone" at Stonehenge). But the word suggestively means to conceal.

YOUNGSTERS: Obviously means young star. When a parent saw their child they called him or her, their young star or son/sun. This is because the child god of Egypt and the beloved of the primal parents of Osiris and Isis was Horus, who was literally the young sun rising in the spring sky. Parents will often say of their good children, they are as "good as gold." This came from the phrase, good as the Golden One, or Horus.

PUPIL: A word meaning the center of the eye. But it connotes the sun which was always considered the pupil or eye of Horus, the sun god. The sun is the eye of day. We speak of students as "pupils," to represent the fact that wisdom and education makes one finally illumined as the sun. The word alumni connotes the same.

AUM/OM: This word is similar to Amun or Amon. The Irish alphabet is called the Ogham. This word is, however, pronounced "Aum." The connection of words to mantras should be obvious to those who study the mysteries. As 1 is the root of number, so Aum, it is believed, is the root of all language. It is suggestive that the Celts seem to have recognized this fact in the naming of their alphabet.

ZOROASTER: Name of the august Persian mystic of the Cult of Mithras, later adopted as a patron saint by occultists. This fictitious figure is, like Christ and Moses, etc, a composite character, a personification of the sun. He was one of the first solar mystics, worshipped at the dawn of the male patriarchal cults. This is why he is still revered in the cabals of the Masonic and Rosicrucian fraternities. The Cult of Mithras would probably have been the world's most acceptable religion but for the advent of Christianity, as propounded by Emperor Constantine around 400 AD.

SINISTER: Made from the words sin and ster. The latter means star, while the former is the most ancient name for the moon, even more used than Min. All Lunar Cult peoples referred to their goddess as Sin. This is where we derive the word Sinai, which is a mountain mentioned in the Old Testament. This region and the mountain, like all mountains, was sacred to the astronomers and stargazers who would frequently erect stations and altars on the tops of hills and mounts. We still see the word mount before certain place names. Later, during the time of the patriarchal religions, all scions of the Lunar Cult were rebuked and vilified. Thus we have the words sinner and lunatic as derogatory terms. The former is so loaded with religious intonations that we cannot see its real origins. It comes from the Solar Cult. The remonstrations in the Bible - "go ye and sin no more," is not really a call for contrition, as we are told today. It really meant, Go and worship SIN no more, that is the moon, worship the sun instead. Sinners were members of previous Feminine cults. The word harlot and prostitute also referred to the same persons. These were originally the High Priestesses of the previous cults. They worshiped the natural cycles and rejoiced in the bounty of "mother" Earth and their credo was one of tolerance and coexistence. They worshiped the night sky as an corporeal
manifestation of the body of The Creatrix. They did not reject or repress the natural libidinous energies of the body and respected the sexual drive as a normal and productive power. We get the word *sign*, from sin. The word comes from the time when we knew that the planets, like the moon, gave *signs*, meaning astrological intimations. When the moon gave rise to mantic auguries, one would say that "Sin," has shown us the way, or it is a *sin* or I saw a *sign*. Now we just say it was a *sign*, or give us a *sign*. It all comes from astrology. The ancient name for India was Sindh.

SATAN (and Lucifer): "One who opposes." It referred to any contradicting, skeptical or accusatory agent and their argument. Within holy orders, such as the Essenes, a "Satan" was a detractor or opposition party. There was nothing supernatural about a satan. To oppose any hegemony, is therefore to be "satanic." So we see that there is a big difference between Satan and Lucifer. Lucifer was originally based on the pagan god Mars. Later Satan became identified with Mars, the red fiery planet. In the Bible we have Jesus turning to Peter and saying "get thee behind me Satan." If we take Jesus to be the sun, then we can take this statement to be of astro-theological significance. Mars occasionally rises heliacally, that is with or even before the sun. The priests of the sun, in the Solar-Cult, would exclaim from their temples "get thee down" or "get thee below" or "get thee behind, Satan," in order to not have their deity be ousted, rivaled and outshined.

PHALLIC: The treasures of Ireland, Nuada's Sword, Lugh's Lance, Dagda's Cauldron and the *Stone of Fal*, happen to be striking analogues to the Tarot's Wand, Sword, Cup and Disk. Since the word *fal* means stone, the Stone of Fal literally means *Stone of Stones*. It was probably a powerful crystal which radiated energy. It was stolen by the Stuarts of Scotland and from there taken by the English and is said to be under the Coronation Seat in London. One story tells that the original stone was that upon which Jacob had his dream of the ladder reaching to heaven. According to the legend, this stone was then brought to Ireland by the prophet Jeremiah.

MATTER: From mahat (Sanskrit). The word means great flux. It is akin to the Egyptian Ma'at, which gives us words such as *mother, maths, measure, meter, mate, master*, etc. Ma'at was the goddess of balance and harmony. Her name signified "straightness" and also "rightness," as well as "fairness." In other words, Ma'at was a goddess of virtue and rectitude. In this sense, a "master" was a man "in balance." He was straight and good. He walked the line. He lived in harmony with nature, because nature (neter) was his instructor. He studied the ways of nature and gave the names *measurement, mathematics* and *matter* to the elements and object of his studies. The word geometry literally means "measurement of the body of the goddess." The term geo comes from *gaia*, signifying the goddess. Indeed, it was because men observed the precise regularity of the female reproductive cycles – and how the latter matched the moon's transit, that order was observed in the universe. Hence there is a direct connection between the body of the female and the origin of science. This fact, lost on moderns, was observed and revered by the ancients. They personified the mathematical and geometric order of the universe as a goddess. They also named their scientific techniques after her. The "G" is an ideogram for the throne of the goddess Isis or Ma'at. The name of the Greek goddess of the earth is Demeter. This word means "mater" or "mother." Ma'at turns up in the New Testament in disguised form. Indeed, the mythmongers transmogrified her into a male. She appears in
the guise of the disciple Matthew. Before joining the twelve, he is rejected by the others. This is because he was a "tax collector." However, this simply refers to the sign of Libra, the last sign to be added to the zodiac of twelve signs. The symbol for the sign of Libra is the scales of the tax collectors. However the symbol of the scales long predates the Jews of Biblical times. The scales the well-known emblem of Ma'at, goddess of balance. The word mouth derives from Ma'at, because it is by way of our mouth that we speak the words of truth or rightness, that is, of Ma'at.

KABALA: This is an Egyptian word. The syllables are the very names of the two parts of the soul, known in Egypt as the KA-Self and BA-Self. The LA is a form of AL or EL, meaning God or One (see, Allah). These three phonemes become the first letters of the English alphabet, A, B, C, or (AA, BA, KA). The English alphabet, like the Sanskrit, Celtic and Runic, is a Magickal alphabet, though this truth has been lost. The Ba is the root of ABBA (father) of KAABA (in Medina) of BABY and of the verb - To BE (to Exist). The root Ka may give the modern word - Character, and is the root of Cast, Christ (Karast), Kal (time) and Karma (Justice), etc. In Latin the word Cabalas happens to mean horse. So due to this chance association, the real Kabalists, those operating behind the scenes of government and religion, have often used as their code symbol, a black horse. This symbol is found on numerous logos as well as in architecture.

APOCALYPSE: It connotes a leather covering that conceals or protects something. Esoterically, this refers to the human skin or human body that conceals the soul. In Greek the word apoko, means "peel away" or "remove," as in apoko olemo, or "I peel a fruit."

EMMANUEL: This is an Anglicized version of the ancient OM ON EL, the names of the Sun, and of Saturn. Also derives from Ammon-El. Ammon was the sun god. Am, was the Semitic and Indo-Germanic sun-god. (See Albert Pike's Book of the Words)

HARMONY: Har was the Egyptian for Horus the sun, Mon is the Moon. The coming together of the Luminaries, the opposites creates Harmony.

LUNA: This name of the moon, really means Alone. The moon was called the "Lone One." Another common name of the moon was Min (see minute) or Mon (see money). Later when the Solar Cult took over persons of this previous cult became rebuked as "monsters" or "lunatics."

SIDHE: Means mound and describes a burial place in the Celtic lands. But the word also means "woman" and "breast." In Sanskrit it means "power" or "Magickal force." The dead are put into the rise or mound which represents the breasts or the womb.

EGO: Gives the modern egg. The ego is the inner sun. The egg when cracked open looks like the sun, with the yellow yolk.

GENESIS: Really means the Genes of Isis or Generation of Isis. This is because the original story in that so-called first book of the Bible is really an Egyptian Sidereal Tale, taught to initiates in the great Nile temples. Moreover, the syllable Gen means "woman"
or "queen." In fact this latter word derives from it. "Queen" came from qwen or gwen. Gwyn, guen or gwen (which also means "white"), also gives the Celtic word Guinevere, meaning "fair woman," or "white queen." The original "White Queen," was not so much Guinevere, but Isis, Egyptian goddess of the moon, wife of Osiris, the original King Arthur. This fascinating name also gives Guîn-Eve, that is Queen Eve, relating to the primal parent, thus confirming the esoteric status of the Arthurian legends. Gyn meant woman, hence gynecology. We also get the drink Gin, named so because it was favored by women. The word Genes (passed down from the mother), Jini, Genealogy and the female name Jean also come from it. "Genius," is called so, because this was someone who was infused with the Muses, the female creative force. A child who was a genius was called so because his "genes" were good, meaning that his mother was the cause of the skills. 'Genius' implied that one was favored by the goddess. In India we find the term Guna, meaning inherited traits. We also get genetics, genealogy, gentle and gentry from it. A "gentleman" was one that had the feminine sensibilities awakened. One of the figures that stood for the female and still does, is the letter or symbol X (from XI, the Greek, pronounced She). This is why cars still often bear the phoneme X or XI, etc, to subliminally feminize them. And this symbol is found on other product logos also. The syllable Gen, also means garden. Genesis can mean, the Garden of Isis, referring to the Earth or even the Universe which we, her children, inhabit.

SION: As in Mt. Sion or Priory de Sion. This is a common term in Christianity and Judaism, yet few know really to what it refers. It refers to the Royal (Holy) family of Egypt, the four principle gods upon which the Pharaoh founds his dynasty. The gods are Set, Isis, Osiris and Nephthys. The first letters of their names make the word S.I.O.N. The numerology of these letters is 1.9.6.5, same as ROSE (9.6.1.5), which is why the rose is used often on occult circles and used as a symbol of royalty.

PETER: From Petra [*Mithras Rock] and back to Ptah, supreme god of the Memphite Egyptians. Peter was hung on an inverted crucifix, and as such he astrologically stands for the Winter Solstice. Ptah fashioned the soul in caves of the underworld.

YULE: Comes from the same root as wheel. At Yule (the Winter Solstice, Christmas) the zodiac has rotated a full turn, like a wheel. The Roman title or name "Julius" comes from this. Julius Caesar for instance, was crowned at the winter solstice, under the god Jupiter. Caesar was infatuated with the Venus/Maia, which he considered his patron goddess.

LAZARUS: Originally French L’azuras or L’asur, means, the Asura. Asur, Asura. Asurya is the sun. The Egyptian name for Osiris is Asur. The raising of Lazarus, is connected to the raising of the dead sun at the Solstice points, especially winter when Virgo is on the Eastern horizon. Later during the Solar Cult the raising of Lazarus in the home of the Biblical Mary, another virgin, was to do with the opening of the Egyptian New Year, July 25th, then in the sign of Virgo. Moreover, the word Asur (sun) also gives the prefix for the male gender, Sir or Sire. In India - Sri. These mean the "noble ones."

DAVID / DOVE: Means Divide and indicates 'Geometry.' The letters of the word seen geometrically make the Star of David. The two "D"s become a circle, the "A" is a
triangle, the "V" is an downward facing triangle. We also derive the word *Dove* from David. This is why there is a dove on the modern credit card and why the Royalty also use the symbol. In Latin the word for Dove is "Columba." This is where the Knights of Columbus get their name. The District of Columbia, British Columbia, Columbia (SA), Columbia Pictures, Columbia Records, Christopher Columbus and Columbine High School, all derive from the secret meaning of this term and symbol.

**CHAOS:** Consciously associated with confusion and darkness, this Egyptian word meant Light. It was spelt KHUS and meant among many things, angels or beings of light, the pure, exalted souls of the dead, stars which set not.

**AGE:** The word *age* comes from the word for goat *aegis*, denoting Saturn (or Kronos) and the astrological sign Capricorn symbolized by a goat. Saturn is the god of time.

**TEMPLE:** From the word *tempus*, meaning time. The Temple is connected to the zodiac, the abode of god. Words that feature the EL prefix or suffix arise due to the time of the Cult of Saturn or El. Words like *angel, angle, gospel, circle, evangelist, apostle, disciple, Raphael, Michael, Gabriel, elite, elect, elder, elevated, Elohim, Elton, Annabel, elevation*, etc, all arise from the time of that Cult.

**ABRACADABRA:** This word is Persian. It is an incantation and really reads, Abr - Acad - Abr. This translates as, *god-the one-god*. Literally, "there is but one true God."

**MASS:** From the word for Woman and also from *mes*, the cake made annually from clay gathered from the banks of the Nile and considered sacred. It was ritually baked as small cakes that symbolized the life-giving properties of the female and the Nile as Isis.

**TESTAMENT:** From the word *Testes*, referring to the male generative organs, where the 'seeds of life,' are kept. Words were often thought of as the seeds of life. Moreover, the word *Testes* also connotes the light of the sun, without which all writing and reading would be impossible. The reason why one writes from left to right was because this is how the sun moved across the sky. In other climes this would have been different.

**GOD:** This word for Deity, originates from the Anglo-Saxon word *Gott*, which actually means Goat. This arises because the original tribes and peoples worshiped Deity as a goat, a stag or bull, or any horned animal. Due to the travesty of Christianity the very goat, symbol of God, is now the symbol of Satan the *opposer* of God. All original gods were shown with horns on their heads. This is why Michelangelo shows Moses with them, to mark his wisdom and spirituality. This is why monarchs and shamans have them in their head-dresses, i.e., crowns and coronets. Jews wear the Sheepskin.

**PAN:** This word referred to the number five - *Pente*. The number five had long been associated with god, with prophets, and with the Elders. There are many corporations that employ the phoneme and syllable *Pan* or *Pen*, etc. Esoterically, five relates to the Quintessence, to the "Akash," and to the etheric level. The dragon is also a figurative symbol for the number five and its mysteries. The dragon represents the fifth element. A
dragon represented the unification of fire (its breath), water (its scaly skin), air (its wings) and earth (its talons). In fables and dreams, the dragon is thought to represent transcendence and also initiation into sacred mysteries. Pan represents the same ideas. The god in associated with nature and forests and, therefore, corresponds to the Irish deity Herne (or Cernunnos), to the Hindu Shiva, and possibly to the Egyptian Set, or Seth. The horns of Pan represented the goat or the stag.

HERMES: The Greek equivalent of Thoth, god of medicine, writing and speech. The Celts had Herne, the god of forests, the animals and wisdom. The word also means Serpent. A "herme" is a phallic stone like an obelisk. So Hermes also meant man, probably "the Serpent Man." (See the first card of the Tarot's Major Arcana, The Magickian.) The Romans renamed Hermes, as Mercury. From this we get the modern word *firm*. And interestingly this is the name given to corporate structures and edifices, to imply their masculinity, the fact that they are commercial, and therefore under the auspices of Mercury, the god of commerce.

CHEMISTRY and ALCHEMY: These come from the original name of the land of Egypt, Khem (Khenn). This meant the "Black Land." But Khem was the cradle of the naturopathic arts, of chemistry and herbalism as well as other sciences. This is why the words Chemistry and Alchemy still bear the root, and why the medical profession still uses the Caduceus of Hermes or Thoth, Egyptian gods of healing.

NUT: The name of the great sky goddess and one of the primal pantheon, also connected to the Tree of Life motif. Still today we refer to the fruits of certain trees as nuts.

ALIVE: Comes from the Hebrew Aleph, meaning the breath. Obviously, breath bestows life. Aleph is the first letter of the Hebrew alphabet. It also gives aleve and elf, etc. The corporate logo FILA is it in reverse (thus connoting death).

HERO: Also comes from the word HERU (Horus). He was the original hero. When people celebrate they chant "Hooray," which is also the name of the sun-god, Horus.

INDIA: Derives from the ancient word Sindh, which relates to the Cult of the Moon.

NOAH: In Irish legend the fifth and greatest High King was called Nuada (also spelt Nuah and pronounced Nada), came to Ireland after a great deluge which destroyed mankind. He had come in a "Magickal ship" with a few people. The Mayans speak of their deluge survivor Nata, left to re-people the earth.

ADAM: May derive from the Egyptian Atum, the very first god-man. The numerology of A. T. U. M is 1 . 2 . 3 . 4, the building blocks of the numerical system and also symbolizing the cross. The Semites have Adam, the Hindus Atma or Atman. Another supposedly Semitic permutation of the word is Adam Kadmon.

THOR: Same as the Celtic Athor or Arthur. Both warrior kings and axe wielders, and both held a court made up of heroic figures. Ireland had Artur. Arthur sat at a Round
table, suggesting that he was not a king in the ordinary sense. There is no head at a round
table. One title for Thor was "Don." Although this term may just mean "god," we may
infer that Thor was the western equivalent of the Phoenician Adonis. Interestingly, the
Jewish god Jehovah was also referred to as Adonai. Akhenaton's god was Aton, then, was
clearly the basis of the Jewish Adonai or Jehovah. And Akhenaton probably heard the
term from the Shemsu Hor or their descendants, that is, from men of the west who had
brought their gods and traditions to pre-dynastic Egypt.

CZAR: Comes from Assyrian, Sar, meaning Sun King. Similar to Asar or Asur – Osiris.

DAGDA: One of the supreme kings and elders of Ireland. The Phoenicians worshiped
him as Dagon, the fish god. We may derive the words Dadda or Daddy from it.

CULHULAINN: Same as the Mayan Kukulkan or Quetzalcoatl, the "Feathered Serpent,
who came from the west. Both had strange births, tremendous strength, long life-spans
and Magickal gifts.

TATTOO: Mark, inscribe or design. The god of writing in Egypt was Tehuti, Thoth, also
called Tat or Teuth. We derive words like thought, taught, truth and Tarot from this
name. TA is used to thank in Britain and it means hidden or sacred in Persian. Thoth was
language, measurement and counting, so we have the words today and total and to tot-up.

CHRIST (JESUS): Comes from Egyptian Karast, meaning Anointed. This gives Caress,
Cast, Krishna. The Chaldean name of the sun was CHRIS. Karast means to Caress with
Oil (hence Crisco oil). Jesus comes from Jarrus or Jasus who was also called Iesus by the
Romans. The Romans knew this being as the son of a high priest and dedicated to
Neptune. This is of interest since Neptune is the planet ruler of Pisces the sign of the
zodiac that is associated, esoterically, with Christianity. This Jasus was known to all
Rome, but had no connection to Israel. Alexander the Great made his acquaintance. The
Druids also worshiped the "Bloody Cross," long prior to the people of the Middle East or
Romans. Mustafa Gadalla has exposed the fact that the entire "Holy Family" of the
Christians derive from the dramatis personae of the Eighteenth Dynasty of Egypt. (See
his classic Historical Deception). In Norse, "Christ" is rendered Kristus, which contains
the root ri, meaning "king." It is possible that the name Craig (meaning rocky or stony) is
related to this word for king.

NUCLEAR: An ancient word, spelt Nukt or Nukta, meaning Power. Still we use the
slang "nuke." There may be a correlation between the word nuclear, and the name of the
Sumerian god-king Enki, who is supposed to have brought mankind the secret of science,
particularly genetics. The vowel-less consonants of this name are, NK. This is also the
root of the word ANKH which was the symbol of the gods (really spelling or indicating
ANU. N. AKI). The symbol represented their special status and knowledge and the fact
that they were, in all likelihood, keepers of the mysteries of the science of life.

ART: From the Egyptian Aart, meaning the Uraeus Serpent, which may have to do with
the Kundalini energy without which their could be no life-force or creativity. The ways of Art are subtle like the physical movements of a snake.

SEAT / EAST: Come from the Egyptian name for the goddess Aset (Isis). Her headdress was also a seat and she was often referred to as the star in the east.

NASA: This is an anagram of the Hindu Sana or Asana, meaning sacred practice and power. Moreover, the word Nasa happens to be the initials of the four principle members of the Egyptian Pantheon. The royal gods. Their names in Egyptian are Nephthys, Asar, Set and Aset. (Nephthys, Osiris, Set and Isis).

PYRAMID: From PIR-E-MIT, meaning the "division of Ten," (or of number). Ten or Aten was Man, whose body represented wholeness, oneness. This is why Vitruvius, Agrippa, Pacioli, Leonardo Da Vinci, etc, depict Man spread like a Pentacle, divided.

APOLLO: In Icelandic the term "apple tree" is rendered apaldr, which may mean "apple of the Druids," because the root dr refers to the Druidic Order, which considered trees sacred. According to philologist Julius Pokorny, the ancient Chinese word for tree was drou. In Avestan is was daura. Dauru is how you pronounce dor in Old Norse.

ARISE: Meaning to rise up, the root of Aries. The sun was seen to literally rise-up on the spring equinox, so it became commonplace to say to one another "rise and shine" or "arise good knight" because the sun's rising was in the House of Aries. In calendar months Aries falls in April. This word comes from Aperio, meaning to open or I open, because the sun opens the year on the Spring Equinox, in Aries, in April. Many corporate logos and names are based on this word and on Aries imagery.

VATICAN: This derives from Vaticinia, or "Place of Divinations." It also has the meaning "Place of the Sorcerers." Underneath St. Peter's Square there are miles of mazes and catacombs, reportedly, 25 miles of shelves upon which is kept the secret Vatican Library. Said to come from the Temple of Moneta (Money), in Rome. Many of the terms that are used in banking and finance come from the time of the Roman Empire.

PHARAOH: Comes from Pharong, meaning the Liberated One. Also from para or bara, meaning brother. It is also connected to the term pharos (fire) meaning light and effulgence. It also derives from the Greek pharos-nous, or lighted mind. Pharoneus or Pharomeus gives Prometheus, the light-bringer of the later Greeks. The word Farragh was used in Scotland and Ireland, meaning Chieftain.

TECHNOLOGY: Derives from Thoth. Another name for this god is Tech. The term also connoted the serpent. It also meant to find a way around. Technology could paradoxically mean the "knowledge of the heart." This is a somewhat different meaning of technology than is conceived by modern "scientists," those of learned ignorance.

GOVERNMENT: From the Latin gubernare, and the Greek. kubernan, meaning "to control" and from Latin mente, meaning mind - that is, "Control of the Mind."
JUPITER & THE 8 POINTED STAR OF THE ANNUNAKI

In ancient mythology, the 8-pointed star represents the God of the heaven who was called Anu (Aunu, Aun). This star is likely not a star at all, but the largest planet in our solar system, Jupiter.

The 8-pointed star is the pentacle of Jupiter.

This image below is of a relief in the British Museum that shows the Sumerian God Ninurta. His father was Enlil and his mother, Ninlil. The emblem around his neck you will find is very similar to the cross patee of the Knights Templar.
The 8 pointed Cross Pattee of the Knights Templar
The oldest records of the word Anu come to us from the Sumerians, and is said to be an Akkadian word brought from the Euphrates to Egypt, meaning Heaven and God. The ancient Akkadians, Assyrians, Chinese, and Phoenicians had known Anu to be the king of the Anunnaki. In Babylonian hymns and incantations, the Igigi and Anunnaki play a very prominent part, in which Anu is represented as the father of both groups. The Anunnaki, who as children of Enki were the special friends of the newly created men.
Jupiter is known as the star of Babylon, that which is frequently spoken of in the Inscriptions as Marduk and Niribu (né-bé-ru) who is called the god of the morning-and spring sun, or what we can call the blazing morning star. Note the stars on his clothing.
The secret underlying this article is the Greek alphabet when computing the gematria of the allegorical language of the New Testament. The number eight corresponds to the New Testament, according to Ambroise. In Christianity there are eight beatitudes: poverty of spirit; mourning; meekness; desire of righteousness; mercy; purity of heart; the peacemaker; and suffering for the sake of righteousness. It is the number of salvation, the baptismal font is octagonal, and the sign of God’s covenant. 8 is the number of the New Beginning found in the Resurrection of the Lord Jesus Christ, and in Revelation the Anti-Christ is the eighth king. Amongst the Jews, 8 is the number of circumcision, because that ceremony took place on the eighth day.

The Sacred Cross Chi-Rho 'XP' symbol

The number 8, which arithmeticians call the first actual square, has been named by the Pythagorean Philo; laus- the name of geometrical harmony, because he thinks he recognizes in it all the harmonic relations. You will find that in mathematics that the symbol of the infinity is represented by a 8 laid down. It was the Pythagoreans who held that there are in man eight organs of knowledge; sense, fantasy, art, opinion, prudence, science, wisdom, and mind.
Sumerian Tree of Life

Kabbalah with Snake

DNA
**BAPHOMET (STAR/DISC OF KNIGHTS TEMPLAR)**

*Baphomet* is a term originally used to describe an idol or other deity that the Knights Templar were accused of worshipping, and that subsequently was incorporated into disparate occult and mystical traditions.

It appeared as a term for a pagan idol in trial transcripts of the Inquisition of the Knights Templar in the early 14th century. The name first came into popular English usage in the 19th century, with speculation on the reasons for the suppression of the Templars.

Since 1856, the name Baphomet has been associated with a "Sabbatic Goat" image drawn by Eliphas Levi which contains binary elements representing the "sum total of the universe" (e.g. male and female, good and evil, etc.).

*Baphomet* first appeared in July 1098 in a letter by the crusader Anselm of Ribemont: “As the next day dawned, they called loudly upon Baphometh; and we prayed silently in our hearts to God, then we attacked and forced all of them outside the city walls.”

When the medieval order of the Knights Templar was suppressed by King Philip IV of France, on Friday October 13, 1307, Philip had many French Templars simultaneously arrested, and then tortured into confessions. Over 100 different charges had been leveled against the Templars. Most of them were dubious, as they were the same charges that were leveled against the Cathars and many of King Philip's enemies; he had earlier kidnapped Pope Boniface VIII and charged him with near identical offenses of heresy, spitting and urinating on the cross, and sodomy.

Yet Malcolm Barber observes that historians "find it difficult to accept that an affair of such enormity rests upon total fabrication". The "Chinon Parchment suggests that the Templars did indeed spit on the cross," says Sean Martin, and that these acts were intended to simulate the kind of humiliation and torture that a Crusader might be subjected to if captured by the Saracens, where they were taught how to commit apostasy "with the mind only and not with the heart". Similarly Michael Haag suggests that the simulated worship of Baphomet did indeed form part of a Templar initiation ritual.

The indictment (acte d'accusation) published by the court of Rome set forth ... "that in all the provinces they had idols, that is to say, heads, some of which had 3 faces, others but 1 – sometimes, it was a human skull ... That in their assemblies, and especially in their grand chapters, they worshipped the idol as a god, as their saviour, saying that this head could save them, that it bestowed on the order all its wealth, made the trees flower, and the plants of the earth to sprout forth."

The name *Baphomet* comes up in several of these confessions. Peter Partner states in his 1987 book *The Knights Templar and their Myth*, "In the trial of the Templars one of their main charges was their supposed worship of a heathen idol-head known as a 'Baphomet' ('Baphomet' = Mahomet)." The description of the object changed from confession to
confession. Some Templars denied any knowledge of it. Others, under torture, described it as being either a severed head, a cat, or a head with three faces.

The Templars did possess several silver-gilt heads as reliquaries, including one marked capud lviiim, another said to be St. Euphemia, and possibly the actual head of Hugues de Payens. The claims of an idol named Baphomet were unique to the Inquisition of the Templars. Karen Ralls, author of the Knights Templar Encyclopedia, argues that it is significant that "no specific evidence [of Baphomet] appears in either the Templar Rule or in other medieval period Templar documents."

Gauserand de Montpesant, a knight of Provence, said that their superior showed him an idol made in the form of Baffomet; another, named Raymond Rubei, described it as a wooden head, on which the figure of Baphomet was painted, and adds, "that he worshipped it by kissing its feet, and exclaiming, 'Yalla,' which was," he says, "verbum Saracenorum," a word taken from the Saracens. A templar of Florence declared that, in the secret chapters of the order, one brother said to the other, showing the idol, "Adore this head—this head is your god and your Mahomet."

Modern scholars such as Peter Partner and Malcolm Barber agree that the name of Baphomet was an Old French corruption of the name Muhammad, with the interpretation being that some of the Templars, through their long military occupation of the Outremer, had begun incorporating Islamic ideas into their belief system, and that this was seen and documented by the Inquisitors as heresy.

Alain Demurger, however, rejects the idea that the Templars could have adopted the doctrines of their enemies. Helen Nicholson writes that the charges were essentially "manipulative"—the Templars "were accused of becoming fairy-tale Muslims." Medieval Christians believed that Muslims were idolatrous and worshipped Muhammad as a god, with mahomet becoming mammet in English, meaning an idol or false god.

Knights Templar Seal represented the Gnostic figure Abraxas.

While modern scholars state that the origin of the name Baphomet was a probable Old French version of "Mahomet", alternative etymologies have also been proposed. In the 18th century, speculative theories arose that sought to tie the Knights Templar with the origins of Freemasonry. Freemason and Christoph Friedrich Nicolai (1733–1811) was the first to claim that the Templars were Gnostics, and that "Baphomet" was formed from the Greek words βαφη μητῆς, baphe metous, to mean Taufe der Weisheit, "Baptism of Wisdom". Nicolai "attached to it the idea of the image of the supreme God, in the state of quietude attributed to him by the Manichaeans", according to F. J. M.

Raynouard, and "supposed that the Templars had a secret doctrine and initiations of several grades" which "the Saracens had communicated ... to them." He further connected the figura Baffometi with the pentagram of Pythagoras:
What properly was the sign of the Baffomet, 'figura Baffometi,' which was depicted on the breast of the bust representing the Creator, cannot be exactly determined ... I believe it to have been the Pythagorean pentagon (Fünfeck) of health and prosperity: ... It is well known how holy this figure was considered, and that the Gnostics had much in common with the Pythagoreans. From the prayers which the soul shall recite, according to the diagram of the Ophite-worshippers, when they on their return to God are stopped by the Archons, and their purity has to be examined, it appears that these serpent-worshippers believed they must produce a token that they had been clean on earth. I believe that this token was also the holy pentagon, the sign of their initiation (τελείας βαφής μετεορος).

One of the scholars who worked on the Dead Sea Scrolls argued that the word "Baphomet" was created with knowledge of the Atbash substitution cipher, which substitutes the first letter of the Hebrew alphabet for the last, the second for the second last, and so on. "Baphomet" rendered in Hebrew is בפומת; interpreted using Atbash, it becomes שופיא, which can be interpreted as the Greek word "Sophia", meaning wisdom.

Joseph von Hammer-Purgstall (1774-1856) associated a series of carved or engraved figures found on a number of supposed 13th century Templar artifacts (such as cups, bowls and coffers) with the Baphometic idol.

Later in the 19th century, the name of Baphomet became further associated with the occult. Eliphas Levi published Dogme et Rituel de la Haute Magie ("Dogmas and Rituals of High Magick") as two volumes (Dogme 1854, Rituel 1856), in which he included an image he had drawn himself which he described as Baphomet and "The Sabbatic Goat", showing a winged humanoid goat with a pair of breasts and a torch on its head between its horns. This image has become the best-known representation of Baphomet. Lévi considered the Baphomet to be a depiction of the absolute in symbolic form and explicated in detail his symbolism in the drawing that served as the frontispiece:

The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of occultism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgyne of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the Magick light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes.

The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi-circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgyne arms of this sphinx of the occult sciences. “Baphomet,” for all its fame, does not match historical descriptions from Templar trials.
JUPITER = HESUS/ESUS, ZEUS, ABRAXAS, SACHASIEL

This figure represents the universe at the time God manifested Himself through the character of Jupiter, the Spirit Sachasiel.

A represents the Father Principle, F the divine outflow, G the point of influx into the twelve orders of spirits (probably Sagittarius). The letters H, I, J, K, L, M, N, O, P, Q, S, and T denote the sequential points of irradiations to each other; W and X, the World of the Sons of God; and B, C, D, and E, the World of Lucifer. This plate shows the universe after the descent of Lucifer into matter. According to von Welling, when Lucifer wanted to control power, the influx of the divine light instantly ceased.

Lucifer's world (which later became the solar system), with all its legions of spirits (who in their essence were Schamayim) reflecting his ideas and inverting the divine light, was turned into darkness. Lucifer's Schamayim thereupon became a contracted disc, a tangible substance; and Chaos came into existence.
The physical universe is therefore the body of Jupiter, Jehovah, Osiris, or Shiva.

The Jews are followers of the almighty God YHWH (Yahweh) who in Latin is called Jehovah. Diodorus Siculus had said that "among the Jews (Phoenicians and Greek Hellenes) they relate that Moses called the God Iao or Iah and Jah of the Hebrews."

These various spellings for the name of God can be found all over the world such as "Ya, Yah, Ion, Iona, Ianus, Jan, Janus, Jah, Zeus, and Jupiter Amon" to name a few. The sons of the God Jupiter are known as "Elijah, Job, John, Jonas, Moses, Esus, Hesus, Jesus."

In the book Celtic Druids by Sir Godfrey Higgins explains how this name is for Jupiter in every nation upon earth, and how it has changed several times over the last few thousand years. The reason for these various spellings is due to the many different languages and also the various countries that you will find this name. Higgins had written;

"The original of the word Jehovah or Ieue was Ie or Ieu, not Iao, or Ian: the Greek omega, (0, is a modern corruption, that is, comparatively modern. we constantly read of the words the Aleim, but in no instance do we find the Ieue or the Jehovah. The reason is the last letter is emphatic, and thus the sacred tetragrammaton might be rendered the Ieu. VP Ieu, is Jah; fi—‘li‘l‘ Ieu—e, is the Jah.‘ Hence, as I said before, comes Father, Zeus, Jeu, or Jupiter in every nation upon earth.

In the course of thousands of years, and during its passage through various countries and languages, it is not surprising that the van should have changed into the 0 or the m, but Mr. Middleton states, that the Gaelic no is equivalent to the Greek upsilon. Thus, in fact, there seems to be no real change, but it continues nearly the same).

Iona was derived from the God hi Ie, and the on of Egypt; these the Romans Latinized, and thus made the oldest of all their Gods, Janus or Jonas. It is very evident that, respecting this double or often four-faced God, Cicero and all the Romans were ridiculously ignorant. He was Etruscan, and the oldest of Italy, and that was all they knew about him. If they had followed the advice of Plato they might, perhaps, have discovered him. They would have found him amongst the Hyperboreans or Barbarians, their ancestors, and the teachers of all the science that they knew.

Of this God, Vallencey says, “Ian, Ianus; Pater Tuscorum Deus omnium primus; Irish Ionn, Jehovah, dominus, the Almighty God; this word has been admitted in the same sense by the Gomerian Welsh. In the Basque, Ioun, Iauna, God, Lord. In the Sclavonic, Iunak, a hero (Ir. Aonach) Ionn the head, the upper part. (Shaw.) This Word is often written am: by the modern Irish, 00 and 2‘0 having the same sound. If I mistake not, the Irish name of Wednesday, viz., cad-oon, or dia cadiononn the holy day of Ionn, was so named from the worship to the Omnipotent God, assigned on that day. Ionn was the same as Baal or Belus, with the heathen Irish, and this accounts for Janus being esteemed the same as Apollo by the Romans. (See MACROBIUS, Sat. i. 9.)
Some undertake, says he, to prove Janus to be the sun, and that he is represented double, as being master of both gates of heaven, because he opens the day when he rises, and shuts it when he sets. His statues are marked on the right hand with the number 800, and on the left 65, to signify the measure of the year. Cicero says in his third book of Etymologies, that Cornificius calls him not Janus, but Eanus. In the ancient poems of the Salii, he is styled the God of Gods. He is drawn with a key and a rod. He has twelve altars, one for each month of the year.

Marcus Messala, Consul and Augur 55 years, begins his discourse upon Janus thus: ‘He who forms and governs all, united together the nature of water and earth, which by their gravity always tend downward, to that of the fire and spirit, which by their lightness mount nimny upwards, and these he has confined to the heavens: and to these heavens he has annexed such an attractive force as unites and binds together different natures and qualities.’ This passage of Macrobius is good authority for the Scythian deity IONN being the same as the Etruscan IANUS or EA NUS, which was his name, and not Janus.”

Sons of Jupiter, such as Alexander the Great who was crowned the Son of Jupiter Amon at the Temple of Jupiter Ammon, in the Egyptian Desert of the Siwa Oasi. At a later date in the Roman Empire, two of the most famous Roman Dictators who ever lived, Julius and Augustus Caesar had also claimed Jupiter as their father.

Author Max Heindel of the Rosicrucians had written in The Rosicrucian Cosmo-conception about these advanced beings from Jupiter;

Jupiter was differentiated shortly afterwards, when the nebula had become ignited. The heat of Jupiter is not so great as that of the Sun, Venus or Mercury, but on account of its immense bulk, it is capable of retaining its heat and thus remains a suitable field of evolution for very advanced beings. It corresponds to the stage which will be reached by the Earth itself in the Jupiter Period.

Proclus had written about the Father Jupiter in one of the verses of Orpheus:

“Jupiter is the king, Jupiter himself is the original source of all things; there is one power, one god, and one great ruler over all. But we have seen that Jupiter and all the other Gods were but names for the Sun; therefore it follows that the Sun, either as emblem or as God himself, was the object of universal adoration.”

The meaning of mythology is, "A body or collection of myths belonging to a people and addressing their origin, history, deities, ancestors, and heroes." Hence, when you read the mythology or study the symbols of the Ancient Hittites, Egyptians, Israelites, Greeks, Romans and the Christian religion, you are reading "their stories" about their origin, history, deities, ancestors, and heroes. You will find that much of this same mythology is all based on the solar system, and that each country, tribe or race mentioned above, are all connected with one another through this same mythology.
The greatest of all Gods in Ancient Greece was Zeus who represented Jupiter, and his symbol is the eagle.

In Rome, Zeus had morphed into Iuppiter, Iūpiter – Pater/Father or the nominative: *

*Dyēus-potēr, meaning “O Father Sky-God”, or “O Father Day-God”*) and this is where we get the modern English spelling of Jupiter. He was the ruler of the lower world or Jove, which is the king of the gods and the god of sky and thunder.

The most famous hero of Greek Antiquity, Hercules was the son of Jupiter. Hercules is represented on the celestial globe holding a club in his right hand, the three-headed dog Cerberus in his left, and the skin of the Nemsean Lion thrown over his shoulders.
Dionisys was the son of Zeus who was also known as Bacchus, the name adopted by the Romans. Perseus was also the son of Jupiter and is the legendary founder of Mycenae and of the Perseid dynasty of Danaans. He is often represented on the globe with a sword in his right hand, the head of Medusa in his left, and wings at his ankles.

Here is an image below, of Alexander the Great at the Temple of Jupiter Ammon, being crowned with the Corona of oak leaves by the High Priests as the Son of Jupiter Amon.

Throughout the course of written history of our world in many cultures and all throughout mythology, Jupiter was called by many different names, but one thing is for sure, they had all considered Jupiter as the God of the sky and father to human kind.

Over the past 5,000 years, this giant gas planet has been known by many various ancient names, such as Zeus, Titan, Osiris, Ham, King David, Jesus, Jupiter-Ammon, Jove, Yahweh, Jehovah, Adonai, Saint Peter, Buddha, Aten (Aden or Adon), Gaden, Dan, Odin (Woden), Nibiru, Marduk, and Jedi (Jeudi or Djedi), just to name a few.

In The Cyclopedia: Or, Universal Dictionary of Arts, Sciences, and Literature, Volume 19 By Abraham Rees; “The various names by which this deified Jupiter, who was the great divinity of the Pagan world, and who was universally worshipped from Egypt to the centre of Spain, was distinguished, were derived from the places where he was worshipped, or from some circumstances that gave rise to the temples, chapels and altars that were consecrated to him; but it is needless to recount them.”

Many of them make separate heads in that they were derived from the elements of nature or from some eminent persons, who were raised to this rank, the Jupiter seems to have been pre-eminent, and of course his worship was the most solemn, and attended with the greatest variety of ceremonies. god were the she-goat, the sheep, and the white bull, whose horns they took care to gild.

In several cases they had no victim, but made him an offering of flour, salt, and intense, especially at Rome; at Athens, they sacrificed an ox; and when he represented Jupiter the avenger, the sacrifice of atonement presented to him was a she-goat. He had a temple at Rome, under that name, near the Capitol, where he was represented with arrows in his hand, to denote that he was ready to execute vengeance upon crimes. Among the trees, the oak and the olive were ’consecrated to him.

None worshipped him more religiously than the Roman ladies; 44 A Matronis Romanis castiffima cultus” says that author. (De Nat. Deor. l. i.) Jupiter's three oracles, that of Dodona, that of Trophonius, and that which he had in Libya, were famous. ' As mankind are directed by an internal spirit or mind, the universe also is governed by an over-ruling intelligence; which, as the cause and preserver of all animal beings, was called Zaugfi Zoog. The physical universe is therefore the body of Jupiter, Jehovah, Osiris, or Shiva.
Hieroglyphical Representation of Jupiter or Pan

A A ruddy face, the power of heat in the world.
B The power of the heavenly rays upon sublunary nature.
C Masculine elements.
D The power of the periodic return of the year and of all its revolutions.
E Everything is maintained by its virility.
F The power in the firmament, or the sphere of the fixed stars.
G Earth (the feminine element), bristling with plants, seeds, and trees.
H Aqua et liquors fons (elementum femininum) nugatone fecundans terram.
I Fields, crops, and various forms of vegetable lift.
K The harmonies of the seven planets.
L The mountains show rough and uneven places.
M The power of fecundity.
N The firm foundation.
O The force of the winds and their speed when agitated.
7 PLANETS, 7 ENERGIES, 7 MAGICKS

**Saturn:** Malefic, Male, Diurnal (counterbalance)
**Jupiter:** Benefic, Male, Diurnal
**Mars:** Malefic, Male, Nocturnal (counterbalance)
**The Sun:** Neutral, Male, Diurnal
**Venus:** Benefic, Female, Nocturnal
**Mercury:** Neutral, Androgynous, Diurnal & Nocturnal
**The Moon:** Benefic, Female, Nocturnal

**SATURN**

Saturn produces cold and dryness, being most remote both from the Sun's heat and from the earth's vapours, but he is more effective in the production of cold than of dryness.

Saturn is of a contrary nature, and malefic, or causer of evil: from his excess of cold. Saturn is masculine because his predominant quality is not moisture. Saturn, which is noxious, is considered to be diurnal.

He is not allotted to that division of time with which his nature accords (as heat accords with heat), but is disposed of on a contrary principle. Although the benefit is increased when a favourable temperament receives an addition of its own nature, the evil arising from a pernicious influence is much mitigated when dissimilar qualities are mingled with that influence. The coldness of Saturn is allotted to the day, to counterbalance its heat.

Saturn, being cold and inimical to heat, moving also in a superior orbit most remote from the luminaries, occupies the signs opposite to Cancer and Leo (those occupied by the luminaries): these are Aquarius and Capricorn; and they are assigned to him in consideration of their cold and wintry nature; and because the configuration by opposition does not co-operate towards the production of good.

Saturn, in order to preserve his station opposite to the Sun, in this respect, as well as in regard to their respective houses, obtains his exaltation in Libra, and his fall in Aries: since, in all cases, the increase of heat must be attended by a diminution of cold, and the increase of cold by a diminution of heat.

*According to Agrippa in Book Two of De Occulta Philosophia*
Being third down from the top in the ten-level geocentric system, the sacred table assigned to Saturn is three by three, containing the numbers one through nine, every row, column, and diameter totaling fifteen. The sum of the table is forty-five.

Over this are set such divine names as fill up the numbers, with an Intelligence to what is good and a Spirit to what is bad; out of it are drawn the Characters of the spirits thereof.

This table being engraved on a plate of lead:

<table>
<thead>
<tr>
<th>Divine Names Answering to the Numbers of Saturn</th>
<th>with a fortunate Saturn helps to bring forth or birth, to make a man safe and powerful, and to cause success of petitions with princes and powers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3  Ab</td>
<td>גב</td>
</tr>
<tr>
<td>9  Hod</td>
<td>זד</td>
</tr>
<tr>
<td>15  Iah</td>
<td>יז</td>
</tr>
<tr>
<td>15  Hod</td>
<td>הוד</td>
</tr>
<tr>
<td>45  Jehovah extended</td>
<td>יהוה אדד אדד יהויה</td>
</tr>
<tr>
<td>45  Agiel (the Intelligence)</td>
<td>אגיאל</td>
</tr>
<tr>
<td>45  Zazel (the Spirit)</td>
<td>בצלאל</td>
</tr>
</tbody>
</table>

Magickal works of malediction and death fall under the patronage of Saturn.

On Saturday, a day of funereal operations, the vestment must be black or brown, with characters embroidered in orange or black silk; round the neck must be worn a lamina of lead, with the character of Saturn and the words: Almalec, Aphiel, Zarahiel; the perfumes should be diagridrium, scammony, alum, sulphur and assafaetida; the ring should be adorned with an onyx; the garlands should be of ash, cypress and hellebore; on the onyx of the ring, during the hours of Saturn, the double head of Janus should be engraved with the consecrated awl.
The Pentagram should be engraved invariably upon one side of the talisman, with a scythe for Saturn. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a bull's or goat's head for those of Saturn.

**Liber O: The Greater Ritual of the Hexagram**

![Hexagram Diagram]

**JUPITER**

According to Ptolemy in Tetrabiblos

Jupiter revolves in an intermediate sphere between the extreme cold of Saturn and the burning heat of Mars, and has consequently a temperate influence: he therefore at once promotes both warmth and moisture. But, owing to the spheres of Mars and the Sun, which lie beneath him, his warmth is predominant: and hence he produces fertilizing breezes.

Therefore, Jupiter, on account of his temperate quality, and because heat and moisture are predominant in him, is considered by the ancients as benefic, or a causer of good.

Jupiter is masculine because his predominant quality is not moisture.

The two benefic qualities are Heat & Moisture and these are assigned respectively to the Day & the Night. Because Jupiter's predominant quality is benefic, he is allotted to that division which is in accordance with his own nature as "the benefit is increased when a favourable temperament receives an addition of its own nature."
Jupiter has a favourable temperament, and is situated beneath the sphere of Saturn; he therefore occupies the next two signs, Sagittarius and Pisces. These signs are airy and fruitful, in consequence of their trinal distance from the houses of the luminaries, which distance harmonises with the operation of good.

Jupiter, since he is efficacious in exciting fruitful breezes from the north, and since he becomes most northerly, and augments his peculiar influence when in Cancer, accordingly obtains his exaltation in that sign, and his fall in Capricorn.

**According to Agrippa in Book Two of De Occulta Philosophia**

Being fourth down from the top in the ten-level geocentric system, the sacred table assigned to Jupiter is four by four, containing the numbers one through sixteen, every row, column, and diameter totalling thirty-four. The sum of the table is one hundred & thirty-six.

Over this are set such divine names as fill up the numbers, with an Intelligence to what is good and a Spirit to what is bad; out of it are drawn the Characters of the spirits thereof.

**Divine names answering to the numbers of Jupiter**

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Transliteration</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Aba</td>
<td>אבא</td>
<td>They say that if it be impressed upon a Silver plate with Jupiter being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engravén on a coral.</td>
</tr>
<tr>
<td>16</td>
<td>El Ab</td>
<td>על אב</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>Johphiel (the Intelligence)</td>
<td>יופיאל</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>Hismael (the Spirit)</td>
<td>היסמעאל</td>
<td></td>
</tr>
</tbody>
</table>

**Eliphas Lévi: The Septenary of Talismans**

Magickal works of ambition and intrigue fall under the influence of Jupiter.
On Thursday, a day of great religious and political operations, the vestment should be scarlet and on the forehead should be worn a brass tablet, with the character of the spirit of Jupiter and the three words: Giarar, Bethor, Samgabiel; the perfumes are incense, ambergris, balm, grain of paradise, macis and saffron; the ring must be enriched with an emerald or sapphire; the wreaths and crowns should be oak, poplar, fig and pomegranate leaves.

The Pentagram should be engraved invariably upon one side of the talisman, with a crown for Jupiter. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed an eagle's figure for those of Jupiter.

Liber O: The Greater Ritual of the Hexagram

MARS

According to Ptolemy

Mars chiefly causes dryness, and is also strongly heating, by means of his own fiery nature, which is indicated by his colour, and in con-sequence of his vicinity to the Sun; the sphere of which is immediately below him.

Mars is esteemed of a contrary nature, and malefic, or a causer of evil: from his excess of dryness.

The day, in its heat and its aptitude for action, is masculine:—the night, in its moisture and its appropriation to rest, feminine. Mars, which is noxious, is considered to be nocturnal. He is not, however, allotted to that division of time with which his nature accords (as heat accords with heat), but is disposed of on a contrary principle: and for this reason, that, although
the benefit is increased when a favourable temperament receives an addition of its own nature, yet, the evil arising from a pernicious influence is much mitigated when dissimilar qualities are mingled with that influence. Hence the dryness of Mars is allotted to the night, to counterbalance its moisture. Thus this planet, being moderated by this combination, is placed in a condition calculated to produce a favourable temperament.

Mars is dry in nature, and beneath the sphere of Jupiter: he takes the next two signs, of a nature similar to his own, viz. Aries and Scorpio, whose relative distances from the houses of the luminaries are injurious and discordant.

Mars possesses a fiery nature, which receives its greatest intensity in Capricorn, in which sign this planet becomes most southerly; his exaltation is therefore placed in Capricorn, in opposition to that of Jupiter, and his fall in Cancer.

The third table belongs to Mars, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325.

And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Mars, and of his spirits.

These with Mars being fortunate, being engraved on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraved upon the Stone Correola, it stops blood, and the mestres [menses];

but if it be engraved with Mars being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and causeth barreness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit.
Eliphas Lévi: The Septenary of Talismans

Magickal works of wrath and chastisement are consecrated to Mars.

On Tuesday, a day for the operations of vengeance, the colour of the vestment should be that of flame, rust or blood, with belt and bracelets of steel. The tiara must be bound with gold; the wand must not be used, but only the magickal dagger and sword; the wreaths must be of absinthe and rue, the ring of steel, with an amethyst for precious stone.

The Pentagram should be engraved upon one side of the talisman, with a sword for Mars. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a lion's head for those of Mars.

Liber O: The Greater Ritual of the Hexagram

SOL (SUN)

The Sun is found to produce heat and moderate dryness. His magnitude, and the changes which he so evidently makes in the seasons, render his power more plainly perceptible than that of the other heavenly bodies; since his approach to the zenith of any part of the earth creates a greater degree of heat in that part and proportionately disposes its inhabitants after his own nature.

The Sun is deemed of common influence, and productive either of good or evil in unison with whatever planets connected.

The Sun is called masculine. The day, in its heat and its aptitude for action, is masculine. The Sun is esteemed to be diurnal.
Cancer and Leo are the most northerly of all the twelve signs; they approach nearer than the other signs to the zenith of this part of the earth, and thereby cause warmth and heat: they are consequently appropriated as houses for the two principal and greater luminaries; Leo for the Sun, as being masculine; and Cancer for the Moon, as being feminine.

It has hence resulted, that the semicircle from Leo to Capricorn has been ordained solar, and the semicircle from Aquarius to Cancer, lunar; in order that each planet might occupy one sign in each semicircle, and thus have one of its houses configurated with the Sun and the other with the Moon, conformably to the motions of its own sphere, and the peculiar properties of its nature.

The Sun on his entrance into Aries is then passing into the higher and more northern semicircle; but, on his entrance into Libra, into the more southern and lower one: his exaltation, therefore, is determined to be in Aries, as, when present in that sign, he begins to lengthen the days, and the influence of his heating nature increases at the same time.

His fall is placed in Libra, for the converse reasons.

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The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666.

There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof.

This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending.
Eliphas Lévi: The Septenary of Talismans

Magickal works of light and riches are under the auspices of the Sun.

The Magus who intends undertaking the works of light must operate on a Sunday, from midnight to eight in the morning, or from three in the afternoon to ten in the evening. He should wear a purple vestment, with tiara and bracelets of gold.

The altar of perfumes and the tripod of sacred fire must be encircled by wreaths of laurel, heliotrope and sunflowers; the perfumes are cinnamon, strong incense, saffron and red sandal; the ring must be of gold, with a chrysolith or ruby; the carpet must be of lion-skins, the fans of sparrow-hawk feathers.

The Pentagram should be engraved invariably upon one side of the talisman with a circle for the Sun. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a human figure for the talismans of the Sun.

Liber O: The Greater Ritual of the Hexagram
VENUS

To Venus also the same temperate quality belongs, although it exists conversely; since the heat she produces by her vicinity to the Sun is not so great as the moisture which she generates by the magnitude of her light, and by appropriating to herself the moist vapours of the earth, in the same manner that the Moon does.

Therefore, Venus, on account of her temperate quality, and because heat and moisture are predominant in her, is considered by the ancients as benefic, or a causer of good.

Venus is said to be feminine, since her quality is principally moist.

The night, in its moisture and its appropriation to rest, is feminine. Venus is esteemed to be nocturnal.

Venus, possessing a favourable temperament, and placed beneath the sphere of Mars, takes the next two signs, Taurus and Libra. These are of a fruitful nature, and preserve harmony by the sextile distance; and this planet is never more than two signs distant from the Sun.

Venus is of a moist nature, and becomes chiefly moist when in Pisces. Under that sign a dampness begins to be perceptible in the atmosphere, and Venus, from being in that sign, derives an augmentation of her own proper influence; her exaltation is consequently placed therein, and her fall in Virgo.
Agrippa

The fifth table is of Venus, consisting of a square of seven drawn into itself, viz. of 44 nine numbers, whereof seven on each side and Diameter make 175. and the sum of all is 1225.

And there are over it divine names with an Intelligency to good, and spirit to evil; And there is drawn out of it the Character of Venus, and the spirits thereof.

This being engraved on a Silver plate, Venus being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barreness, causeth ability for generation, dissolves enchantments, and causeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons. It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carried about travellers make them fortunate.

But if it be formed upon Brass with an unfortunate Venus, it causeth contrary things to all that hath bin above said.

**Eliphas Lévi: The Septenary of Talismans**

Magickal works of love are favoured by Venus.

On Friday, the day for amorous operations, the vestment should be of sky-blue, the hangings of green and rose, the ornaments of polished copper, the crowns of violets, the wreaths of roses, myrtle and olive; the ring should be enriched with a turquoise; lapis-lazuli and beryl will answer for tiara and clasps; the fans must be of swan's feathers; and the operator must wear upon his breast a copper talisman with the character of Anael and the words: Aveeva Vadelilith.

The Pentagram should be engraved upon one side of the talisman, with a G for Venus. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a dove's figure for those of Venus.

**Liber O: The Greater Ritual of the Hexagram**

![Talisman Image]
MERCURY

Mercury sometimes produces dryness, and at other times moisture, and each with equal vigour. His faculty of absorbing moisture and creating dryness proceeds from his situation with regard to the Sun, from which he is at no time far distant in longitude; and, on the other hand, he produces moisture, because he borders upon the Moon's sphere, which is nearest to the earth; and, being thus excited by the velocity of his motion with the Sun, he consequently operates rapid changes tending to produce alternately either quality.

Mercury is deemed of common influence, and productive either of good or evil in unison with whatever planets he may be connected with.

Mercury is common to both genders, because at certain times he produces dryness, and at others moisture, and performs each in an equal ratio.

The day, in its heat and its aptitude for action, is masculine:—the night, in its moisture and its appropriation to rest, feminine. Mercury is esteemed to be common; since in his matutine position he is diurnal, but nocturnal when vespertine.

Mercury never has greater distance from the Sun than the space of one sign, and is beneath all the other planets: hence he is placed nearest to both luminaries, and the remaining two signs, Gemini and Virgo, are allotted to him.

Mercury is of a nature opposite to that of Venus, and is more dry: in opposition to her, therefore, he takes his exaltation in Virgo, in which sign the autumnal dryness makes its first appearance; and he receives his fall in Pisces.
The sixth table is of Mercury resulting from the square of eight drawn into itself, containing sixty four numbers, whereof eight on every side and by both Diameters make 260, and the sum of all 2080.

And over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of Mercury, and the spirits thereof; and if it be with Mercury being fortunate engraved upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof grateful, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams:

and if it be an unfortunate Mercury, doth all things contrary to these.

Eliphas Lévi: The Septenary of Talismans

Magickal works of skill, science and eloquence are under the protection of Mercury

On Wednesday, a day favourable for transcendent science, the vestment should be green, or shot with various colours; the necklace of pearls in hollow glass beads containing mercury; the perfumes benzoin, mace and storax; the flowers, narcissus, lily, herb-mercury, fumitory, and marjoram; the jewel should be the agate.

The Pentagram should be engraved invariably upon one side of the talisman. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a dog's head for those of Mercury.
The Moon principally generates moisture; her proximity to the earth renders her highly capable of exciting damp vapours, and of thus operating sensibly upon animal bodies by relaxation and putrefaction. She has, however, also a moderate share in the production of heat, in consequence of the illumination she receives from the Sun.

The Moon, on account of her temperate quality, and because heat and moisture are predominant in her, is considered by the ancients as benefic, or a causer of good.

The Moon is said to be feminine, since her quality is principally moist.

The night, in its moisture and its appropriation to rest, is feminine. The Moon is esteemed to be nocturnal.

Cancer and Leo are the most northerly of all the twelve signs; they approach nearer than the other signs to the zenith of this part of the earth, and thereby cause warmth and heat: they are consequently appropriated as houses for the two principal and greater luminaries; Leo for the Sun, as being masculine; and Cancer for the Moon, as being feminine.

It has hence resulted, that the semicircle from Leo to Capricorn has been ordained solar, and the semicircle from Aquarius to Cancer, lunar; in order that each planet might occupy one sign in each semicircle, and thus have one of its houses configurated with the Sun and the other with the Moon, conformably to the motions of its own sphere, and the peculiar properties of its nature.
The Moon, again, after conjunction with the Sun in Aries, the seat of his exaltation, makes her first appearance, and begins to augment her light in Taurus, the first sign of her own triplicity, which is consequently ascribed to be her exaltation; while Scorpio, the opposite sign, is her fall.

The seventh table is of the Moon, of a square of nine multiplied into it self, having eighty one numbers, in every side and Diameter nine, producing 369, and the sum of all 3321.

And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof.

This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleasant, cheerful, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleaseth;

and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physicians, and Orators, and all men whatsoever in their office, against whom it shall be made.

**Eliphas Lévi: The Septenary of Talismans**

Magickal works of divination and mystery are under the invocation of the Moon

On Monday the robe is white, embroidered with silver, and having a triple collar of pearls, crystals and selenite; the tiara must be covered with yellow silk, emblazoned with silver characters forming the Hebrew monogram of Gabriel, as given in the Occult Philosophy of Agrippa; the perfumes are white sandal, camphor, amber, aloes and pulverized seed of cucumber; the wreaths are mugwort, moonwort and yellow ranunculuses. Tapestries, garments and objects of a black colour must be avoided; and no metal except silver should be worn on the person.
The Pentagram should be engraved invariably upon one side of the talisman, with a crescent for the Moon. The reverse must bear the Sign of Solomon, that is, the six-pointed star composed of two superposed triangles; in the centre there is placed a chalice for those of the Moon.

Liber O: The Greater Ritual of the Hexagram

The Almagest; Book IX

{On the order of the spheres of sun, moon, and the 5 planets}

Such, then, more or less, is the sum total of the chief topics one may mention as having to do with the fixed stars, in so far as the phenomena observed up to now provide the means of progress in our understanding. There remains, to complete our treatise, the treatment of the five planets. To avoid repetition we shall, as far as possible, explain the theory of the latter by means of an exposition common [to all five], treating each of the methods [for all planets] together.

First, then, [to discuss] the order of their spheres, which are all situated [with their poles] nearly coinciding with the poles of the inclined, ecliptic circle: we see that almost all the foremost astronomers agree that all the spheres are closer to the earth than that of the fixed stars, and farther from the earth than that of the moon, and that those of the three [outer planets] are farther from the earth than those of the other [two] and the sun, Saturn's being greatest, Jupiter's the next in order towards the earth, and Mars' below that.

But concerning the spheres of Venus and Mercury, we see that they are placed below the sun's by the more ancient astronomers, but by some of their successors these too are placed above [the sun's], for the reason that the sun has never been obscured by them [Venus and Mercury] either.

To us, however, such a criterion seems to have an element of uncertainty, since it is possible that some planets might indeed be below the sun, but nevertheless not always be
in one of the planes through the sun and our viewpoint, but in another [plane], and hence might not be seen passing in front of it, just as in the case of the moon, when it passes below [the sun] at conjunction, no obscuration results in most cases.

And since there is no other way, either, to make progress in our knowledge of this matter, since none of the stars has a noticeable parallax (which is the only phenomenon from which the distances can be derived), the order assumed by the older [astronomers] appears the more plausible.

For, by putting the sun in the middle, it is more in accordance with the nature [of the bodies] in thus separating those which reach all possible distances from the sun and those which do not do so, but always move in its vicinity: provided only that it does not remove the latter close enough to the earth that there can result a parallax of any size.

**The Influences of the Planetary Orbs**

The Sun is found to produce heat and moderate dryness. His magnitude, and the changes which he so evidently makes in the seasons, render his power more plainly perceptible than that of the other heavenly bodies; since his approach to the zenith of any part of the earth creates a greater degree of heat in that part and proportionately disposes its inhabitants after his own nature.

The Moon principally generates moisture; her proximity to the earth renders her highly capable of exciting damp vapours, and of thus operating sensibly upon animal bodies by relaxation and putrefaction. She has, however, also a moderate share in the production of heat, in consequence of the illumination she receives from the Sun.

Saturn produces cold and dryness, for he is most remote both from the Sun's heat and from the earth's vapours. But he is more effective in the production of cold than of dryness. And he and the rest of the planets derive their energy from the positions which they hold with regard to the Sun and Moon; and they are all seen to alter the constitution of the Ambient in various ways.

Mars chiefly causes dryness, and is also strongly heating, by means of his own fiery nature, which is indicated by his colour, and in consequence of his vicinity to the Sun; the sphere of which is immediately below him.

Jupiter revolves in an intermediate sphere between the extreme cold of Saturn and the burning heat of Mars, and has consequently a temperate influence: he therefore at once promotes both warmth and moisture. But, owing to the spheres of Mars and the Sun, which lie beneath him, his warmth is predominant: and hence he produces fertilizing breezes.

To Venus also the same temperate quality belongs, although it exists conversely; since the heat she produces by her vicinity to the Sun is not so great as the moisture which she
generates by the magnitude of her light, and by appropriating to herself the moist vapours of the earth, in the same manner that the Moon does.

Mercury sometimes produces dryness, and at other times moisture, and each with equal vigour. His faculty of absorbing moisture and creating dryness proceeds from his situation with regard to the Sun, from which he is at no time far distant in longitude; and, on the other hand, he produces moisture, because he borders upon the Moon's sphere, which is nearest to the earth; and, being thus excited by the velocity of his motion with the Sun, he consequently operates rapid changes tending to produce alternately either quality.

**Benefics and Malefics**

Of the four temperaments or qualities above mentioned, two are nutritive and prolific, viz. heat and moisture; by these all matter coalesces and is nourished: the other two are noxious and destructive, viz. dryness and cold; by these all matter is decayed and dissipated.

Therefore, two of the planets, on account of their temperate quality, and because heat and moisture are predominant in them, are considered by the ancients as benefic, or causers of good: these are Jupiter and Venus. And the Moon also is so considered for the same reasons.

But Saturn and Mars are esteemed of a contrary nature, and malefic, or causers of evil: the first from his excess of cold, the other from his excess of dryness.

The Sun and Mercury are deemed of common influence, and productive either of good or evil in unison with whatever planets they may be connected with.

**Masculine and Feminine**

There are two primary sexes, male and female; and the female sex partakes chiefly of moisture. The Moon and Venus are therefore said to be feminine, since their qualities are principally moist.

The Sun, Saturn, Jupiter, and Mars are called masculine. Mercury is common to both genders, because at certain times he produces dryness, and at others moisture, and performs each in an equal ratio.

The stars, however, are also said to be masculine and feminine, by their positions with regard to the Sun. While they are matutine and preceding the Sun, they are masculine; when vespertine and following the Sun, they become feminine.

And they are further regulated in this respect by their positions with regard to the horizon. From the ascendant to the mid-heaven, or from the angle of the west to the lower heaven, they are considered to be masculine, being then oriental: and in the other two quadrants, feminine, being then occidental.
Diurnal and Nocturnal

The day and the night are the visible divisions of time. The day, in its heat and its aptitude for action, is masculine; the night, in its moisture and its appropriation to rest, feminine.

Hence, again, the Moon and Venus are esteemed to be nocturnal; the Sun and Jupiter, diurnal; and Mercury, common; since in his matutine position he is diurnal, but nocturnal when vespertine.

Of the other two planets, Saturn and Mars, which are noxious, one is considered to be diurnal, and the other nocturnal. Neither of them, however, is allotted to that division of time with which its nature accords (as heat accords with heat), but each is disposed of on a contrary principle: and for this reason, that, although the benefit is increased when a favourable temperament receives an addition of its own nature, yet, the evil arising from a pernicious influence is much mitigated when dissimilar qualities are mingled with that influence. Hence the coldness of Saturn is allotted to the day, to counterbalance its heat; and the dryness of Mars to the night, to counterbalance its moisture. Thus each of these planets, being moderated by this combination, is placed in a condition calculated to produce a favourable temperament.

The Influence of Position with Regard to the Sun

The respective powers of the Moon and of the three superior planets are either augmented or diminished by their several positions with regard to the Sun.

The Moon, during her increase, from her first emerging to her first quarter, produces chiefly moisture; on continuing her increase from her first quarter to her full state of illumination, she causes heat; from her full state to her third quarter she causes dryness; and from her third quarter to her occultation she causes cold.

The planets, when matutine, and from their first emerging until they arrive at their first station, are chiefly productive of moisture; from their first station until they rise at night, of heat; from their rising at night until their second station, of dryness; and from their second station until their occultation, they produce cold.

But it is also sufficiently plain that they must likewise cause, by their intermixture with each other, many varieties of quality in the Ambient: because, although their individual and peculiar influence may for the most part prevail, it will still be more or less varied by the power of the other heavenly bodies configurated with them.

Houses of the Planets

Those stars which are denominated planetary orbs have particular familiarity with certain places in the zodiac, by means of parts designated as their houses, and also by their triplicities, exaltations, terms, and so forth.
The nature of their familiarity by houses is as follows:

Cancer and Leo are the most northerly of all the twelve signs; they approach nearer than the other signs to the zenith of this part of the earth, and thereby cause warmth and heat: they are consequently appropriated as houses for the two principal and greater luminaries; Leo for the Sun, as being masculine; and Cancer for the Moon, as being feminine.

It has hence resulted, that the semicircle from Leo to Capricorn has been ordained solar, and the semicircle from Aquarius to Cancer, lunar; in order that each planet might occupy one sign in each semicircle, and thus have one of its houses configurated with the Sun and the other with the Moon, conformably to the motions of its own sphere, and the peculiar properties of its nature.

Saturn, therefore, since he is cold and inimical to heat, moving also in a superior orbit most remote from the luminaries, occupies the signs opposite to Cancer and Leo: these are Aquarius and Capricorn; and they are assigned to him in consideration of their cold and wintry nature; and because the configuration by opposition does not co-operate towards the production of good.

Jupiter has a favourable temperament, and is situated beneath the sphere of Saturn; he therefore occupies the next two signs, Sagittarius and Pisces. These signs are airy and fruitful, in consequence of their trinal distance from the houses of the luminaries, which distance harmonises with the operation of good.

Mars is dry in nature, and beneath the sphere of Jupiter: he takes the next two signs, of a nature similar to his own, viz. Aries and Scorpio, whose relative distances from the houses of the luminaries are injurious and discordant.

Venus, possessing a favourable temperament, and placed beneath the sphere of Mars, takes the next two signs, Taurus and Libra. These are of a fruitful nature, and preserve harmony by the sextile distance; and this planet is never more than two signs distant from the Sun.

Mercury never has greater distance from the Sun than the space of one sign, and is beneath all the other planets: hence he is placed nearest to both luminaries, and the remaining two signs, Gemini and Virgo, are allotted to him.

**Exaltations**

That which is termed the exaltation of the planets is considered by the following rules:

The Sun on his entrance into Aries is then passing into the higher and more northern semicircle; but, on his entrance into Libra, into the more southern and lower one: his exaltation, therefore, is determined to be in Aries, as, when present in that sign, he begins to lengthen the days, and the influence of his heating nature increases at the same time.

His fall is placed in Libra, for the converse reasons.
Saturn on the contrary, in order to preserve his station opposite to the Sun, in this respect, as well as in regard to their respective houses, obtains his exaltation in Libra, and his fall in Aries: since, in all cases, the increase of heat must be attended by a diminution of cold, and the increase of cold by a diminution of heat.

The Moon, again, after conjunction with the Sun in Aries, the seat of his exaltation, makes her first appearance, and begins to augment her light in Taurus, the first sign of her own triplicity, which is consequently ascribed to be her exaltation; while Scorpio, the opposite sign, is her fall.

Jupiter, since he is efficacious in exciting fruitful breezes from the north, and since he becomes most northerly, and augments his peculiar influence when in Cancer, accordingly obtains his exaltation in that sign, and his fall in Capricorn.

Mars possesses a fiery nature, which receives its greatest intensity in Capricorn, in which sign this planet becomes most southerly; his exaltation is therefore placed in Capricorn, in opposition to that of Jupiter, and his fall in Cancer.

Venus is of a moist nature, and becomes chiefly moist when in Pisces. Under that sign a dampness begins to be perceptible in the atmosphere, and Venus, from being in that sign, derives an augmentation of her own proper influence: her exaltation is consequently placed therein, and her fall in Virgo.

Mercury is of a nature opposite to that of Venus, and is more dry: in opposition to her, therefore, he takes his exaltation in Virgo, in which sign the autumnal dryness makes its first appearance; and he receives his fall in Pisces.

Of the tables of the Planets, their virtues, forms, and what Divine names, Intelligencies, and Spirits are set over them.

It is affirmed by Magickians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great virtues of the Heavens, in as much as they represent that divine order of Celestial numbers, impressed upon Celestials by the Ideas of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestial rays, signifying according to the proportion of effigies, supercelestial Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters.

For material numbers, and figures can do nothing in the mysteries of hid things, but representatively by formal numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extremes of the matter, and spirit to the will of the elevated soul, receiving through great affection, by the Celestial power of the operator, a power from God, applied through the soul of the universe, and observations of Celestial constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magickians.
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The first of them is assigned to Saturn, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen. Now the whole sum of numbers is fourty five.

Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of Saturn, and of the spirits thereof.

They say that this table being with a fortunate Saturn engraved on a plate of lead, doth help to bring forth, or birth, and to make a man safe, and powerful, and to cause success of petitions with princes, and powers: but if it be done with an unfortunate Saturn, that it hinders buildings, plantings, and the like, and casts a man from honours, and dignities, and causes discords, and quarrellings, and disperses an Army.

\(\begin{array}{c}
\text{Intelligence} \\
\text{ףניאל}
\end{array}\) \\
\(\begin{array}{c}
\text{Spirit} \\
\text{ןצל}
\end{array}\)

\(\begin{array}{ccc}
4 & 9 & 2 \\
3 & 5 & 7 \\
8 & 1 & 6
\end{array}\)
The second is called the table of Jupiter, which consists of a Quaternian drawn into itself [i.e. 4 times 4], containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Jupiter, and the spirits thereof. They say that if it be impressed upon a Silver plate with Jupiter being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a coral.
The third table belongs to Mars, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Mars, and of his spirits.

These with Mars being fortunate, being engraven on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraven upon the Stone Correola, it stops blood, and the mestrues [menses]; but if it be engraven with Mars being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and causeth barreness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit.
The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof.

This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending.
The fifth table is of Venus, consisting of a square of seven drawn into it self, viz. of fourty nine numbers, whereof seven on each side and Diameter make 175. and the sum of all is 1225. And there are over it divine names with an Intelligency to good, and spirit to evil; And there is drawn out of it the Character of Venus, and the spirits thereof.

This being engraven on a Silver plate, Venus being fortunate, procureth concord, endeth strife, procureth the love of women, conduceth to conception, is good against barreness, causeth ability for generation, dissolves enchantments, and causeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-house, causeth an increase of Pigeons. It conduceth to the cure of all melancholy distempers, and causeth joyfulness; and being carryed about travellers make them fortunate. But if it be formed upon Brass with an unfortunate Venus, it causeth contrary things to all that hath bin above said.
The sixth table is of Mercury resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters make 260. and the sum of all 2080. and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of Mercury, and the spirits thereof; and if it be with Mercury being fortunate engraven upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof grateful, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate Mercury, doth all things contrary to these.
The seventh table is of the Moon, of a square of nine multiplied into itself, having eighty one numbers, in every side and Diameter nine, producing 369, and the sum of all 3321. And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof.

This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleasant, cheerful, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleaseth; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physicians, and Orators, and all men whatsoever in their office, against whom it shall be made.
TRANSCENDENTAL MAGICK: SEPTENARY TRADITION

The septenary is the sacred number in all theogonies and in all symbols, because it is composed of the triad and the tetrad. The number seven represents magickal power in all its fullness; it is the mind reinforced by all elementary potencies; it is the soul served by Nature; it is the SANCTUM REGNUM mentioned in the Keys of Solomon and represented in the Tarot by a crowned warrior, who bears a triangle on his cuirass and is posed upon a cube, to which two sphinxes are harnessed, straining in opposite directions, while their heads are turned the same way.

This warrior is armed with a fiery sword and holds in his left hand a sceptre surmounted by a triangle and a sphere. The cube is the Philosophical Stone; the sphinxes are the two forces of the Great Agent, corresponding to JAKIN and BOAZ, the two Pillars of the Temple; the cuirass is the knowledge of Divine Things, which renders the wise man invulnerable to human assaults; the sceptre is the Magick Wand; the fiery sword is the symbol of victory over the deadly sins, seven in number, like the virtues, the conceptions of both being typified by the ancients under the figures of the seven planets then known.

Thus, faith – that aspiration towards the infinite, that noble self-reliance sustained by confidence in all virtues – the faith which in weak natures may degenerate into pride, was represented by the Sun; hope, the enemy of avarice, by the Moon; charity, in opposition to luxury, by Venus, the bright star of morning and evening; strength, superior to wrath, by Mars; prudence, hostile to idleness, by Mercury; temperance, opposed to gluttony, by Saturn, who was given a stone instead of his children to devour; finally, justice, in opposition to envy, by Jupiter, the conqueror of the Titans.

Such are the symbols borrowed by astronomy from the Hellenic cultus. In the Kabalah of the Hebrews, the Sun represents the angel of light; the Moon, the angel of aspirations and dreams; Mars, the destroying angel; Venus, the angel of loves; Mercury, the angel of progress; Jupiter, the angel of power; Saturn, the angel of the wilderness. They were named also Michael, Gabriel, Samael, Anael, Raphael, Zachariel and Orifiel.

These governing potencies of souls shared human life during successive periods, which astrologers measured by the revolutions of the corresponding planets. But kabalistic astrology must not be confounded with that which is called judicial.

Infancy is dedicated to the Sun, childhood to the Moon, youth to Mars and Venus, manhood to Mercury, ripe age to Jupiter, and old age to Saturn. Now, humanity in general subsists under laws of development analogous to those of individual life.

On this basis Trithemius establishes his prophetic key of the seven spirits, to which we shall refer subsequently; by means thereof, observing the analogical proportions of successive events, it is possible to predict important future occurrences with certitude, and to fix beforehand, from age to age, the destinies of nations and the world.
St. John, depositary of the Secret Doctrine of Christ, has commemorated this sequence in the kabalistic book of the Apocalypse, which he represents sealed with seven seals. We meet also the seven genii of ancient mythologies, and the Cups and Swords of the Tarot.

The doctrine concealed under these emblems is pure Kabalah, already lost by the Pharisees at the time of Christ's advent. The scenes which succeed one another in this wonderful prophetic epic are so many pantacles, the keys of which are the ternary, the quaternary, the septenary and the duodenary.

Its hieroglyphic figures are analogous to those of the Book of Hermes or the Genesis of Enoch, to make use of a tentative title which expresses merely the personal opinion of the erudite William Postel.

The cherub, or symbolic bull, which Moses placed at the gate of the Edenic world, bearing a fiery sword, is a sphinx, having a bull's body and a human head; it is the antique Assyrian sphinx, and the combat and victory of Mithras were its hieroglyphic analysis. Now, this armed sphinx represents the Law of Mystery which watches at the door of initiation to warn away the profane.

Voltaire, who knew nothing of all this, was highly diverted at the notion of a bull brandishing a sword. What would he have said had he visited the ruins of Memphis and Thebes, and what would the echo of past ages which slumbers in the tombs of Rameses have replied to those light sarcasms so much relished in France? The Mosaic cherub represents also the Great Magickal Mystery, of which the elements are expressed by the septenary, without, however, giving the final word.

This verbum inenarrabile of the sages of the Alexandrian school, this word which Hebrew Kabalists write 111 and interpret by ARARITA thus expressing the triplicity of the secondary principle, the dualism of means, the equal unity of the first and final principle, the alliance between the triad and the tetrad in a word composed of four letters, which form seven by means of a triple and double repetition – pronounced ARARITA.

The virtue of the septenary is absolute in Magick, for this number is decisive in all things: hence all religions have consecrated it in their rites. The seventh year was a jubilee among the Jews; the seventh day is set apart for rest and prayer; there are seven sacraments, etc.

The seven colours of the prism and the seven musical notes correspond also to the seven planets of the ancients, that is, to the seven chords of the human lyre. The spiritual heaven has never changed, and astrology has been more invariable than astronomy.

The seven planets are, in fact, the hieroglyphic symbols of the keyboard of our affections. To compose talismans of the Sun, Moon or Saturn, is to attach the will magnetically to signs corresponding to the chief powers of the soul; to consecrate something to Mercury or Venus is to magnetize that object according to a direct intention, whether pleasure, science or profit be the end in view.
The analogous metals, animals, plants and perfumes are auxiliaries to this end.

The seven magickal animals are: (a) Among birds, corresponding to the divine world, the swan, the owl, the vulture, the dove, the stork, the eagle and the pewit; (b) among fish, corresponding to the spiritual or scientific world, the seal, the catfish, the pike, the mullet, the chub, the dolphin, the sepia or cuttlefish; (c) among quadrupeds, corresponding to the natural world, the lion, the cat, the wolf, the he-goat, the monkey, the stag and the mole.

The blood, fat, liver and gall of these animals serve in enchantments; their brain combines with the perfumes of the planets, and it is recognized by ancient practice that they possess magnetic virtues corresponding to the seven planetary influences.

The talismans of the seven spirits are engraved either on precious stones, such as the carbuncle, crystal, diamond, emerald, agate, sapphire and onyx, or upon metals, such as gold, silver, iron, copper, fixed mercury, pewter and lead.

The kabalistic signs of the seven spirits are: for the Sun, a serpent with the head of a lion; for the Moon, a globe divided by two crescents; for Mars, a dragon biting the hilt of a sword; for Venus, a lingam; for Mercury, the Hermetic caduceus and the cynocephalus; for Jupiter, the Blazing Pentagram in the talons or beak of an eagle; for Saturn, a lame and aged man, or a serpent curled about the sun-stone.

All these symbols are found on engraved stones of the ancients and especially on those talismans of the Gnostic epochs which are known by the name of ABRAXAS.

In the collection of the talismans of Paracelsus, Jupiter is represented by a priest in ecclesiastical garb, while in the Tarot he appears as a grand hierophant crowned with a triple tiara, holding a three-barred cross in his hands, forming the magickal triangle, and representing at once the sceptre and key of the 3 worlds.

By collating all that has been said about the unity of the triad and tetrad, we shall find all that remains to be told concerning the septenary, that grand and complete magickal unity composed of four and three.
PAGANISM (DEFINED)

The difference between Paganism & Wicca is Paganism is an umbrella term – Paganism is used to describe any religions outside of Christianity, Judaism, or Judeo-Christian.

Wicca is a form of Paganism, meaning it is a religion that falls under it. Wicca itself is derived from the word, "witchcraft."

The Romans used the word “Pagan” as an insult, as slang to insult the backwards rural population and their old world beliefs. Pagan meant “hillbilly” or “Country Bumpkin” – or those specifically too slow to convert to Christianity.

Some believe that in the early Roman Empire, "paganus" came to mean "civilian" as opposed to "military." Christians at the time often called themselves "miles Christi" (Soldiers of Christ). The non-Christians became "pagani" – non-soldiers or ivilians. No denigration would be implied Mohrmann suggests that the general meaning was any "outsider," – a neutral term – and that the other meanings, "civilian" and "hick," were merely specialized uses of the term.

The pejorative meaning, "uneducated non-Christian", emerges in Vulgar Latin from the 4th century. Since Christianity first spread to the cities, the rural Europeans were the last to convert to Christianity.

By the fifth century CE, its meaning evolved to include all non-Christians. Eventually, it became an evil term that implied the possibility of Satan worship. The latter two meanings are still in widespread use today.

Today, Neo-Paganism is an umbrella term used to identify a wide variety of modern religious movements, particularly those influenced by pre-Christian pagan beliefs of Europe. Neo-Pagan religious movements are extremely diverse, with beliefs that range widely from polytheism to animism, to pantheism and other paradigms.

Many Neopagans practice a spirituality that is entirely modern in origin, while others attempt to accurately reconstruct or revive indigenous, ethnic religions as found in historical and folkloric sources.

Neopaganism is a postmodern development in the industrialized countries, found in particular strength in the United States and Britain, but also in Continental Europe (German-speaking Europe, Scandinavia, Slavic Europe, Latin Europe and elsewhere).

The largest Neopagan movement is Wicca, though other significantly sized Neopagan faiths include Neo-Druidism, Germanic Neopaganism, and Slavic Neopaganism.

The term neo-pagan was coined in the 19th century in reference to Renaissance and Romanticist Hellenophile classical revivalism."Pagan" and "Neopagan", when capitalized, refer to religions, or members of a Pagan or Neopagan religion, "in the same
way as one would describe a 'Christian' or a 'Jew'." This usage has been common since
the Neopagan revival in the 1970s, and is now used by academics and adherents alike to
identify new religious movements that emphasize pantheism or nature-worship, or that
revive or reconstruct aspects of historical polytheism.

The term "Neopagan" provides a means of distinguishing between historical Pagans of
ancient cultures and the adherents of modern religious movements. The category of
religions known as "Neopagan" includes syncretic or eclectic approaches like Wicca,
Neo-Druidism, and Neoshamanism at one end of the spectrum, as well as culturally
specific traditions, such as the many varieties of polytheistic reconstructionism, at the
other. Some Reconstructionists reject the term "Neopagan" because they wish to set their
historically oriented approach apart from generic "Neopagan" eclecticism.

"Pagan" as a self-designation of Neopagans appeared in 1964 and 1965, in the
publications of the Witchcraft Research Association; at that time, the term was in use by
"revivalist Witches" in the United States and the United Kingdom, but unconnected to the
broader, counter-culture Neopagan movement.

The modern popularization of the terms "Pagan" and "Neopagan", as they are currently
understood, is largely traced to Oberon Zell-Ravenheart, co-founder of "the 1st Neo-
Pagan Church of All Worlds" who, beginning in 1967 with the early issues of Green Egg,
used both terms for the growing movement.

Increasingly, however, scholarly writers prefer the term "contemporary Paganism" to
cover all new polytheistic religious movements, a usage favored by The Pomegranate:
The International Journal of Pagan Studies, the leading peer-reviewed journal in the field.
"Heathen", "Heathenism" or "Heathenry" as a self-designation of adherents of Germanic
neopaganism (Theodism in particular) appeared in the late 1990s.

The roots of Neopaganism begin with the Renaissance, and the reintroduction of
Classicism and the resurgence of interest in Greco-Roman polytheism in the wake of
works like the Theologia mythologica of 1532. The Romantic movement of the 18th
century led to the re-discovery of Old Gaelic and Old Norse literature and poetry.

Neo-Druidism can be taken to have its origins as early as 1717 with the foundation of
The Druid Order. The 19th century saw a surge of interest in Germanic paganism with
the Viking revival in the British Isles and Scandinavia. In Germany the Völkisch
movement was in full swing. These Neopagan currents coincided with Romanticist
interest in folklore and occultism, the widespread emergence of pagan themes in popular
literature, and the rise of nationalism.

During this resurgence in the United Kingdom, Neo-Druidism and various Western
occult groups emerged, such as the Hermetic Order of the Golden Dawn and the Ordo
Templi Orientis, who attempted to syncretize "exotic" elements like Egyptian cosmology
and Kabbalah into their belief systems, although not necessarily for purely religious
purposes. Influenced by the anthropologist Sir James George Frazer's The Golden Bough,
several prominent writers and artists were involved in these organizations, including William Butler Yeats, Maud Gonne, Arthur Edward Waite, and Aleister Crowley.

Along with these early occult organizations, there were other social phenomena such as the interest in mediumship, Magickk, and other supernatural beliefs which was at an all time high in the late 19th century and early 20th century.

Another important influence during this period was the Romantic aesthetic movement, which venerated the natural world and frequently made reference to the deities of antiquity. The Romantic poets, essayists, artists and authors who employed these themes in their work were later associated with socially progressive attitudes towards sexuality, feminism, pacifism and similar issues.

Witchcraft Revival

In the 1920s Margaret Murray theorized that a Witchcraft religion existed underground and in secret, and had survived through the witchcraft prosecutions that had been enacted by the ecclesiastical and secular courts. Most historians now reject Murray's theory, as she based it partially upon the similarities of the accounts given by those accused of witchcraft; such similarity is now thought to actually derive from there having been a standard set of questions laid out in the witch-hunting manuals used by interrogators.

Murray's ideas nevertheless exerted great influence on certain Neopagan currents; in the 1940s, Englishman Gerald Gardner claimed to have been initiated into a New Forest coven. Gardnerian Wicca is used to refer to the traditions of Neopaganism that adhere closely to Gardner's teachings, differentiating it from similar traditions, such as Alexandrian Wicca or more recent Wiccan offshoots.

In the meantime, Germanic mysticism in Germany and Switzerland had developed into baroque forms such as Guido von List's "Armanism", from the 1900s merging into anti-semitic and national mysticist (völkisch) currents, notably with Lanz von Liebenfels’ Guido von List Society and Ostara magazine, which with the rise of Nazism were partially absorbed into Nazi occultism.

Other Germanic mysticist groups, such as the Germanische Glaubens-Gemeinschaft of Ludwig Fahrenkrog were disendorsed by the Nazi regime. Such distortions of Germanic mythology were denounced by J. R. R. Tolkien, e.g. in a 1941 letter where he speaks of Hitler's corruption of "...that noble northern spirit, a supreme contribution to Europe, which I have ever loved and tried to present in its true light." Because of such connections with Nazism, interest in Neopaganism was virtually eclipsed for about two decades following World War II.

The 1960s and 1970s saw a resurgence in Neo-Druidism as well as the rise of Germanic Neopaganism and Ásatrú in the United States and in Iceland. In the 1970s, Wicca was notably influenced by feminism, leading to the creation of an eclectic, Goddess-worshipping movement known as Dianic Wicca.
The 1979 publication of Margot Adler's *Drawing Down the Moon* and Starhawk's *The Spiral Dance* opened a new chapter in public awareness of Neopaganism. With the growth and spread of large, Neopagan gatherings and festivals in the 1980s, public varieties of Neo-Wicca continued to further diversify into additional, eclectic sub-denominations, often heavily influenced by the New Age and counter-culture movements. These open, loosely-structured or unstructured traditions contrast with British Traditional Wicca, which emphasizes secrecy and initiatory lineage.

The 1980s and 1990s also saw an increasing interest in serious academic research and Reconstructionist Pagan traditions. The establishment and growth of the Internet in the 1990s brought rapid growth to these, and other Neopagan movements.

Many Neopagans and Neopagan traditions attempt to incorporate elements of historical religions, cultures and mythologies into their beliefs and practices, often emphasizing the age of their sources. Thus, Wicca in particular is sometimes referred to as "The Old Religion", a term popularized by Margaret Murray in the 1920s, while Germanic Neopaganism is referred to in some of its varieties as Forn Sed ("Old Custom").

Such emphasis on the antiquity of religious tradition is not exclusive to Neopaganism, and is found in many other religions. For example the terms Purana, Sanatana Dharma, and the emphasis on the antiquity of the Ancient Egyptian sources of the Hellenistic Mystery religions.

Some claims of continuity between Neopaganism and older forms of Paganism have been shown to be spurious, or outright false, as in the case of Iolo Morganwg's Druid's Prayer. Wiccan beliefs of an ancient monotheistic Goddess were inspired by Marija Gimbutas's description of Neolithic Europe. The factual historical validity of her theories has been disputed by many scholars, including historian Ronald Hutton.

While most Neopagans draw from old religious traditions, they also adapt them. The mythologies of the ancient traditions are not generally considered to be literally factual by Neopagans, in the sense that the Bible and other Abrahamic texts are often thought of by their followers. Eclectic Neopagans in particular are resistant to the concept of scripture or excessive structure, considering personal freedom to be one of the primary goals of their spirituality.

In contrast, some Reconstructionist movements, like those who practice Theodism, take a stricter religious approach, and only recognize certain historical texts and sources as being relevant to their belief system, intentionally focusing on one culture to the exclusion of others, and having a general disdain for the eclectic mentality.

The mythological sources of the various Neopagan traditions are similarly varied, including Celtic, Norse, Greek, Roman, Sumerian, Egyptian and others. Some groups focus solely on one cultural tradition, while others draw from several. For example, Doreen Valiente's text *The Charge of the Goddess* used materials from *The Gospel of Aradia* by Charles G. Leland, as well as material from Aleister Crowley's writings.
Some Neopagans also draw inspiration from modern traditions, including Christianity, Buddhism and others, creating syncretisms like "Christian Witchcraft" or "Buddheo-Paganism". Since many Neopagan beliefs do not require exclusivity, some Neopagans practice other faiths in parallel.

Since eclectic Neopagans take a rather un-dogmatic religious stance, and sometimes see no one as having authority to deem a source "apocryphal", Neopaganism has been notably prone to fakelore, especially in recent years, as information and misinformation alike have been spread on the Internet and in print media.

A number of Wiccan, Neopagan and even some "Traditionalist" or "Tribalist" groups have a history of spurious "Grandmother Stories" – usually involving initiation by a Grandmother, Grandfather, or other elderly relative who is said to have instructed them in the secret, millennia-old traditions of their ancestors. As this "secret wisdom" has almost always been traced to recent sources, or been quite obviously concocted even more recently, most proponents of these stories have eventually admitted they made them up.

Concepts of the Divine

Most Neopagan traditions are polytheistic, but interpretations of the nature of a deity may vary widely. In principle, there is the distinction of hard vs. soft (also, "strong" vs. "weak" or "radical" vs. "moderate") polytheism.

Hard polytheism is the notion of the existence of gods and goddesses independent from the human mind and from one another, or as distinct entities but however part of a greater unity, such as The One of Neoplatonism and Panentheism. The mythology of antiquity reflects this kind of understanding of the gods' natures.

Soft polytheism considers the plurality of gods as "aspects" of other notions of the divine, including Monism, Pantheism, Panentheism or Deism, Psychologism (Jungianism).

Historically polytheistic religious traditions in the west were not solely concerned with religious belief in gods, but focused on ritual, tradition (ethos) and notions of virtue (arete, pietas). As Christianity became a rising force, Pagan thinkers such as Celsus and the Roman Emperor Julian wrote arguments against Christian ideas and in defense of the traditional religions, which give us insight into their contrasting beliefs.

Hutton states that the historical Pagans did not see "All Goddesses as one Goddess; all Gods as one God", but some types of modern Neopagans believe that there is but a single divinity or life force of the universe, which is immanent in the world. The various manifestations and archetypes of this divinity are not viewed as wholly separate, but as different aspects of the divine which are ineffable.

In Wicca, (especially Dianic Wicca) the concept of an Earth or Mother Goddess similar to the Greek Gaia is emphasized. Male counterparts are usually also evoked, such as the Green Man and the Horned God (who is loosely based on the Celtic Cernunnos.)
Duotheistic philosophies tend to emphasize the God and Goddess' (or Lord and Lady's) genders as being analogous to a concept similar to that of yin and yang in ancient Chinese philosophy; i.e., two complementary opposites. Many Oriental philosophies equate weakness with femininity and strength with masculinity; this is not the prevailing attitude in Neopaganism and Wicca.

Among many Neopagans, there is a strong desire to incorporate the female aspects of the divine in their worship and within their lives, which can partially explain the attitude which sometimes manifests as the veneration of women. Other Neopagans reject the concept of binary gender roles.

Many Neopagan traditions include occult or "Magickal" elements in their beliefs and practices. Wicca in particular emphasizes the role of witchcraft and ritual. Other Neopagan traditions may include a belief in the supernatural, but place much less emphasis on the working of Magick.

Most Neopagan religions celebrate the cycles and seasons of nature through a festival calendar that honors these changes. The timing of festivals, and the rites celebrated, may vary from climate to climate, and will also vary (sometimes widely) depending upon which particular Neopagan religion the adherent subscribes to.

The term "Neopaganism" encompasses a very broad range of groups and beliefs. Syncretic or eclectic approaches are often inspired by historical traditions, but not bound by any strict identification with a historical religion or culture. These are contrasted by a focus on historicity (reconstructionism), on folklore, or on occultist or national mysticist claims of continuity from racial memory. Gardnerian and Alexandrian Wicca, British Traditional Wicca, and variations such as Dianic Wicca are examples of eclectic traditions, as are Neo-Druid groups like Ár nDraíocht Féin.

Wicca is the largest Neopagan religion in the United States. It was first publicized in 1954 by Gerald Gardner. Gardner claimed that the religion was a modern survival of an old witch cult, originating in the pre-Christian Paganism of Europe and existing in secret for centuries. Various forms of Wicca have since evolved or been adapted from Gardner's British Traditional Wicca or Gardnerian Wicca such as Alexandrian Wicca.

Other forms loosely based on Gardner's teachings are Faery Wicca, Kemetic Wicca, Judeo-Paganism or "jewitchery", Dianic Wicca or "Feminist Wicca" - which emphasizes the divine feminine, often creating women-only or lesbian-only groups. The common denominator amongst all the variants of Wicca are a reverence for nature and active ecology, venerations of a Goddess with or without a consort, such as the Horned God, elements of a variety of ancient mythologies, a belief in and practice of Magick and sometimes the belief in reincarnation and karma.

Neo-Druidism forms the largest neopagan sub-denomination after Wicca, and like Wicca in turn shows significant heterogeneity. It draws several beliefs and inspirations from the Druids, the priest caste of the ancient Pagan Celts. With the first Druid Order founded as
early as 1717, the history of Neo-Druidism reaches back to the earliest origins of Neopaganism. The Ancient Order of Druids founded in 1781 had many aspects of freemasonry, and practiced rituals at Stonehenge since 1905. The Order of Bards, Ovates and Druids was established in 1964 and the British Druid Order in 1979.

Neo-Druidism reached the United States together with Wicca, in the 1960s. The Reformed Druids of North America was established in 1963 and Ár nDraíocht Féin in 1983 by Isaac Bonewits.

Neopaganism emerged as part of the counter-culture, New Age and Hippie movements in the 1960s to 1970s. Reconstructionism rose to prominence in the 1980s and 1990s. The majority of Neopagans are not committed to a single defined tradition, but understand Paganism as encompassing a wide range of non-institutionalized spirituality, as promoted by the Church of All Worlds, the Feri Tradition and other movements.

Notably, Wicca in the United States since the 1970s has largely moved away from its Gardnerian roots and diversified into eclectic variants.

Neopaganism generally emphasizes the sanctity of the Earth and Nature. Neopagans often feel a duty to protect the Earth through activism, and support causes such as rainforest protection, organic farming, permaculture, animal rights and so on. Some Neopagans are influenced by Animist traditions of the indigenous Native Americans and Africans and other indigenous or shamanic traditions. Eco-Paganism and Eco-Magickk, which are off-shoots of direct action environmental groups, have a strong emphasis on fairy imagery and a belief in the possibility of intercession by the fae (fairies, pixies, gnomes, elves, and other spirits of nature and the Otherworlds).

Some Unitarian Universalists are eclectic Pagans. Unitarian Universalists look for spiritual inspiration in a wide variety of religious beliefs. The Covenant of Unitarian Universalist Pagans, or CUUPs, encourages their member chapters to "use practices familiar to members who attend for worship services but not to follow only one tradition of Paganism."

Historically the earliest self-identified revivalist pagans were inspired by Renaissance occultism. Notably in early 20th century Germany with Germanic mysticism, which branched into Ariosophy and related currents of Nazi occultism.

Outside Germany, occultist Neopaganism was inspired by Crowleyan Thelema and Left-Hand Paths, a recent example being the "Dark Paganism" of John J. Coughlin. In the United States, ethnic mysticist approaches are advocated in the form of anti-racist Asatru Folk Assembly founder Stephen McNallen's "metagenetics" and by David Lane's openly white supremacist Wotanism.

Occultist currents persist in neo-fascist and national mysticist Neopaganism, since the 1990s revived in the European Nouvelle Droite in the context of the "Integral Traditionalism" of Julius Evola and others (Alain de Benoist, Werkgroep Traditie).
In contrast to the eclectic traditions, Reconstructionists are very culturally oriented and attempt to reconstruct historical forms of Paganism, in a modern context. Thus, Hellenic, Roman, Kemetic, Celtic, Germanic, Baltic and Slavic Reconstructionists aim for the revival of historical practices and beliefs of Ancient Greece, Ancient Rome, Ancient Egypt, the Celts, the Germanic peoples, the Balts and the Slavs, respectively.

In the early 2000s, a "Traditionalist" or "Folklorist" current of Neopaganism emerged in Scandinavian Neopaganism, advocated by Jon Julius Filipusson (of Foreningen Forn Sed, Norway), Paul Jenssen (Denmark) and Keeron Ögren (Samfälligheten för Nordisk Sed, Sweden), which rejects Reconstructionism and syncretism alike, advocating a strict focus on regional folklore and folk religion.

Adherents.com estimates that there are roughly one million Neopagans worldwide (as of 2000), including "Wicca, Magick, Druidism, Asatru, neo-Native American religion and others". High estimates by Neopagan authors may reach several times that number. A precise number is impossible to establish, because of the largely un-institutionalized nature of the religion and the secrecy observed by some traditions, - sometimes explained by fear of religious discrimination.

In the United States, the ARIS 2001 study, based on a poll conducted by The Graduate Center at The City University of New York found that an estimated 140,000 people self-identified as Pagans; 134,000 self-identified as Wiccans; and 33,000 self-identified as Druids. This would bring the total of groups largely accepted under the modern popular western definition of Neopagan to 307,000.

A study by Ronald Hutton compared a number of different sources (including membership lists of major UK organizations, attendance at major events, subscriptions to magazines, etc.) and used standard models for extrapolating likely numbers. This estimate accounted for multiple membership overlaps as well as the number of adherents represented by each attendee of a Neopagan gathering. Hutton estimated that there are 250,000 Neopagan adherents in the United Kingdom, roughly equivalent to the national Hindu community.

A smaller number is suggested by the results of the 2001 Census, in which a question about religious affiliation was asked for the first time. Respondents were able to write in an affiliation not covered by the checklist of common religions, and a total of 42,262 people from England, Scotland and Wales declared themselves to be Pagans by this method. These figures were not released as a matter of course by the Office of National Statistics, but were released after an application by the Pagan Federation of Scotland.

From a British population of 59 million this gives a rough proportion of 7 pagans per 100,000 population. This is more than many well known traditions such as Rastafarian, Bahá’í and Zoroastrian groups, but fewer than the ‘Big Six’ of Christianity, Islam, Hinduism, Sikhism, Judaism and Buddhism. It is also fewer than the adherents Jediism, whose campaign made them the fourth largest religion after Christianity, Islam and Hinduism. The UK Census figures do not allow an accurate breakdown of traditions
within the Pagan heading, as a campaign by the Pagan Federation before the census encouraged Wiccans, Heathens, Druids and others all to use the same write-in term 'Pagan' in order to maximize the numbers reported.

Neopaganism in Scandinavia is dominated by Ásatrú (Forn Sed, Folketro). The Swedish Asatru Society formed in 1994, and in Norway the Ásatrufellesskapet Bifrost formed in 1996 and Foreningen Forn Sed formed in 1999. They have been recognized by the Norwegian government as a religious society, allowing them to perform "legally binding civil ceremonies" (i.e. marriages).

In Denmark Forn Siðr also formed in 1999, recognized in 2003 and in Sweden Nätverket Gimle formed in 2001, as an informal community for individual heathens. Nätverket Forn Sed formed in 2004, and has a network consisting of local groups (blotlag) from all over the Sweden.

In German-speaking Europe, Germanic and Celtic neopaganism co-exist with Wicca and Neoshamanism. Neopaganism in Latin Europe (France, Italy, Spain) focuses on Neo-Druidism and Esotericism based on megalith culture besides some Germanic neopagan groups in areas historically affected by Germanic migrations (Lombardy). Neopaganism in Eastern Europe and parts of Northern Europe is dominated by Baltic and Slavic movements, rising to visibility after the fall of the Soviet Union. Since the 1990s, there have been organized Hellenic groups practicing in Greece.

**Defining Paganism I: Word Wrangling**

**Indigenous European.** A popular definition was that the pagan religion was one derived from and/or inspired by the indigenous religions of Europe (with ‘indigenous’ taken to mean ‘pre-Christian’). This definition would include various actual instances of surviving belief systems in the far reaches of Europe, as well as the revived or inspired-by religions such as Wicca, Druidry, Asatru, and the like, but would not include, say, Native American religion, Vodou and Santeria (which seem to be primarily derived from Roman Catholicism mixed with African and Native American beliefs), Buddhism, etc.

**Earth-based religion.** This definition includes any religion that takes the Earth and its natural processes and species as central and sacred. This would include the vast majority of (but not all) indigenous religions worldwide, but would exclude Christianity, Islam, Buddhism, and some others.

**Polytheistic.** Some would call any polytheistic religion pagan. Under this definition, some varieties of Hinduism and Buddhism would be pagan, sort of, but Islam would not be. Of course, the definition depends on how you define ‘polytheist’ as well: according to some, Catholicism is polytheistic, but the Baptists are not.

**Ritualistic.** Some define paganism primarily by how it is practiced — certain kinds of rituals, holy days, and the like. By this definition, you can be a pagan Druid as long as you observe the right holidays and perform the right kinds of rituals, even if you are
actually a monotheist and your metaphysical beliefs have little in common with the ancient Druids.

**Non-Heathen.** Despite sharing many characteristics of people described as pagan — such as having Earth-based, polytheistic beliefs inspired by indigenous European religions — many Heathen and Asatru practitioners object to the term *pagan* and would rather it not apply to them.

**Non-Christian.** The classic and longest-standing definition of *pagan* is the one used by the Christians of ancient Rome, who first used the term for “anyone not Roman Catholic.” There are a few possible origins of the term, but it originally meant “denizen of the countryside” (i.e. “hillbilly”), and came to be used as slang in the Roman military for “civilian”, i.e. someone not in the military. Most likely when the first Christians took up the term, they were using it to call attention to their own status as “Christian soldiers”; a *pagan* was a civilian, someone not (yet) in the Christian army.

**Legitimization of Paganism**

Paganism doesn’t have much clout on the world stage. Those who know about us at all tend to group us in with the “New Age” movement (whatever that is) and its connotations of commercialism, idealism, naïveté, cafeteria spirituality, and egregious drug use. Even well-educated, relatively open-minded priests of other religions tend to define *pagan* as “someone who, for some reason, has turned away from the religion of their fathers, preferring to sacrifice innocent chickens.”

This is obviously not a definition of paganism that most pagans are comfortable with, even if it is often broadly correct (setting aside the animal sacrifice). So it’s in the interest of interfaith work to find a definition of paganism that is meaningful for people outside the pagan community — a definition that helps them see us as we see ourselves.

Many pagans involved in interfaith work therefore prefer the *European Indigenous* definition, because this groups us in with other indigenous peoples (such as Native Americans and Aborigines), and thus accords us a certain amount of respect and sympathy. It also matches up well with how a lot of pagans view themselves — as people trying to revive ancient traditions that were nearly destroyed by millennia of Christian hegemony in Europe.

However, for others, this definition is too broad, too narrow, or simply wrong-headed. Heathens and Asatru might object to being grouped under the name *pagan*. Others would like for all Earth-based or polytheistic religions to be grouped together as *pagan*, setting aside details about the geographic or historical origin of the beliefs. And some say that the true forms of the ancient ‘indigenous’ religions of Europe are impossible to reconstruct, so that calling modern paganism *indigenous* is… disingenuous.
De-legitimization of Paganism

While some people want to legitimize paganism, others want to de-legitimize it — or at least, parts of it. There is a natural, but unfortunate, tendency for people to want to make their religion the right one — or at least more right than another’s. Thus — to take a small example — among the Celtic branches of modern paganism, some say that reconstruction of the original beliefs are impossible, and so true pagan belief can at best be inspired by the ancient customs. Meanwhile, others say that anyone not cleaving as close as possible to what is known of the ancient ways is playing fast and loose with religion, isn’t sufficiently “serious”, and thus cannot be practicing true paganism.

Still other groups are fine with trying to reconstruct ancient practice, but not ancient belief; and some of these folks would rather not be associated with the word pagan, while others would say they are the only real kind of pagan, and everyone else is play-acting. The tendency among all these groups is to characterize the others as more New-Agey: fluffy, idealistic, cafeteria-style, or non-serious.

Another serious issue here is the use of the term pagan to gather disparate groups under one label, in order to demonize or lionize them all. By calling pagans indigenous European, polytheist, or one of many Earth-based belief systems, paganism is lionized as one of the downtrodden indigenous religions — in fact, the first downtrodden indigenous casualty of the Christian and Muslim juggernauts that swept the world over the past thousand years.

This is intended to appeal to the universal ideals of religious freedom, liberalism, fairness, and equality.

On the other hand, some Christians (luckily a minority of them) use the word pagan to demonize any non-Christian belief, and thus appeal to the universal ideals of — well, of everyone being Christian. All of these usages gloss over important differences between religious groups, painting them with a broad brush for ideological purposes.

Ultimately all of these definitions are about creation of community — both by labeling people as like-us and not-like-us. If both a Revivalist Neopagan Druid of Britain and a Lakotan Sun Dancer of South Dakota can be called pagan, what does that say? Do they have similar religious practices? Do they deserve equal protection of their religious beliefs? Public practice of ritual, whether it births, marriages, or stones in cemeteries? Social respect? How about government assistance? Tax breaks? UN representation?

And then there are those who resist attempts to define paganism at all. These folks gleefully repeat the joke that if you ask any three pagans what pagan means, you’ll get 9 answers. They say that paganism resists definition because… well, for any number of stated reasons, usually having to do with a dislike of hierarchy, top-down imposition of order, authority, and so on.

Many take the nebulousness of the label pagan as a virtue of the group.
WITCHCRAFT

Witchcraft, in various historical, anthropological, religious and mythological contexts, is the use of certain kinds of supernatural or Magickal powers. Witchcraft can refer to the use of such powers in order to inflict harm or damage.

Other uses of the term distinguish between bad witchcraft and good witchcraft, the latter involving the use of these powers to heal someone from bad witchcraft. The concept of witchcraft is normally treated as a cultural ideology, a means of explaining human misfortune by blaming it either on a supernatural entity or a known person. A witch (from Old English wicce f. / Wicca m.) is a practitioner of witchcraft.

Belief in witchcraft, and by consequence witch-hunts, are found in many cultures worldwide, today mostly in Sub-Saharan Africa (e.g. in the witch smellers in Bantu culture), and historically notably in Early Modern Europe, where witchcraft came to be seen as a vast diabolical conspiracy against Christianity, and accusations of witchcraft led to large-scale witch-hunts, especially in Germanic Europe.

The "witch-cult hypothesis", a controversial theory that European witchcraft was a suppressed pagan religion, was popularised in the 19th and early 20th centuries. From the mid 20th century on Witchcraft has become the self-designation of a branch of neopaganism, especially in the Wicca tradition following Gerald Gardner, who claimed a religious tradition of Witchcraft with pre-Christian roots.

The terms 'witch' and 'witchcraft' have slightly different meanings in different fields of study. Social-anthropological interpretations were pioneered in E. E. Evans-Pritchard's 1937 study of 'witchcraft' among the Azande. By such interpretations, witchcraft accusations are seen as a means of explaining human misfortune and regulating community conflicts, whereby calamities are blamed on someone within the community believed capable of causing harm by supernatural powers.

This model identifies a web of functional relationships between malefactor, bewitched, witch identifier and healer. Those individuals who consciously and verifiably performed some physical 'bewitching' act (positive or negative) are normally termed 'sorcerers' rather than 'witches'; for the remainder of cases, the question of whether the accused person performed such an act or had any awareness of being a 'witch' is generally treated as irrelevant.

Historians of European witchcraft have found the anthropological definition difficult to apply to European and British witchcraft, which doesn't match African models. The presence or absence of Magickal techniques seems to have been of little concern to those participating in witch trials, and some of the accused really had attempted to cause harm by mere ill-wishing.

As in anthropology, witchcraft is seen by historians as an ideology for explaining misfortune, however this ideology manifested in diverse ways. There were a few varieties
of witch in popular belief, and a few types of people accused of witchcraft for different reasons. Richard Kieckhefer places the accused into three categories: Those caught in the act of positive or negative sorcery; well-meaning sorcerers or healers who lost their clients' or the authorities' trust; and those did nothing more than gain the enmity of their neighbours. To these Christina Larner adds a fourth category: those reputed to be witches and surrounded with an aura of witch-beliefs. Éva Pócs in turn identifies three varieties of witch in popular belief:

- **The 'neighbourhood witch' or 'social witch':** a witch who curses a neighbour following some conflict.
- **The 'Magickal' or 'sorcerer' witch:** either a professional healer, sorcerer, seer or midwife, or a person who has through Magickk increased her fortune to the perceived detriment of a neighbouring household; due to neighbourly or community rivalries and the ambiguity between positive and negative Magickk, such individuals can become labelled as 'witches'.
- **The 'supernatural' or 'night' witch:** portrayed in court narratives as a demon appearing in visions and dreams.

'Neighbourhood witches' are the product of neighbourhood tensions, and are found only in self-sufficient serf village communities where the inhabitants largely rely on each other. Such accusations follow the breaking of some social norm, such as the failure to return a borrowed item, and any person part of the normal social exchange could potentially fall under suspicion.

Claims of 'sorcerer' witches and 'supernatural' witches could arise out of social tensions, but not necessarily; the supernatural witch in particular often had nothing to do with communal conflict, but expressed tensions between the human and supernatural worlds; and in Eastern and Southeastern Europe such supernatural witches became an ideology explaining calamities that befell entire communities.

Under the monotheistic religions of the Levant (namely, Christianity and Islam), sorcery came to be associated with heresy and apostasy. Among the Catholics, Protestants, and secular leadership of the European Late Medieval/Early Modern period, fears regarding witchcraft rose to fever pitch, and sometimes led to large-scale witch-hunts.

Throughout this time, it was increasingly believed that Christianity was engaged in an apocalyptic battle against the Devil and his secret army of witches, who had entered into a diabolical pact. In total, tens or hundreds of thousands of people were executed, and others were imprisoned, tortured, banished, and had lands and possessions confiscated. The majority of those accused were women, though in some regions the majority were men. Accusations of witchcraft were frequently combined with other charges of heresy against such groups as the Cathars and Waldensians.

The Malleus Maleficarum, a famous witch-hunting manual used by both Roman Catholics and Protestants, outlines how to identify a witch, what makes a woman more likely to be a witch, how to put a witch to trial and how to punish a witch. The book
defines a witch as evil and typically female. In the modern Western world, witchcraft accusations have often accompanied the satanic ritual abuse moral panic. Such accusations are a counterpart to blood libel of various kinds, which may be found throughout history across the globe.

"White" Witches

In England, the term 'witch' was not used exclusively to describe malevolent Magickkians, but could also indicate cunning folk. "There were a number of interchangeable terms for these practitioners, ‘white’, ‘good’, or ‘unbinding’ witches, blessers, wizards, sorcerers, however ‘cunning-man’ and ‘wise-man’ were the most frequent."

The contemporary Reginald Scott noted “At this day it is indifferent to say in the English tongue, ‘she is a witch’ or ‘she is a wise woman’”. While cunning-folk could command a lot of respect, public perceptions of them were often ambivalent and a little fearful, for many were deemed just as capable of harming as of healing.

Throughout Europe many such healers and wise men and women were convicted of witchcraft (Éva Pócs' 'sorcerer witches'): many English 'witches' convicted of consorting with demons seem to have been cunning folk whose fairy familiars had been demonised; many French devins-guerisseurs were accused of witchcraft; and over half the accused witches in Hungary seem to have been healers.

Some of the healers and diviners historically accused of witchcraft have considered themselves mediators between the mundane and spiritual worlds, roughly equivalent to shamans. Such people described their contacts with fairies, spirits or the dead, often involving out-of-body experiences and travelling through the realms of an 'other-world'. Beliefs of this nature are implied in the folklore of much of Europe, and were explicitly described by accused witches in central and southern Europe.

Repeated themes include participation in processions of the dead or large feasts, often presided over by a female divinity who teaches Magickk and gives prophecies; and participation in battles against evil spirits, 'vampires' or 'witches' to win fertility and prosperity for the community.

Practices to which the witchcraft label has historically been applied are those which influence another person's mind, body or property against his or her will, or which are believed, by the person doing the labelling, to undermine the social or religious order. Some modern commentators consider the malefic nature of witchcraft to be a Christian projection. The concept of a Magickk-worker influencing another person's body or property against his or her will was clearly present in many cultures, as there are traditions in both folk Magickk and religious Magickk that have the purpose of countering malicious Magickk or identifying malicious Magickk users.
Many examples can be found in ancient texts, such as those from Egypt and Babylonia, where malicious Magickk is believed to have the power to influence the mind, body or possessions, malicious Magickk users can become a credible cause for disease, sickness in animals, bad luck, sudden death, impotence and other such misfortunes. Witchcraft of a more benign and socially acceptable sort may then be employed to turn the malevolence aside, or identify the supposed evil-doer so that punishment may be carried out. The folk Magickk used to identify or protect against malicious Magickk users is often indistinguishable from that used by the witches themselves.

There has also existed in popular belief the concept of white witches and white witchcraft, which is strictly benevolent. Many neopagan witches strongly identify with this concept, and profess ethical codes that prevent them from performing Magickk on a person without their request. Where belief in malicious Magickk practices exists, such practitioners are typically forbidden by law as well as hated and feared by the general populace, while beneficial Magickk is tolerated or even accepted wholesale by the people – even if the orthodox establishment objects to it.

Probably the most obvious characteristic of a witch was the ability to cast a spell, a "spell" being the word used to signify the means employed to accomplish a Magickal action. A spell could consist of a set of words, a formula or verse, or a ritual action, or any combination of these.

The most important part of a spell is of course the energy the practitioner puts into it – this being done in a variety of ways by many different people. Spells traditionally were cast by many methods, such as by the inscription of runes or sigils on an object to give it Magickal powers; by the immolation or binding of a wax or clay image (poppet) of a person to affect him or her Magickally; by the recitation of incantations; by the performance of physical rituals; by the employment of Magickal herbs as amulets or potions; by gazing at mirrors, swords or other specula (scrying) for purposes of divination; and by many other means.

Strictly speaking, "necromancy" is the practice of conjuring the spirits of the dead for divination or prophecy - although the term has also been applied to raising the dead for other purposes. The Biblical Witch of Endor is supposed to have performed it (1 Sam. 28), and it is among the witchcraft practices condemned by Ælfric of Eynsham: "Witches still go to cross-roads and to heathen burials with their delusive Magickk and call to the devil; and he comes to them in the likeness of the man that is buried there, as if he arise from death."

In Persecution of witches, current scholarly estimates of the number of people executed for witchcraft vary between about 40,000 and 100,000. The total number of witch trials in Europe which are known for certain to have ended in executions is around 12,000.

In Early Modern European tradition, witches have stereotypically, though not exclusively, been women. European pagan belief in witchcraft was associated with the goddess Diana and dismissed as "diabolical fantasies" by medieval Christian authors. The
familiar witch of folklore and popular superstition is a combination of numerous influences. The characterization of the witch as an evil Magickk user developed over time. Early converts to Christianity looked to Christian clergy to work Magickk more effectively than the old methods under Roman paganism, and Christianity provided a methodology involving saints and relics, similar to the gods and amulets of the Pagan world. As Christianity became the dominant religion in Europe, its concern with Magickk lessened.

The Protestant Christian explanation for witchcraft, such as those typified in the confessions of the Pendle Witches, commonly involves a diabolical pact or at least an appeal to the intervention of the spirits of evil. The witches or wizards addicted to such practices were alleged to reject Jesus and the sacraments; observe "the witches' sabbath" (performing infernal rites which often parodied the Mass or other sacraments of the Church); pay Divine honour to the Prince of Darkness; and, in return, receive from him preternatural powers.

It was a folkloric belief that a Devil's Mark, like the brand on cattle, was placed upon a witch's skin by the devil to signify that this pact had been made. Witches were most often characterized as women. Witches disrupted the societal institutions, and more specifically, marriage. It was believed that a witch often joined a pact with the devil to gain powers to deal with infertility, immense fear for her children's well-being, or revenge against a lover.

The Church and European society were not always so zealous in hunting witches or blaming them for bad occurrences. Saint Boniface declared in the 8th century that belief in the existence of witches was un-Christian. The emperor Charlemagne decreed that the burning of supposed witches was a pagan custom that would be punished by the death penalty. In 820 the Bishop of Lyon and others repudiated the belief that witches could make bad weather, fly in the night, and change their shape.

This denial was accepted into Canon law until it was reversed in later centuries as the witch-hunt gained force. In 1307 the trial of the Knights Templar shows close parallels to accusations of witchcraft, maleficium, and sorcery and may have been the beginning of the great European witch-hunt. Other rulers such as King Coloman of Hungary declared that witch-hunts should cease because witches (more specifically, strigas) do not exist.

The Church did not invent the idea of witchcraft as a potentially harmful force whose practitioners should be put to death. This idea is commonplace in pre-Christian religions. According to the scholar Max Dashu, the concept of medieval witchcraft contained many of its elements even before the emergence of Christianity.

These can be found in Bacchanalians, especially in the time when they were led by priestess Paculla Annia (188-186). However, even at a later date, not all witches were assumed to be harmful practicers of the craft. In England, the provision of this curative Magickk was the job of a witch doctor, also known as a cunning man, white witch, or wiseman. The term "witch doctor" was in use in England before it came to be associated
with Africa. Toad doctors were also credited with the ability to undo evil witchcraft.
(Other folk Magickkians had their own purviews. Girdle-measurers specialised in
diagnosing ailments caused by fairies, while Magickal cures for more mundane ailments,
such as burns or toothache, could be had from charmers.)

"In the north of England, the superstition lingers to an almost inconceivable extent.
Lancashire abounds with witch-doctors, a set of quacks, who pretend to cure diseases
inflicted by the devil... The witch-doctor alluded to is better known by the name of the
cunning man, and has a large practice in the counties of Lincoln and Nottingham."

Such "cunning-folk" did not refer to themselves as witches and objected to the accusation
that they were such. Records from the Middle Ages, however, make it appear that it was,
quite often, not entirely clear to the populace whether a given practitioner of Magickk
was a witch or one of the cunning-folk. In addition, it appears that much of the populace
was willing to approach either of these groups for healing Magickk and divination.

When a person was known to be a witch, the populace would still seek to employ their
healing skills; however, as was not the case with cunning-folk, members of the general
population would also hire witches to curse their enemies. The important distinction is
that there are records of the populace reporting alleged witches to the authorities as such,
whereas cunning-folk were not so incriminated; they were more commonly prosecuted
for accusing the innocent or defrauding people of money.

The long-term result of this amalgamation of distinct types of Magickk-worker into one
is the considerable present-day confusion as to what witches actually did, whether they
harmed or healed, what role (if any) they had in the community, whether they can be
identified with the "witches" of other cultures and even whether they existed as anything
other than a projection.

Present-day beliefs about the witches of history attribute to them elements of the folklore
witch, the charmer, the cunning man or wise woman, the diviner and the astrologer.
Powers typically attributed to European witches include turning food poisonous or
inedible, flying on broomsticks or pitchforks, casting spells, cursing people, making
livestock ill and crops fail, and creating fear and local chaos. The Russian word for witch
is ведьма (ved'ma, literally "the one who knows", from Old Slavic "to know").

**North America**

The most famous witchcraft incident in the British North America were the witch trials
that took place in Salem, Massachusetts. The Salem witch trials were a series of hearings
before local magistrates followed by county court trials to prosecute people accused of
witchcraft in Essex, Suffolk, and Middlesex Counties of colonial Massachusetts, between
February 1692 and May 1693.

Over 150 people were arrested and imprisoned, with even more accused who were not
formally pursued by the authorities. The two courts convicted twenty-nine people of the
capital felony of witchcraft. Nineteen of the accused, fourteen women and five men, were hanged. One man who refused to enter a plea was crushed to death under heavy stones in an attempt to force him to do so. At least five more of the accused died in prison. Despite being generally known as the "Salem" witch trials, the preliminary hearings in 1692 were conducted in a variety of towns across the province: Salem Village, Ipswich, Andover, as well as Salem Town, Massachusetts.

The best-known trials were conducted by the Court of Oyer and Terminer in 1692 in Salem Town. All twenty-six who went to trial before this court were convicted. The four sessions of the Superior Court of Judicature in 1693, held in Salem Town, but also in Ipswich, Boston, and Charlestown, produced only three convictions in the thirty-one witchcraft trials it conducted. Likewise, alleged witchcraft was not isolated to New England. In 1706 Grace Sherwood the "Witch of Pungo" was imprisoned for the crime in Princess Anne County, Virginia.

**Ancient Near East**

The belief in sorcery and its practice seem to have been widespread in the past. Both in ancient Egypt and in Babylonia it played a conspicuous part, as existing records plainly show. It will be sufficient to quote a short section from the Code of Hammurabi (about 2000 B.C.). It is there prescribed,

"If a man has put a spell upon another man and it is not justified, he upon whom the spell is laid shall go to the holy river; into the holy river shall he plunge. If the holy river overcome him and he is drowned, the man who put the spell upon him shall take possession of his house. If the holy river declares him innocent and he remains unharmed the man who laid the spell shall be put to death. He that plunged into the river shall take possession of the house of him who laid the spell upon him."

**Hebrew Bible**

In the Hebrew Bible references to sorcery are frequent, and the strong condemnations of such practices found there do not seem to be based so much upon the supposition of fraud as upon the abomination of the Magickk in itself. The King James Bible uses the words 'witch', 'witchcraft', and 'witchcrafts', wherever the masoretic text, from which it is translated, has יַשְּפָה (kashaph or keshaph) and קָשֶּׁם (qesem), and the Septuagint has φαρμακεία (pharmakeia); similarly in the New Testament it uses 'witch', 'witchcraft', and 'witchcrafts' to translate the φαρμακεία (pharmakeia) of the underlying Greek text. Traditional translations of verses such as Deuteronomy 18:11-12 and Exodus 22:18 therefore produce "Thou shalt not suffer a witch to live" which was seen as providing scriptural justification for Christian witch hunters in the early Modern Age.

However, Kashaph more literally means either mutterer (from a single root) or herb user (as a compound word formed from the roots kash, meaning herb, and hapaleh, meaning using); the equivalent pharmakeia of the Septuagint means poison. As such a closer translation would be potion user (additionally, pharmakeia implies further malevolent
intent), or more generally one who uses Magickk to harm others, rather than a very
general term like witch. The Bible provides some evidence that these commandments
were enforced under the Hebrew kings:

"And Saul disguised himself, and put on other raiment, and he went, and two men with
him, and they came to the woman by night: and he said, I pray thee, divine unto me by
the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman
said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that
have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare
for my life, to cause me to die?.

The Hebrew verb Hichrit (הכרית) translated in the King James as cut off, can also be
translated as excommunicate, or as kill wholesale or exterminate. Note that the Hebrew
word ob, translated as familiar spirit in the above quotation, has a different meaning than
the usual English sense of the phrase; namely, it refers to a spirit that the woman is
familiar with, rather than to a spirit which physically manifests itself in the shape of an
animal.

The New Testament condemns the practice of Witchcraft as an abomination, just as the
Old Testament had (Galatians 5:20, compared with Revelation 21:8; 22:15; and Acts 8:9;
13:6), though the overall topic of Biblical law in Christianity is still disputed. The word
in most New Testament translations is "sorcerer"/"sorcery" rather than
"witch"/"witchcraft."

**Judaism**

Jewish law views the practice of witchcraft as being laden with idolatry and/or
necromancy; both being serious theological and practical offenses in Judaism. According
to Traditional Judaism, it is acknowledged that while Magickk exists, it is forbidden to
practice it on the basis that it usually involves the worship of other gods.

Rabbis of the Talmud also condemned Magickk when it produced something other than
illusion, giving the example of two men who use Magickk to pick cucumbers (Sanhedrin
67a). The one who creates the illusion of picking cucumbers should not be condemned,
only the one who actually picks the cucumbers through Magickk.

However, some of the Rabbis practiced "Magickk" themselves. For instance, Rabbah
created a person and sent him to Rabbi Zera, and Rabbi Hanina and Rabbi Oshaia studied
every Sabbath evening together and created a small calf to eat (Sanhedrin 65b). In these
cases, the "Magickk" was seen more as divine miracles (i.e., coming from God rather
than pagan gods) than as witchcraft. Judaism does make it clear that Jews shall not try to
learn about the ways of witches (Devarim 18: 9-10) and that witches are to be put to
death. (Shemot 22:17)
Islam

Divination and Magickk in Islam encompass a wide range of practices, including black Magickk, warding off the evil eye, the production of amulets and other Magickal equipment, conjuring, casting lots, astrology and physiognomy.

Muslims do commonly believe in Magickk (Sihr) and explicitly forbid its practice. Sihr translates from Arabic as sorcery or black Magickk. The best known reference to Magickk in Islam is the Surah Al-Falaq (meaning dawn or daybreak), which is known as a prayer to Allah to ward off black Magickk.

"Say: I seek refuge with the Lord of the Dawn From the mischief of created things; From the mischief of Darkness as it overspreads; From the mischief of those who practise secret arts; And from the mischief of the envious one as he practises envy." (Quran 113:1-5)

Also according to the Quran: "And they follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind sorcery and that which was revealed to the two angels in Babel, Harut and Marut.... And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." (al-Qur'an 2:102)

However, whereas performing miracles in Islamic thought and belief is reserved for only Messengers and Prophets; supernatural acts are also believed to be performed by Awliyaa - the spiritually accomplished. Disbelief in the miracles of the Prophets is considered an act of disbelief; belief in the miracles of any given pious individual is not.

Neither are regarded as Magickk, but as signs of Allah at the hands of those close to Him that occur by His will and His alone.

Some Muslim practitioners believe that they may seek the help of the Jinn (singular– jinni) in Magickk. It is a common belief that jinn can possess a human, thus requiring Exorcism. Still, the practice of seeking help to the Jinn is prohibited and regarded the same as seeking help to a devil. The belief in jinn is part of the Muslim faith. Imam Muslim narrated the Prophet said: "Allah created the angels from light, created the jinn from the pure flame of fire, and Adam from that which was described to you (i.e., the clay.)." Also in the Quran, chapter of Jinn:

"And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing." (The Holy Qur'an) (72:6)

To cast off the jinn from the body of the possessed, the "ruqya," which is from the Prophet's sunnah is used. The ruqya contains verses of the Qur'an as well as prayers which are specifically targeted against demons. The knowledge of which verses of the Qur'an to use in what way is what is considered "Magickk knowledge". Students of the
history of religion have linked several Magickal practises in Islam with pre-islamic Turkish and East African customs. Most notable of these customs is the Zar Ceremony. In 2006 Fawza Falih Muhammad Ali, a citizen of Saudi Arabia, was condemned to death for practicing witchcraft.

Africa

Africans have a wide range of views of traditional religions. African Christians typically accept Christian dogma as do their counterparts in Latin America and Asia. The term witch doctor, often attributed to Zulu inyanga, has been misconstrued to mean "a healer who uses witchcraft" rather than its original meaning of "one who diagnoses and cures maladies caused by witches".

Combining Roman Catholic beliefs and practices and traditional West African religious beliefs and practices, particularly West African Vodun, are several syncretic religions in the Americas, including Vodou, Obeah, Candomblé, Quimbanda and Santería. In Southern African traditions, there are three classifications of somebody who uses Magickk. The thakathi is usually improperly translated into English as "witch", and is a spiteful person who operates in secret to harm others.

The sangoma is a diviner, somewhere on a par with a fortune teller, and is employed in detecting illness, predicting a person's future (or advising them on which path to take), or identifying the guilty party in a crime. She also practices some degree of medicine.

The inyanga is often translated as "witch doctor" (though many Southern Africans resent this implication, as it perpetuates the mistaken belief that a "witch doctor" is in some sense a practitioner of malicious Magick). The inyanga's job is to heal illness and injury and provide customers with Magickal items for everyday use. Of these three categories the thakatha is almost exclusively female, the sangoma is usually female, and the inyanga is almost exclusively male.

In some Central African areas, malicious Magick users are believed by locals to be the source of terminal illness such as AIDS and cancer. In such cases, various methods are used to rid the person from the bewitching spirit, occasionally Physical abuse and Psychological abuse. Children may be accused of being witches, for example a young niece may be blamed for the illness of a relative.

Most of these cases of abuse go unreported since the members of the society that witness such abuse are too afraid of being accused of being accomplices.

It is also believed that witchcraft can be transmitted to children by feeding. Parents discourage their children from interacting with people believed to be witches. As of 2006, between 25,000 and 50,000 children in Kinshasa, Democratic Republic of the Congo, had been accused of witchcraft and thrown out of their homes.
On April, 2008, Kinshasa, the police arrested 14 suspected victims (of penis snatching) and sorcerers accused of using black Magick or witchcraft to steal (make disappear) or shrink men's penises to extort cash for cure, amid a wave of panic. Arrests were made in an effort to avoid bloodshed seen in Ghana a decade ago, when 12 alleged penis snatchers were beaten to death by mobs. It was reported on May 21, 2008 that in Kenya a mob had burnt to death at least 11 people accused of witchcraft. In Tanzania in 2008, President Kikwete publicly condemned witchdoctors for killing albinos for their body parts which are thought to bring good luck. 25 albinos have been murdered since March 2007. In the Meatu district of Tanzania, half of all murders are “witch-killings”.

Complementary remarks about witchcraft by a native Congolese initiate: "From witchcraft ... may be developed the remedy (kimbuki) that will do most to raise up our country." "Witchcraft ... deserves respect ... it can embellish or redeem (ketula evo vuukisa)." "The ancestors were equipped with the protective witchcraft of the clan (kindoki kiantundila kanda). ... They could also gather the power of animals into their hands ... whenever they needed. ... If we could make use of these kinds of witchcraft, our country would rapidly progress in knowledge of every kind." "You witches (zindoki) too, bring your science into the light to be written down so that ... the benefits in it ... endow our race." Among the Mende (of Sierra Leone), trial and conviction for witchcraft has a beneficial effect for those convicted. "The witchfinder had warned the whole village to ensure the relative prosperity of the accused and sentenced ... old people. ... Six months later all of the people ... accused, were secure, well-fed and arguably happier than at any [previous] time; they had hardly to beckon and people would come with food or whatever was needful. ... Instead of such old and widowed people being left helpless or (as in Western society) institutionalized in old people’s homes, these were reintegrated into society and left secure in their old age .... Old people are 'suitable' candidates for this kind of accusation in the sense that they are isolated and vulnerable, and they are 'suitable' candidates for 'social security' for precisely the same reasons."

Modern practices identified by their practitioners as "witchcraft" have arisen in the twentieth century which may be broadly subsumed under the heading of Neopaganism. However, as forms of Neopaganism can be quite different and have very different origins, these representations can vary considerably despite the shared name.

Contemporary witchcraft often involves the use of divination, Magick, and working with the classical elements and unseen forces such as spirits and the forces of nature. The practice of natural medicine, folk medicine, and spiritual healing is also common, as are alternative medical and New Age healing practices. Some schools of modern witchcraft, such as traditional forms of Wicca, are secretive and operate as initiatory secret societies.

There have been a number of pagan practitioners such as Paul Huson claiming inheritance to non-Gardnerian traditions as well. More recently a movement to recreate pre-Christian traditions has taken shape in polytheistic reconstructionism, including such practices as Divination, Seid and various forms of Shamanism.
**Wicca**

During the 20th century interest in witchcraft in English-speaking and European countries began to increase, inspired particularly by Margaret Murray's theory of a pan-European witch-cult originally published in 1921, since discredited by further careful historical research. Interest was intensified, however, by Gerald Gardner's claim in 1954 in *Witchcraft Today* that a form of witchcraft still existed in England. The truth of Gardner's claim is now disputed too, with different historians offering evidence for or against the religion's existence prior to Gardner.

The Wicca that Gardner initially taught was a witchcraft religion having a lot in common with Margaret Murray's hypothetically posited cult of the 1920s. Indeed Murray wrote an introduction to Gardner's *Witchcraft Today*, in effect putting her stamp of approval on it. Wicca is now practised as a religion of an initiatory secret society nature with positive ethical principles, organised into autonomous covens and led by a High Priesthood.

There is also a large "Eclectic Wiccan" movement of individuals and groups who share key Wiccan beliefs but have no initiatory connection or affiliation with traditional Wicca.

Wiccan writings and ritual show borrowings from a number of sources including 19th and 20th century ceremonial Magickk, the medieval grimoire known as the Key of Solomon, Aleister Crowley's Ordo Templi Orientis and pre-Christian religions. Both men and women are equally termed "witches."

They practice a form of duotheistic universalism. Since Gardner's death in 1964 the Wicca that he claimed he was initiated into has attracted many initiates, becoming the largest of the various witchcraft traditions in the Western world, and has influenced other Neopagan and occult movements.

**Stregheria**

Stregheria is an Italian witchcraft religion popularised in the 1980s by Raven Grimassi, who claims that it evolved within the ancient Etruscan religion of Italian peasants who worked under the Catholic upper classes.

Leland's account depicts the followers of Italian witchcraft as worshipping the Goddess Diana, along with her brother Dianus/Lucifer, and their (alleged) daughter Aradia (a claim which makes little sense, as Diana is said to be perpetually virginal). Leland's witches do not see Lucifer as the evil Satan of Christian myth, but a benevolent god of the sun and moon.

The ritual format of contemporary Stregheria is roughly similar to that of other Neo-Pagan witchcraft religions such as Wicca. The pentagram is the most common symbol of religious identity. Most followers celebrate a series of eight festivals equivalent to the Wiccan Wheel of the Year, though others follow the ancient Roman festivals. An emphasis is placed on ancestor worship.
WICCA (DEFINED)

Wicca is a neopagan, nature-based religion. It was popularized in 1954 by Gerald Gardner, a retired British civil servant, who at the time called it Witchcraft and its adherents "the Wica." Wiccans, as followers of Wicca are now commonly known, typically worship a God (traditionally the Horned God) and a Goddess (traditionally the Triple Goddess), who are sometimes represented as being a part of a greater pantheistic Godhead, and as manifesting themselves as various polytheistic deities.

Other characteristics of Wicca include the ritual use of Magick, a basic code of morality, and the celebration of eight seasonal-based festivals. There is dispute as to what actually constitutes Wicca. Initially, this spelling referred to the lineage of one of Gardner's rivals, Charles Cardell, although in the 1960s it began to refer instead only to lineages stemming from Gardner and operating as initiatory Mystery Priesthoods.

These are now collectively known in North America as British Traditional Wicca. A third usage, which has grown in popularity in recent years, and which was debatably the original usage, considers Wicca to include other forms of Goddess-oriented neopagan witchcraft that are similar to but independent of that lineage, including Dianic Wicca and the 1734 Tradition; these are sometimes collectively termed Eclectic Wicca.

Although Wiccan views on theology vary, the vast majority of Wiccans venerate a Goddess and a God. These are variously understood through the frameworks of pantheism (as being dual aspects of a single godhead), duotheism (as being two polar opposites) or polytheism (being comprised of many lesser deities). In some pantheistic and duotheistic conceptions, deities from diverse cultures may be seen as aspects of the Goddess or God.

For most Wiccans, Wicca is a duotheistic religion worshipping both a God and a Goddess, who are seen as complementary polarities (akin to the Taoist philosophy of yin and yang), and "embodiments of a life-force manifest in nature." The God is sometimes symbolized as the Sun, and the Goddess as the Moon.

Traditionally the God is viewed as a Horned God, associated with nature, wilderness, sexuality and hunting. The Horned God is given various names according to the tradition, and these include Cernunnos, Pan, Atho and Karnayna. At other times the God is viewed as the Green Man, a traditional figure in art and architecture of Europe, or as a Sun God (particularly at the festival of Litha, or the summer solstice). Another depiction of the God is as the Oak King and the Holly King, one who rules over Spring and Summer, the other who rules over Autumn and Winter.

The Goddess is usually portrayed as a Triple Goddess with aspects of 'Maiden', 'Mother' and 'Crone', though she is also commonly depicted as a Moon Goddess. Some Wiccans see the Goddess as pre-eminent, since she contains and conceives all; the God is the spark of life and inspiration within her, simultaneously her lover and her child. This is reflected in the traditional structure of the coven. In some traditions, notably feminist Dianic
Wicca, the Goddess is seen as complete unto herself, and the God is not worshipped at all, though this has been criticized by members of other traditions. Secondarily, the God is also sometimes viewed in a triple form (possibly in a reflective religious homage to the triple Goddess, referencing their complementary polarity) that being the aspects of 'Son', 'Father' and 'Sage'.

According to Gerald Gardner, the gods of Wicca are prehistoric gods of the British Isles: a Horned God and a Great Mother goddess. Modern scholarship has cast doubt on this claim, however various different horned gods and mother goddesses were worshipped in the British Isles in the ancient and early mediaeval period.

The duotheism of the God and the Goddess is often extended into a kind of dual pantheism through the belief, in the words of Dion Fortune, that "all gods are one god, and all goddesses are one goddess" — that is, the gods and goddesses of all cultures are, respectively, aspects of one supernal god and goddess. For instance, a Wiccan may regard the Germanic Eostre, Hindu Kali, and Christian Virgin Mary each as manifestations of one supreme Goddess—and, likewise, the Celtic Cernunnos, the ancient Greek Dionysus and the Judeo-Christian Yahweh as aspects of a single, archetypal God.

A more polytheistic approach holds the various gods and goddesses to be separate and distinct entities in their own right. Pantheistic systems may conceive of deities not as literal personalities but as metaphorical archetypes or thought forms. While these conceptualizations of deity—duotheism, polytheism and pantheism—may seem radically different from each other, they need not be considered mutually exclusive: Some Wiccans may find it spiritually beneficial (or Magickally practical) to shift among one or another of these systems, depending upon time and circumstance. Wiccan writers Janet Farrar and Gavin Bone have postulated that Wicca is becoming more polytheistic as it matures, tending to embrace a more traditionally pagan worldview.

Gardner stated that a being higher than the God and the Goddess was recognized by the witches as the Prime Mover, but remains unknowable. Patricia Crowther has called this supreme godhead Dryghten, and Scott Cunningham called it "The One". This pantheistic or panentheistic view of God shares similarities with beliefs such as the Hindu Brahman.

Wicca is essentially an immanent religion, and for some Wiccans, this idea also involves elements of animism. A key belief in Wicca is that the Goddess and the God (or the goddesses and gods) are able to manifest in personal form, most importantly through the bodies of Priestesses and Priests via the rituals of Drawing down the Moon or Drawing down the Sun.

Beliefs in the afterlife vary among Wiccans, although reincarnation is a traditional Wiccan teaching. Raymond Buckland said that a soul reincarnates into the same species over many lives in order to learn and advance one's soul, but this belief is not universal. A popular saying amongst Wiccans is "once a witch, always a witch", indicating that Wiccans are the reincarnation of earlier witches.
Typically, Wiccans who believe in reincarnation believe that prior to this, the soul rests for a while in the Otherworld or Summerland, known in Gardner's writings as the "ecstasy of the Goddess". Many Wiccans believe in the ability to contact the spirits of the dead who reside in the Otherworld through spirit mediums and ouija boards, particularly on the sabbat of Samhain, though some disagree with this practice, such as High Priest Alex Sanders, who stated "they are dead; leave them in peace". This belief was likely influenced by Spiritualism, which was very popular at the time, and which Gardner had had experience with.

Despite some belief in it, Wicca does not place an emphasis on the afterlife, focusing instead on the current one; as the historian Ronald Hutton remarked, "the instinctual position of most pagan witches, therefore, seems to be that if one makes the most of the present life, in all respects, then the next life is more or less certainly going to benefit from the process, and so one may as well concentrate on the present".

Wiccans believe in Magick that can be manipulated through the form of witchcraft or sorcery. Some spell it as "Magick", a term coined by occultist Aleister Crowley, though this spelling is more commonly associated with the religion of Thelema than Wicca. Wiccans cast spells during ritual practices inside a sacred circle, in an attempt to bring about real changes (which are further explained in the "Ritual practices" section). Common Wiccan spells include those used for healing, for love, for fertility, or to banish negative influences.

Many Wiccans agree with the definition of Magickk offered by ceremonial Magickkkians. Aleister Crowley, for instance, declared that Magickk was "the science and art of causing change to occur in conformity with will", and MacGregor Mathers stated that it was "the science of the control of the secret forces of nature".

Wiccans believe Magickk to be a law of nature, as yet misunderstood by contemporary science. Other Wiccans do not claim to know how Magickk works, merely believing that it does because they have seen it work for them.

Many early Wiccans, such as Alex Sanders and Doreen Valiente, referred to their own Magickk as "white Magickk", which contrasted with "black Magickk", which they associated with evil and Satanism. Some modern Wiccans however have stopped using this terminology, disagreeing that the color black should have any associations with evil.

The scholars of religion, Rodney Stark and William Bainbridge, claimed, in 1985, that Wicca had "reacted to secularization by a headlong plunge back into Magickk" and that it was a reactionary religion which would soon die out. This view was heavily criticized in 1999 by the historian Ronald Hutton, who claimed that the evidence displayed the very opposite, that "a large number [of Wiccans] were in jobs at the cutting edge [of scientific culture], such as computer technology."

Wiccan morality is largely based on the Wiccan Rede, which states "an it harm none, do what ye will". This is usually interpreted as a declaration of the freedom to act, along
with the necessity of taking responsibility for what follows from one's actions and minimizing harm to oneself and others. Another common element of Wiccan morality is the Law of Threefold Return which holds that whatever benevolent or malevolent actions a person performs will return to that person with triple force, similar to karma.

Many Wiccans also seek to cultivate a set of eight virtues mentioned in Doreen Valiente's *Charge of the Goddess*, these being mirth, reverence, honor, humility, strength, beauty, power and compassion. In Valiente's poem, they are ordered in pairs of complementary opposites, reflecting a dualism that is common throughout Wiccan philosophy.

Some lineaged Wiccans also observe a set of 161 Wiccan Laws, commonly called the *Craft Laws* or *Ardanes*. Valiente, one of Gardner's original high priestesses, argued that these rules were most likely invented by Gerald Gardner himself in mock-archaic language as the by-product of inner conflict within his Bricket Wood coven. Although Gerald Gardner initially demonstrated an aversion to homosexuality, claiming that it brought down "the curse of the goddess", it is now generally accepted.

Wiccans believe in the five classical elements, although unlike in ancient Greece, they are seen as symbolic as opposed to literal. These five elements are invoked during many Magickal rituals, notably when consecrating a Magickk circle. The five elements are; Air, Fire, Water, Earth and Aether, or "Spirit", which unites the other four. Various analogies have been devised to explain the concept of the five elements, for instance, the Wiccan Ann-Marie Gallagher used that of a tree. A tree is composed of Earth (with the soil and plant matter), Water (sap and moisture), Fire (through photosynthesis) and Air (the creation of oxygen from carbon dioxide). All these are united through Spirit.

Traditionally, each element has been associated with a cardinal point of the compass; Air with east, Fire with south, Water with west, Earth with north and the Spirit with center. However, some Wiccans, such as Frederic Lamond, have claimed that the set cardinal points are only those applicable to the geography of southern England, where Wicca evolved, and that Wiccans should determine which directions best suit each element in their region, for instance, those living on the east coast of North America should invoke Water in the east and not the west because the colossal body of water, the Atlantic ocean, is to their east. The five elements are symbolized by the five points of the pentacle (or pentagram), the most prominently used symbol of Wicca.

Various different symbols are used by Wiccans, similar to the use of the crucifix by Christians or the Star of David by Jews. The most notable of these is the pentacle (or pentagram), which has five points, each representing one of the five classical elements in Wicca (earth, air, fire, water and spirit) and also the idea that the human, with its five appendages, is a microcosm of the universe. Other symbols that are used include the triquetra and the triple Moon symbol of the Triple Goddess.

In Wicca there is no set sacred text such as the Christian Bible or Islamic Qur'an, but there are various texts that were contained in Gerald Gardner's Book of Shadows. Many of these texts he claimed to have at least partially rewritten, since the rituals of the group
into which he was initiated were fragmentary. The most notable among these is the
*Charge of the Goddess*, which contained material from Charles Godfrey Leland's *Aradia,
or the Gospel of the Witches* (1899) and the works of 19th-20th century occultist Aleister
Crowley. Other texts which are important to Wiccan beliefs and rituals include *Eko Eko
Azarak* and the Wiccan laws.

When practicing Magickk and casting spells, as well as when celebrating various
festivals, Wiccans use a variety of rituals. In typical rites, the coven or solitary assembles
inside a ritually cast and purified Magickk circle. Casting the circle may involve the
invocation of the "Guardians" of the cardinal points, alongside their respective classical
element; Air, Fire, Water and Earth. Once the circle is cast, a seasonal ritual may be
performed, prayers to the God and Goddess are said, and spells are sometimes worked.

Common tools in the Wiccan practice include a special set of Magickal tools. These
usually include a knife called an athame, a wand, a pentacle and a chalice, but other tools
include a broomstick known as a besom, a cauldron, candles, incense and a curved blade
known as a boline. An altar is usually present in the circle, on which ritual tools are
placed and representations of the God and the Goddess may be displayed. Before entering
the circle, some traditions fast for the day, and/or ritually bathe. After a ritual has
finished, the God, Goddess and Guardians are thanked and the circle is closed.

A sensationalized aspect of Wicca, particularly in Gardnerian Wicca, is the traditional
practice of working in the nude, also known as skyclad. This practice seemingly derives
from a line in *Aradia*, Charles Leland's supposed record of Italian witchcraft. Skyclad
working is mostly the province of Initiatory Wiccans, who are outnumbered by the less
strictly observant Eclectics. When they work clothed, Wiccans may wear robes with
cords tied around the waist, "Renaissance-faire"-type clothing or normal street clothes.
Each full moon, and in some cases a new moon, is marked with a ritual called an Esbat.

Wiccans also follow the Wheel of the Year and celebrate its eight festivals known as
Sabbats. Four of these, the cross-quarter days, are Greater Sabbats, coinciding with Celtic
fire festivals, and these were initially the only four sabbats. The other four are known as
Lesser Sabbats, and comprise of the solstices and the equinoxes, and were only adopted
in 1958 by the Bricket Wood coven.

The names of these holidays are often taken from Germanic pagan and Celtic polytheistic
holidays. However, the festivals are not reconstructive in nature nor do they often
resemble their historical counterparts, instead exhibiting a form of universalism. Ritual
observations may display cultural influence from the holidays from which they take their
name as well as influence from other unrelated cultures. The eight sabbats, beginning
with Samhain, which has long been thought of as Celtic new year:

- Samhain - Greater Sabbat of the dead
- Yule - Lesser Sabbat, the Winter solstice
  - Imbolc - Greater Sabbat
- Ostara - Lesser Sabbat, the Spring equinox
- Beltane or May Eve - Greater Sabbat
- Midsummer, or Litha - Lesser Sabbat, the Summer solstice
- Lughnasadh, or Lammas - Greater Sabbat of the Harvest
- Mabon - Lesser Sabbat, the Autumn equinox

Gardner made use of the English names of these holidays; "The four great Sabbats are Candlemas, May Eve, Lammas, and Halloween; the equinoxes and solstices are celebrated also.", but other names are now also commonly found.

**Rites of Passage**

**Initiation**

When a person joins a coven and begins to study the craft, they go through an initiation ritual. In this way, all British Traditional Wiccans can trace their initiatory lineage back to Gerald Gardner, and from him to the New Forest coven. Gardner himself claimed that there was a traditional length of "a year and a day" between when a person began studying the craft and when they were initiated, although he frequently broke this rule with initiates.

In British Traditional Wicca, initiation only accepts someone into the first degree. To proceed to the second degree, an initiate has to go through another ceremony, in which they name and describe the uses of the ritual tools and implements. It is also at this ceremony that they are given their craft name. By holding the rank of second degree, a BTW is therefore capable of initiating others into the craft, or founding their own semi-autonomous covens.

The third degree is the highest in BTW, and it involves the participation of the Great Rite, either actual or symbolically, as well as ritual flagellation. By holding this rank, an initiate is capable of forming covens that are entirely autonomous of their parent coven. The Cochranian tradition, based upon the teachings of Robert Cochrane, does not have the three degrees of initiation, merely having the stages of novice and initiate.

Some solitary Wiccans also perform self-initiation rituals, to dedicate themselves to becoming a Wiccan. Several self-initiation rituals have been published, in books designed for solitary Wiccans such as *Wicca: A Guide for the Solitary Practitioner*.

Handfasting is another celebration held by Wiccans, and is the commonly used term for their weddings. Some Wiccans observe the practice of a trial marriage for a year and a day, which some traditions hold should be contracted on Lammas (Lughnasadh), as this was the traditional time for trial, "Telltown marriages" among the Irish. A common marriage vow in Wicca is "for as long as love lasts" instead of the traditional Christian "till death do us part". The first ever known Wiccan wedding ceremony took part in 1960 amongst the Bricket Wood coven, between Frederic Lamond and his first wife, Gillian.
Infants in Wiccan families may be involved in a ritual called a Wiccaning, which is analogous to a Christening. The purpose of this is to present the infant to the God and Goddess for protection. Despite this, in accordance with the importance put on free will in Wicca, the child is not necessarily expected or required to follow a Pagan path should they not wish to do so when they get older.

In Wicca a private journal or core religious text known as a Book of Shadows is kept by practitioners, similar to a grimoire used by Magickians. In lineaged groups, such as Gardnerian Wicca, the Book's contents are kept secret from anyone but the members of the lineage concerned (i.e., those initiating and initiated by a particular coven). However, several proposed versions of the Book have been published. Sections of these published versions, such as the "Wiccan Rede" and the "Charge of the Goddess", as well as other published writings about Wicca, have been adopted by non-initiates, or eclectic Wiccans. For many eclectics, they create their own personal books, whose contents are often only known by themselves.

A "tradition" in Wicca usually implies the transfer of a lineage by initiation. There are many such traditions and there are also many solitary or Eclectic Wiccans who do not align themselves with any particular lineage, some working alone, some joining in covens. There are also other forms of witchcraft which do not claim origins in Wicca. Traditions within the United States are well described in Margot Adler’s *Drawing Down the Moon*, Starhawk's *The Spiral Dance*, and Chas S. Clifton's *Her Hidden Children: The Rise of Wicca and Paganism in America*.

The lack of consensus in establishing definitive categories in Wiccan communities has often resulted in confusion between Lineaged Wicca and the emergence of Eclectic traditions. This can be seen in the common description of many Eclectic traditions as traditional / initiatory / lineaged as well. In the United States, where the confusion usually arises, Wiccans in the various lineages extending from Gardner may describe themselves as British Traditional Wiccans.

Lineaged Wicca is organized into covens of initiated priests and priestesses. Covens are autonomous, and are generally headed by a High Priest and a High Priestess working in partnership, being a couple who have each been through their first, second and third degrees of initiation. Occasionally the leaders of a coven are only second-degree initiates, in which case they come under the rule of the parent coven. Initiation and training of new priesthood is most often performed within a coven environment, but this is not a necessity, and a few initiated Wiccans are unaffiliated with any coven.

A commonly quoted Wiccan tradition holds that the ideal number of members for a coven is thirteen, though this is not held as a hard-and-fast rule. Indeed, many U.S. covens are far smaller, though the membership may be augmented by unaffiliated Wiccans at "open" rituals. When covens grow beyond their ideal number of members, they often split (or "hive") into multiple covens, yet remain connected as a group. A grouping of multiple covens is known as a grove in many traditions.
Initiation into a coven is traditionally preceded by a waiting period of at least a year and a day. A course of study may be set during this period. In some covens a "dedication" ceremony may be performed during this period, some time before the initiation proper, allowing the person to attend certain rituals on a probationary basis.

Some solitary Wiccans also choose to study for a year and a day before their self-dedication to the religion. In contrast, Eclectic Wiccans are more often than not solitary practitioners. Some of these "solitaries" do, however, attend gatherings and other community events, but reserve their spiritual practices (Sabbats, Esbats, spell-casting, worship, Magickal work, etc.) for when they are alone.

Eclectic Wiccans now significantly outnumber lineage Wiccans, and their beliefs and practices tend to be much more varied.

The origins of Wicca are much debated. Gerald Gardner brought the religion to public attention in the early 1950s. He claimed that, after returning to England on his retirement from a career spent in Asia, he encountered a coven of witches located in the New Forest in southern England, (the "New Forest coven") and was initiated into it.

In line with the popular Witch-cult hypothesis, he claimed that the religion practiced by the coven was a survival of a pagan religion of pre-historic Europe, known as Witchcraft to its adherents. Subsequently fearing that the religion would die out, he published details of its beliefs and practices in a series of books: his novel *High Magickk's Aid* (1949) and his non-fiction works *Witchcraft Today* (1954) and *The Meaning of Witchcraft* (1959).

These books helped to attract many new initiates to a coven that he formed, the London-based Bricket Wood coven. Gardner reported that the rites of the New Forest coven were fragmentary, and that he substantially rewrote them. Many of the rituals and precepts that he promoted can be shown to have come from the writings of earlier occultists (such as Aleister Crowley) and other writers (including Rudyard Kipling and Sir James Frazer).

The remaining original material is not cohesive, and mostly takes the form of substitutions or expansions within unoriginal material. Roger Dearnaley describes Gardner's texts as a "patchwork".

The veracity of Gardner's statements cannot be independently proven, however, and it is possible that Wiccan theology began to be compiled no earlier than the 1920s. Even the very existence of the New Forest coven has been called into question. It has been posited by authors such as Aidan Kelly and Francis X. King that Gardner invented the witch rituals in their entirety, incorporating elements from the writings of Dr. Margaret Murray, incantations from *Aradia* and practices deriving from ceremonial Magickk.

Some of Gardner's historical claims are consistent with ideas that were current in the earlier part of the 20th century but are in conflict with later scholarship. The idea of a supreme Mother Goddess, for example, was common in Victorian and Edwardian literature: the concept of a Horned God—especially related to the gods Pan or Faunus—was less common, but still significant. Both of these ideas were widely accepted in
academic literature and the popular press at the time. Some writers, such as Isaac Bonewits, have been unwilling to believe either that Gardner fabricated his religion out of nothing or that it represented a genuine survival of a historical pagan cult. They have suggested instead that it was constructed at some point in the 20th century prior to Gardner's initiation, perhaps by the New Forest coveners. Bonewits writes:

"Somewhere between 1920 and 1925 in England some folklorists appear to have gotten together with some Golden Dawn Rosicrucians and a few supposed Fam-Trads to produce the first modern covens in England; grabbing eclectically from any source they could find in order to try and reconstruct the shards of their pagan past."

Although some have described Wicca as a twentieth century phenomenon—"the only religion that England has ever given the world," many Wiccans themselves disagree, claiming it stems from very ancient practices.

Later Developments

Gardnerian Wicca was an initiatory mystery religion, admission to which was limited to those who were initiated into a pre-existing coven. Wicca was introduced to North America by Raymond Buckland, an expatriate Briton who visited Gardner's Isle of Man coven to gain initiation. Interest in the USA spread quickly, and while many were initiated, many more non-initiates compiled their own rituals based on published sources or their own fancy.

In the United Kingdom, initiates of Gardner had begun to perform their own initiations, and a number of lines of Gardnerian descent began to arise. From one of these (although it was originally claimed to derive from a traditional, non-Gardnerian source) came the line known as Alexandrian Wicca.

Increasing popularity on both sides of the Atlantic, and in other countries, along with the increasing availability of published material, meant that many people started to practice a form of Wicca without being part of a coven or having participated in an initiation. In response to this, traditionally initiated Wiccans in North America began to describe their version as British Traditional Wicca.

Another significant development was the creation by feminists in the late sixties and seventies of an eclectic movement known as Dianic Wicca, or feminist Dianic Witchcraft. Dianic Wicca has no connection of lineage to traditional Wicca, and creatively interprets published materials on Wicca as a basis for their ritual structure.

This specifically feminist, Goddess-oriented faith had no interest in the Horned God, and discarded Gardnerian-style hierarchy and lineage as irrelevant. Rituals were created for self-initiation to allow people to identify with and join the religion without first contacting an existing coven. This contrasts with the Gardnerian belief that only a witch of opposite gender can initiate another witch.
Isaac Bonewits points out some of the practical problems in establishing the numbers of any neopagan group. Nevertheless some estimates have been attempted. The 2001 American Religious Identification Survey estimated that at least 134,000 adults identified themselves as Wiccans in the United States, compared to 8,000 in 1990.

In the UK, census figures do not allow an accurate breakdown of traditions within the Pagan heading, as a campaign by the Pagan Federation before the 2001 Census encouraged Wiccans, Heathens, Druids and others all to use the same write-in term 'Pagan' in order to maximize the numbers reported.

For the first time, respondents were able to write in an affiliation not covered by the checklist of common religions, and a total of 42,262 people from England, Scotland and Wales declared themselves to be Pagans by this method. These figures were not immediately analyzed by the Office of National Statistics, but were released after an application by the Pagan Federation of Scotland.

Adherents.com, an independent website which specializes in collecting estimates of world religions, cites over 30 sources with estimates of numbers of Wiccans (principally from the USA and UK.). Their median estimate is 800,000 worldwide.

The spelling Wica first appears in the writings of Gerald Gardner (Witchcraft Today, 1954, and The Meaning of Witchcraft, 1959). He used the word as a mass noun referring to the adherents of his tradition of witchcraft ('the Wica'), rather than the religion itself. He referred to the religion as witchcraft, never Wica. The word seems to be based on the Old English word Wicca; similarly, Wicca and its feminine form wice are the predecessors of the modern English witch.

Gardner himself claimed he learned the term from existing members of the group who initiated him into witchcraft in 1939: "I realized I had stumbled on something interesting; but I was half-initiated before the word Wica which they used hit me like a thunderbolt, and I knew where I was, and that the Old Religion still existed." The spelling Wicca was not used by Gardner and the term Wiccan (both as an adjective and a noun) was not used until much later, but it is now the prevalent term to refer to followers of Wicca.

**Wicca and Paganism**

Wicca is a neopagan religion with distinctive ritual forms, seasonal observances and religious, Magickal, and ethical precepts. Wiccans practice a form of witchcraft, but not all witches are Wiccans—other forms of witchcraft, folk Magick and sorcery exist within many cultures, with widely varying practices. Most Wiccans call themselves Pagans, though the umbrella term Paganism encompasses many faiths that have nothing to do with Wicca or witchcraft.

Wicca is commonly described as a Neopagan faith though Isaac Bonewits, the influential Neo-Druid has claimed that early Wicca (at a time when it was still called "Witchcraft") was in fact a Mesopagan path. Since there is no centralized organization in Wicca, and no
single orthodoxy, the beliefs and practices of Wiccans can vary substantially, both among individuals and among traditions. Typically, the main religious principles, ethics, and ritual structures are shared, since they are key elements of traditional teachings and published works on the subject.

As practiced by initiates in the lineage of Gerald Gardner, Wicca is a variety of witchcraft founded on religious and Magickal concepts. As such it is distinguished not only by its beliefs, but by its practice of Magickk, its ethical philosophy, initiatory system, organizational structure and secrecy. Some of these beliefs and practices have also been adopted by others outside of this lineage, often termed Eclectic Wiccans, who generally discard the institutions of initiation, secrecy and hierarchy, and have more widely varying beliefs. Some Eclectic Wiccans neither perform Magickk nor identify as witches.

Within traditional forms of Wicca there are three degrees of initiation. First degree is required to gain membership of a coven; those who aspire to teach may eventually undergo second and third degree initiations, conferring the title of "High Priest" or "High Priestess" and allowing them to establish new covens. At initiation, some Wiccans adopt a craft name to symbolize their spiritual "rebirth", to act as a Magickal alter-ego, or simply to provide anonymity when appearing as a witch in public.

**Acceptance of Wiccans**

The use of the inverted pentagram by the Church of Satan has led to the misidentification of Wiccans as Satanists. In the United States, a number of legal decisions have improved and validated the status of Wiccans in that country, especially *Dettmer v. Landon* in 1985. However, there is still hostility from some politicians and Christian organizations.

According to the traditional history of Wicca as given by Gerald Gardner, Wicca is a survival of the European witch-cult that was persecuted during the witch trials (sometimes called the *Burning Times*). Since then theories of an organized pan-European witch-cult have been largely discredited, but it is still common for Wiccans to feel solidarity with the victims of the witch trials.

There have been assertions made that Wicca is a form of Satanism, despite important differences between these religions, such as the lack of a Satan-like figure in Wiccan theology. Due to negative connotations associated with witchcraft, many Wiccans continue the traditional practice of secrecy, concealing their faith for fear of persecution.

Revealing oneself as Wiccan to family, friends or colleagues is often termed "coming out of the broom-closet". Some people have accused Wicca of being anti-Christian, a claim disputed by Wiccans such as Doreen Valiente, who stated that whilst she knew many Wiccans who admired Jesus, "witches have little respect for the doctrines of the churches, which they regard as a lot of man-made dogma".

Wicca not only predates the "New Age movement" but differs in its general world view.
WITCHCRAFT RECOMMENDED READING

“Drawing Down The Moon” by Margot Alder:

“The Internet Book Of Shadows” (Compilation)

Raymond Buckland’s “Complete Book of Witchcraft”

Aleister Crowley: https://en.wikipedia.org/wiki/Aleister_Crowley

An excellent selection of pagan reading material

THE TRIPLE GODDESS

The Triple Goddess has been adopted by many neopagans as one of their primary deities. In common Neopagan usage the three female figures are frequently described as the Maiden, the Mother, and the Crone, each of which symbolizes both a separate stage in the female life cycle and a phase of the Moon, and often rules one of the realms of earth, underworld, and the heavens.

These may or may not be perceived as aspects of a greater single divinity. The Goddess of Wicca's duotheistic theology is sometimes portrayed as the Triple Goddess, her masculine consort being the Horned God.

The term triple goddess can be used outside of Neopaganism to instead refer to historical goddess triads and single goddesses of three forms or aspects.

The Triple Goddess was the subject of much of the writing of the prominent early and middle 20th-century poet, novelist and mythographer Robert Graves, in his book The White Goddess, in his The Greek Myths, in his poetry and his novels.

Modern neo-pagan conceptions of the Triple Goddess have been heavily influenced by Robert Graves who regarded the Triple Goddess as the continuing muse of all true poetry and who speculatively reconstructed her ancient worship, drawing on the scholarship of his time, in particular Jane Ellen Harrison and the other Cambridge Ritualists.

The influential Hungarian scholar of Greek mythology Karl Kerényi likewise perceived an underlying triple moon goddess in Greek mythology. More recently the prominent archaeologist Marija Gimbutas has argued for the ancient worship of a Triple Goddess in Europe, attracting much controversy, and her ideas also influence modern neo-paganism.
The "Triple Goddess" symbol of the waxing, full and waning moon, representing the aspects of Maiden, Mother, and Crone.

While many Neopagans are not Wiccan, and within Neopaganism the practices and theology vary widely, many Wiccans and neopagans worship the "Triple Goddess" of maiden, mother & crone. In their view, sexuality, pregnancy, breastfeeding — and other female reproductive processes — are ways that women may embody the Goddess, making the physical sacred.

The Maiden represents enchantment, inception, expansion, the promise of new beginnings, birth, youth and youthful enthusiasm, represented by the waxing moon;

The Mother represents ripeness, fertility, sexuality, fulfilment, stability, power and life represented by the full moon;

The Crone represents wisdom, repose, death, endings represented by the waning moon.

The triple goddess sign is identified with Greek moon goddesses:

Artemis - the Maiden, because she is the virgin goddess of the hunt;

Selene - the Mother, for she is the mother of Endymion's children and loved him;

Hecate - the Crone, as she is associated with the underworld and Magickk, and so considered to be "Queen of Witches".

Helen Berger writes that "according to believers, this echoing of women's life stages allowed women to identify with deity in a way that had not been possible since the advent of patriarchal religions."

The Church of All Worlds is one example of a neopagan organization which identifies the Triple Goddess as a "fertility cycle". This model is supposed to encompass a personification of all characteristics & potential of every woman who’s ever existed.

Other beliefs held by worshippers, such as Wiccan author D. J. Conway, include that reconnection with the Great Goddess is vital to the health of humankind "on all levels". Conway includes the Greek goddesses Demeter, Kore-Persephone, and Hecate, in her discussion of the Maiden-Mother-Crone archetype.

For Conway, the Triple Goddess stands for unity, cooperation, and participation with all creation, while in contrast male gods represent dissociation, separation and dominion of nature. These views have been criticized by members of both the neopagan and scholarly communities as re-affirming gender stereotypes and symbolically being unable to adequately face humanity's current ethical and environmental situation.
## TRIPLE GODDESSES

### Arabian and Nabataean

<table>
<thead>
<tr>
<th>Goddess Type</th>
<th>Arabian</th>
<th>Greek</th>
<th>Nabataean</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mother goddess</strong></td>
<td>al-Lat</td>
<td>Hebe (the Maiden)</td>
<td>Hera (the Mother)</td>
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<tr>
<td></td>
<td>Al-Uzza</td>
<td>Kore (the Maiden)</td>
<td>Demeter (the Mother)</td>
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<td></td>
<td>Manat</td>
<td>Artemis (the Maiden)</td>
<td>Hecate (the Crone)</td>
</tr>
<tr>
<td><strong>Moon goddess</strong></td>
<td></td>
<td>Selene (the Mother)</td>
<td>Teleia (wife)</td>
</tr>
<tr>
<td>Hera</td>
<td></td>
<td>Pais (child)</td>
<td>Chera (widow)</td>
</tr>
<tr>
<td>Hecate</td>
<td></td>
<td>Selene (the Moon in heaven)</td>
<td>Artemis (the Huntress on earth)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Persephone (the Destroyer in the underworld)</td>
</tr>
<tr>
<td><strong>Aphrodite</strong></td>
<td>Aphrodite Urania (Aphrodite of the heaven)</td>
<td>Aphrodite Pontia (Aphrodite of the sea)</td>
<td>Aphrodite Pandemos (Aphrodite for all the people)</td>
</tr>
<tr>
<td><strong>Moirai</strong></td>
<td>Clotho (spinner)</td>
<td>Lachesis (allotter)</td>
<td>Atropos (unturnable)</td>
</tr>
<tr>
<td></td>
<td>Aglaea (Splendor)</td>
<td>Euphrosyne (Mirth)</td>
<td>Thalia (Good Cheer)</td>
</tr>
<tr>
<td><strong>Charites</strong></td>
<td>Pasitheta (hallucination)</td>
<td>Cale (beauty)</td>
<td>Euphrosyne (Mirth)</td>
</tr>
<tr>
<td><strong>Erinnyes</strong></td>
<td>Alecto (untameable)</td>
<td>Megaera (grudging)</td>
<td>Tisiphone (vengeful destruction)</td>
</tr>
<tr>
<td><strong>Harpies</strong></td>
<td>Aello (storm swift)</td>
<td>Ocypete (the swift wing)</td>
<td>Celaeno (the dark)</td>
</tr>
<tr>
<td></td>
<td>Thallo (flora)</td>
<td>Auxo (growth)</td>
<td>Carpo (fruit)</td>
</tr>
<tr>
<td></td>
<td>Eunomia (order)</td>
<td>Dikē (justice)</td>
<td>Eirene (peace)</td>
</tr>
<tr>
<td></td>
<td>Pherusa (substance)</td>
<td>Euporia (abundance)</td>
<td>Orthosia (prosperity)</td>
</tr>
<tr>
<td><strong>Gorgons</strong></td>
<td>Stheno (forceful)</td>
<td>Euryale (far-roaming)</td>
<td>Medusa (guardian)</td>
</tr>
<tr>
<td><strong>Graeae</strong></td>
<td>Deino (dread)</td>
<td>Enyo (horror)</td>
<td>Pemphredo (alarm)</td>
</tr>
<tr>
<td><strong>Thriai</strong></td>
<td>Melaina (the black)</td>
<td>Cleodora (famous gift)</td>
<td>Daphnis (laurel)</td>
</tr>
<tr>
<td><strong>Muses</strong></td>
<td>Aoidē (song)</td>
<td>Meletē (practice)</td>
<td>Mnēmē (memory)</td>
</tr>
<tr>
<td><strong>Sirens</strong></td>
<td>Parthenope (Maiden Voice)</td>
<td>Ligeia (Clear-Toned)</td>
<td>Leucosia (White-Substance)</td>
</tr>
<tr>
<td><strong>Heliades</strong></td>
<td>Aegiale (gleam)</td>
<td>Aegle (shining)</td>
<td>Aetheria (clear-sky)</td>
</tr>
<tr>
<td></td>
<td>Lampetia (shining)</td>
<td>Phaethusa (radiance)</td>
<td>Phoebe (bright)</td>
</tr>
<tr>
<td><strong>Hesperides</strong></td>
<td>Aegle (dazzling-light)</td>
<td>Erytheia (the red one)</td>
<td>Hesperethusa (sunset-glow)</td>
</tr>
<tr>
<td><strong>Nymphai</strong></td>
<td>Hecaerge (striking)</td>
<td>Loxo (slanting)</td>
<td>Oupis (sighting)</td>
</tr>
<tr>
<td>Hyperboreoi Oenotropae</td>
<td>Spermo (grain)</td>
<td>Oeno or Oino (wine)</td>
<td>Elais (oil)</td>
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<tr>
<td><strong>Roman</strong></td>
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</tr>
<tr>
<td>Moon goddess</td>
<td><strong>Luna</strong> in heaven</td>
<td><strong>Diana</strong> on earth</td>
<td><strong>Proserpina</strong> in hell</td>
</tr>
<tr>
<td></td>
<td><strong>Phoebe</strong> (moonlight)</td>
<td>Diana (chastity)</td>
<td>Hecate or Proserpine (witchcraft)</td>
</tr>
<tr>
<td><strong>Supreme goddess</strong></td>
<td><strong>Juventas</strong> (the Maiden)</td>
<td><strong>Juno</strong> (the Mother)</td>
<td><strong>Minerva</strong> (the Wise)</td>
</tr>
<tr>
<td><strong>Fates</strong></td>
<td><strong>Nona</strong> (the Spinner)</td>
<td><strong>Decima</strong> (the Weaver)</td>
<td><strong>Morta</strong> (the Cutter)</td>
</tr>
<tr>
<td><strong>Egyptian and Canaanite</strong></td>
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<tr>
<td>Triple goddess stone</td>
<td><strong>Qetesh</strong></td>
<td><strong>Astarte</strong></td>
<td><strong>Anat</strong></td>
</tr>
<tr>
<td>Lion-headed goddess</td>
<td><strong>Hathor</strong> or <strong>Mafdet</strong></td>
<td><strong>Bast</strong></td>
<td><strong>Sekhmet</strong></td>
</tr>
<tr>
<td></td>
<td>Hathor (Birth)</td>
<td><strong>Nephthys</strong> (Death)</td>
<td><strong>Isis</strong> (Rebirth)</td>
</tr>
<tr>
<td><strong>Yoruba</strong></td>
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<td></td>
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</tr>
<tr>
<td>Iyabás</td>
<td><strong>Oshun</strong> (Pregnant)</td>
<td><strong>Yemoja</strong> (Mother)</td>
<td><strong>Nana</strong> (Grandmother)</td>
</tr>
<tr>
<td><strong>Hindu</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td><strong>Tridevi</strong></td>
<td><strong>Parvati</strong> (Power)</td>
<td><strong>Lakshmi</strong> (Wealth)</td>
<td><strong>Saraswati</strong> (Knowledge)</td>
</tr>
<tr>
<td><strong>Devi Shakti</strong></td>
<td>gentle aspect: Parvati (the Creator)</td>
<td>ferocious aspect: <strong>Durga</strong> (the Preserver)</td>
<td>angry aspect: <strong>Kali</strong> (the Destroyer)</td>
</tr>
<tr>
<td><strong>Irish</strong></td>
<td></td>
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</tr>
<tr>
<td>Sovereignty</td>
<td><strong>Ériu</strong></td>
<td><strong>Fódla</strong></td>
<td><strong>Banba</strong></td>
</tr>
<tr>
<td>The <strong>Morrígna</strong></td>
<td><strong>Badb</strong></td>
<td><strong>Macha</strong></td>
<td><strong>Anand</strong>, aka <strong>Morrígu</strong>[12]</td>
</tr>
<tr>
<td><strong>Mesopotamian</strong></td>
<td><strong>Inanna</strong></td>
<td><strong>Ishtar</strong></td>
<td><strong>Astarte</strong></td>
</tr>
<tr>
<td><strong>Norse</strong></td>
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</tr>
<tr>
<td><strong>Norns</strong></td>
<td><strong>Urðr</strong> (past)</td>
<td><strong>Verðandi</strong> (present)</td>
<td><strong>Skuld</strong> (future)</td>
</tr>
<tr>
<td><strong>Mother goddess</strong></td>
<td><strong>Freyja</strong></td>
<td><strong>Frigg</strong></td>
<td><strong>Skaði</strong></td>
</tr>
</tbody>
</table>
THE CRONE GODDESS

The Crone Goddess or dark mother is the last aspect of the Triple Goddess, together with the Mother and the Maiden she represents part of the circle of life. In today's society where we worship youth and beauty, this aspect of the Goddess is the most frightening and misunderstood of the three, as she represents our destruction, decay and death. Traditional societies however, view death as part of a cycle.

Here, as in nature, the death of Winter is followed by the promise of rebirth in the Spring. Her colour is black and she is associated with the waning or new moon, Autumn and Winter. In her positive aspect she is often depicted as a Grandmother, a wise woman, or a midwife. The word Crone is derived from the old word for crown, suggesting the wisdom that emanates from the head like a halo.

Her own child baring days are past; she is the wisdom keeper, seer and healer and midwife, whose knowledge is sought to guide others during life's hardships.

In the list you will find many Goddesses from around the world who are associated with wisdom, Magick, old age, death, the underworld.

**Ala** (Nigerian) - The spirits of the dead find peace in her womb.

**Ama No Uzumi** (Japanese) - A Shinto ancestral Goddess of longevity, protection and psychic abilities.

**Asase Yaa** (West African) - She represents the womb of the earth from whom we are all birthed and will return to at our death.

**Annis** (Celtic) - Depicted as a frightening old woman, keeper of wisdom and old ways.

**Badb** (Irish) - The shape shifting warrior Goddess who symbolises the cycles of life and death, wisdom and inspiration.

**Baubo** (Greek) - This Bawdy Goddess uses female sexuality and laughter to raise a smile from Demeter,

**Baba Yaga** (Russian) - In Slavic mythology she is the wild old woman; the witch; and mistress of Magick.

**Cerridwen** (Celtic) - The Keeper of the Cauldron. She represents the wisdom of old age.

**Cailleach Bear** (Celtic) - Hag and destroyer Goddess who ruled over disease, death, wisdom, seasonal rites and weather Magick.

**Elli** (Nordic) - Goddess of old age, she reminds us that we can remain strong in our years as she defeated the mighty Thor.
**Grandmother Spiderwoman** (Native American) - An old wise woman who gave man the sun and fire.

**Ereshkigal** (Sumerian) - As Goddess of the Underworld she is linked with death.

**Estsanatlehi** (Native American) - Goddess of life, death and immortality.

**Hekate** (Greek) - Goddess of the underworld and Magick.

**Hella** (Nordic) - Ruler of Helheim, the land of the dead.

**Inari** (Japanese) - She guides and protects the spirits of the dead.

**Kali** (Indian) - Goddess of destruction and rebirth.

**Kalma** (Finnish) - Underworld Goddess of death and decay.

**Lara** (Roman) - Mother of the dead.

**Libitina** (Roman) - Goddess of funerals and pyres.

**Lilith** (Hebrew) - Adams first wife and guardian of women's mysteries.

**Macha** (Irish) - The wild woman who battles against injustice to woman and children.

**Mórrígan** (Celtic) - Crow Goddess who understands the nature of death.

**Mother Holle** (German) - The Wise Queen of Winter.

**Nicneven** (Celtic) - Goddess of Magick and winter.

**Nephthys** (Egyptian) - A funerary Goddess of death, Magick and reincarnation.

**Sedna** (Inuit) - Mistress of life and death
The Goddess Names & Correspondences

**Animals/Hunting**
- Anat (hunting; Canaanite)
- Arachne (spiders; Greek)
- Arduinna (hunting; Romano-Celtic)
- Artemis (hunting; Greek)
- Aspalis (hunting; Western Semitic)
- Atalanta (hunting; Greek)
- Diana (hunting; Roman)
- Epona (horses; Celtic)
- Hastseoltoi (hunting; Navajo)
- Janguli (snakes; Buddhist)
- Kebechet (snakes; Egyptian)
- Neith (hunting; Egyptian)
- Pakhet (hunting; Egyptian)
- Rhiannon (horses; Celtic)

**Marriage/Love**
- Aphrodite (Greek)
- Frigga (Norse/Germanic)
- Hathor (Egypt)
- Hera (Greek)
- Ishara (Mesopotamian)
- Juno (Roman)
- Parvati (Hindu)
- Venus (Roman)

**Art/Inspiration/Dancing/Music/Poetry**
- Ame-No-Uzume (dancing; Shinto-Japanese)
- Athena (inspiration; Greek)
- Brigid (poetry; Celtic)
- Ceridwen (inspiration; Celtic)
- Harmonia (music; Greco-Roman)
- Hi‘aika (dancing; Hawaiian)
- Iambe (poetry; Greek)
- Laka (dancing; Polynesian)
- Minerva (arts and crafts; Roman)
- Mnemosyne (mother of Muses; Greek)
- Muraja (music; Buddhist)
- Muses (inspiration; Greek)
- Rhiannon (inspiration; Celtic)
- Sarasvati (the arts; Hindu)
- Caelestis (Carthaginian)
- Diana (Roman)
- Gleti (West African)
- Hecate (Greek)
- Hina (Polynesian)
- Ix Chel (Mayan)
- Juno (Roman)
- Kaumudi (Hindu)
- Luna (Roman)
- Mama-Kilya (Inca)
- Marama (Polynesian)
- Nikkal (Western Semitic)
- Phoebe (Greek)
- Rhiannon (Celtic)
- Selene (Greek)
- Tanit (Phoenician)
- Oracles
- Astarte (Western Semitic)
- Freya (Norse/Germanic)
- Morrigan (Celtic)
- White Buffalo Calf Woman (Native American)
- Passage
- Adeona (children; Roman)

**Childbirth/Midwifery**
- Anukis (Egyptian)
- Artemis (Greek)
- Aveta (Romano-Celtic)
- Belet-Ili (Mesopotamian)
- Brigid (Celtic)
- Decima (Roman)
- Diana (Roman)
- Eileithyia (Greek)
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<tr>
<th>Goddess Name</th>
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<td>Heket (Egyptian)</td>
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<td>Hera (Greek)</td>
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<td>Hesat (Egyptian)</td>
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<td>Isara (Mesopotamian)</td>
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<td>Renenutet (Egyptian)</td>
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<td>Sasuratum (Western Semitic)</td>
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<td>Taweret (Egyptian)</td>
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<td>Teteoinnan-Toci (Aztec)</td>
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<td>Thalna (Etruscan)</td>
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<td>Xochiquetzal (Aztec)</td>
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<td>Zarpanitum (Mesopotamian)</td>
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**Creatrix**
- Antu (Mesopotamian)
- Birrahgnooloo (Australian Aboriginal)
- Cihuacoatl-Quilaztli (Aztec)
- Danu (Celtic)
- E Alom (Mayan)
- Gunabibi (Australian Aboriginal)
- Ishtar (Egyptian)
- Iusaas (Egyptian)
- Izanami-No-Kami (Shinto-Japanese)
- Mawu (West African)
- Nammu (Mesopotamian)
- Neith (Egyptian)
- Nu Kua (Chinese)
- Nut (Egyptian)
- White Buffalo Calf Woman (Native American)
- Yhi (Australian)

**Crones/Wise Women**
- Baba Yaga (Slavic)
- Black Annis (Celtic)
- Cailleach (Celtic)
- Greine (Celtic)
- Hecate (Greek)
- Hel (Norse/Germanic)
- Oya (Nigerian)
- Pax (Roman)
- Sedna (Inuit)
- Skuld (Norse/Germanic)
- Takotsi (Mesoamerican)
- Toci (Aztec)

**Rebirth/Renewal/Spring**
- Alemona (unborn children; Roman)
- Hecate (crossroads; Greek)
- Patadharini (doorways, curtains; Buddhist)
- Suleviae (crossroads; Romano-Celtic)

**Sexual Love/Beauty**
- Alpanu (Etruscan)
- Anat (Canaanite)
- Aphrodite (Greek)
- Astarte (Canaanite)
- Freya (Norse/Germanic)
- Hathor (Egyptian)
- Huitaca (Columbian)
- Inanna (Sumerian)
- Ishtar (Mesopotamian)
- Lillith (Hebrew)
- Oshun (Nigerian)
- Radha (Hindu)
- Rati (Hindu)
- Turan (Etruscan)
- Venus (Roman)
- Xochiquetzal (Aztec)

**Sky/Stars/Heaven**
- Arundhati (Hindu)
- Astlik (Armenian)
- Coyolxauhqui (Aztec)
- Eos (Indo-European)
- Hathor (Egyptian)
- Hera (Greek)
- Inanna (Sumerian)
- Inmar (Finno-Ugric)
- Ishtar (Mesopotamian)
- Juno (Roman)
**Destruction/Vengeance/Wrath**
- Badb (Celtic)
- Bast (Egyptian)
- Belili (Mesopotamian)
- Durga (Hindu)
- Erinyes (Greek)
- Hina (Polynesian)
- Indrani (Hindu)
- Itzpapalotl (Mesoamerican)
- Kali Ma (Hindu)
- Morrigan (Celtic)
- Nemesis (Greco-Roman)
- Nephthys (Egyptian)
- Nirrti (Hindu)
- Pele (Hawaiian)
- Sekhmet (Egyptian)

**Earth Mothers**
- Aeracura (Celtic)
- Arianrhod (Celtic)
- Bhumidevi (Hindu)
- Changing Woman (Native American)
- Chibirias (Mayan)
- Cybele (Anatolian)
- Danu (Celtic)
- Demeter (Greek)
- Devi (Hindu)
- Gaia (Greek)
- Green Tara (Hindu)
- Hu-Tu (Chinese)
- Inanna (Sumerian)
- Iord (Nordic)
- Kali (Hindu)
- Mari (Basque)
- Mokos (Slavic)
- Ninhursag (Mesopotamian)
- Paca-Mama (Inca)
- Parvati (Hindu)
- Rhea (Cretan/Greek)
- Sita (Hindu)
- Tellus (Roman)
- Terra Mater (Roman)
- Tlazolteotl (Mesoamerican)
- Touia Fatuna (Polynesian)

**Subconscious/Dreams**
- Lilith (Sumerian)
- Marici (Buddhist)
- Mater Matuta (Italic)
- Mawu (West African)
- Naksatras (Hindu)
- Nut (Egyptian)
- Oya (Nigerian)
- Sophia (Gnostic)
- Sothis (Egyptian)
- Tara (Hindu)

**Sun/Light**
- Aine (Celtic)
- Amaterasu (Shinto-Japanese)
- Athena (Greek)
- Bast (Egyptian)
- Dipa (Buddhist)
- Hathor (Egyptian)
- Hine-Ata-Uira (Polynesian)
- Kaumudi (Hindu)
- Narisah (Manichaean)
- Ningal (Mesopotamian)
- Ostara (Anglo-Saxon)
- Saule (Latvian)
- Sophia (Gnostic)
- Sul (Celtic)
- Surya (Hindu)
- Taditkara (Buddhist)
- Tate Velika Vimali (Mesoamerican)
- Tefnut (Egyptian)
- Thesan (Etruscan)
- Waka-Hiru-Me (Shinto-Japanese)
- Wuriupranili (Australian Aboriginal)

**Triple Goddesses**
### Fate/Destiny
- Ananke (Greek)
- Atropos (Greek)
- Freya (Norse)
- Laima (Latvian)
- Manawat (Western Semitic)
- Nortia (Etruscan)

### Fertility
- Abundantia (Roman)
- Ahurani (Persian)
- Ama-Arhus (Mesopotamian)
- Amaunet (Egyptian)
- Anaitis (Persian)
- Anat (Canaanite)
- Andarta (Celtic)
- Asase Yaa (West African)
- Ashtoreth (Philistine)
- Astarte (Western Semitic)
- Athirat (Western Semitic)
- Baba (Mesopotamian)
- Bast (Egyptian)
- Brigid (Celtic)
- Demeter (Greek)
- Diana (Roman)
- Disani (Afghan-Hindukush)
- Estsanatlehi (Navajo)
- Frigga (Norse/Germanic)
- Inanna (Sumerian)
- Ishtar (Mesopotamian)
- Morrigan (Celtic)
- Ostara (Anglo-Saxon)
- Quades (Western Semitic)

### Good/Nurturing Mothers
- Aditi (Hindu)
- Ammavaru (Hindu)
- Anu (Celtic)
- Artemis (Greek)
- Asherah (Canaanite)
- Atargatis (Assyrian/Semitic)
- Aya (Mesopotamian)
- Bhrkuti-Tara (Buddhist)
- Brahmani (Hindu)
- Ceres (Roman)
- Brigid (Celtic)
- Carmentes (Roman)
- Changing Woman (Native American)
- Diana Triformis (Celtic)
- Fortuna—Concordia/Salus/Pax (Roman)
- Hecate (Greek)
- Helice (Greek)
- Inanna/Ereshkigal (Sumerian)
- Kali (Hindu)
- Moirai (Greek)
- Morrigan (Celtic)
- Norns—Urdu/Verdandi/Skuld (Norse)
- Persephone/Demeter/Hecate (Greek)
- The Three Zoryas (Russian)

### Underworld/Death
- Allatu (Western Semitic)
- Alpanu (Etruscan)
- Ammut (Egyptian)
- Arsay (Western Semitic)
- Ataecina (Romano-Iberian)
- Belet-Seri (Mesopotamian)
- Ereshkigal (Sumerian)
- Hakea (Polynesian)
- Hel (Norse/Germanic)
- Hina (Hawaiian)
- Hine-Nui-Te-Po (Polynesian)
- Libitina (Roman)
- Nephtys (Egyptian)
- Persephone (Greek)
- Prosperina (Roman)
- Rhiannon (Celtic)
- Sedna (Inuit)
- Sulis (Romano-Celtic)
- Velu Mate (Latvian)

### Vegetation/Forests/Agriculture
- Abnoba (forests; Romano-Celtic)
- Anna Kuari (Indian)
- Aranyani (Hindu)
Coatlicue (Aztec)                     Arduinna (forests; Romano-Celtic)
Cybele (Anatolian)                    Ariadne (Greek)
Demeter (Greek)                      Ashnan (Mesopotamian)
Danu (Celtic)                        Ashratum (Western Semitic)
Frigga (Norse/Germanic)              Bhumi Devata (Indian)
Gaia (Greek)                         Centeocihuatl (maize; Aztec)
Hathor (Egyptian)                    Ceres (Roman)
Ishtar (Mesopotamian)                Demeter (Greek)
Isis (Egyptian)                      Flora (flowers; Roman)
Kundalini (Aztec)                    Frigga (Norse/Germanic)
Kybele (Phrygian)                    Gefjon
Magna Mater (Roman)                  (agriculture; Norse/Germanic)
Mata (Hindu)                         Kore/Persephone (corn; Greek)
Meter (Greek)                        Kundalini (Aztec)
Mut (Egyptian)                       Morrigan (Celtic)
Ninhursaga (Mesopotamian)            Pomona (Roman)
Nut (Egyptian)                       Saraddevi (Buddhist)
Parvati (Hindu)                      Sif (corn; Nordic)
White Buffalo Calf Woman (Native American)

Guardians/Protectors
Ankalamman (against demons; Hindu)   Three Sisters—Corn Woman, Squash Woman, and Bean Woman (Native American)
Anna Perenna (against famine; Roman)
Artemis (the vulnerable; Greek)      War
Bast (household; Egyptian)           Anat (Canaanite)
Bes (women in labor; Egyptian)       Andrasta (Romano-Celtic)
Brigid (protects all who call; Celtic) Astarte (Western Semitic)
Diana (animals, virginity; Roman)    Athena (Greek)
Green Tara (against physical and spiritual danger; Hindu) Badb (Celtic)
Hecate (household, travelers, newborns) Bellona (Roman)
Kuan Yin (against danger; Taoist)    Boadicea (British)
Maharaksa (group of five guardian goddesses; Buddhist) Durga (Hindu)
Mazu/Ma Tsu (seafaring; Chinese)     Freya (Norse/Germanic)
Securita (stability of empire; Roman) Inanna (Sumerian)
Sekhmet (against disease; Egyptian)  Ishtar (Mesopotamian)
Volumna (infants; Roman)             Korravai (Dravidian)
White Tara (life, peace; Hindu)       Minerva (Roman)
Wosret (protected Horus; Egyptian)    Morrigan (Celtic)

Healing/Health
Athena (Greek)                      Water/Rivers/Sea
Bast (Egyptian)                     Abnoba (rivers; Romano-Celtic)
                                           Ame-No-Mi-Kumari-No-Kami
Brigid (Celtic)
Gula (Mesopotamian)
Hygieia (Greek)
Ishtar (Mesopotamian)
Isis (Egyptian)
Ixchel (Mayan)
Kuan Yin (Taoist)
Meditrina (Roman)
Psyche (Greek)
Salus (Roman)
Sequana (Romano-Celtic)
Sirona (Romano-Celtic)
Sulis (Romano-Celtic)
Thatmanitu (Western Semitic)
Tozi (Aztec)
Zapotlantenan (Aztec)

**Justice**
Athena (Greek)
Chang Yong (Chinese)
Dharma (Hindu)
Dike (Greek)
Hathor (Egyptian)
Maat (Egyptian)
Minerva (Roman)
Nanse (Mesopotamian)
Nemesis (Greco-Roman)
Themis (Greco-Roman)

**Magick**
Ceridwen (Celtic)
Frigga (Norse/Germanic)
Hecate (Greek)
Isis (Egyptian)

**Maidens**
Anath (Canaanite)
Blodeuwedd (Celtic)
Brigid (Celtic)
Caer (Celtic)
Concordia (Roman)
Gerd (Nordic)
Kore (Greek)
Persephone (Greek)
Urdu (Nordic)

(heavenly water divider; Shinto-Japanese)
Amphitrite (sea; Greek)
Anaulikutsai’x (rivers; Native American)
Arнемета (water; Romano-Celtic)
Boann (rivers; Celtic)
Buk (rivers; Sudanese)
Chalchihuitlicue (water; Aztec)
Coventina (water; Roman)
Djila'qons (sea; Native American)
Doris (sea; Greek)
Eurynome (sea; Greek)
Ganga (rivers; Hindu)
Harpina (rivers; Greek)
Immap Ukua (sea; Inuit)
Leukothea (sea; Greco-Roman)
Mama Qoca (sea; Inca)
Manannan (sea; Celtic)
Mazu (sea; Taoist)
Mizu-Ha-No-Me (Shinto-Japanese)
Sedna (deep sea; Inuit)
Thetis (rivers, sea; Greek)
Tin Hau (water; Taoist)
Yemaya (sea; Nigerian)

**Wisdom**
Asherah (Canaanite)
Athena (Greek)
Cailleach (Celtic)
Ceridwen (Celtic)
Hecate (Greek)
Ishtar (Mesopotamian)
Isis (Egyptian)
Kuan Yin (Taoist)
Lilith (Sumerian)
Metis (Greek)
Minerva (Roman)
Nissaba (Mesopotamian)
Sarasvati (Hindu)
Shekinah (Hebrew)
Sophia (Gnostic)
Tara (Hindu)
Vajrayogini (Buddhist)
THE BURNING TIMES

The period of witch trials in Early Modern Europe, also known as “The Burning Times,” were a widespread moral panic suggesting that malevolent Satanic witches, were operating as an organized threat to Christendom. It was during the 15th to 18th centuries that organized “cleansing operations” grew to fever pitch hysteria.

Those accused of witchcraft were portrayed as being worshippers of the Devil, who engaged in such acts as malevolent sorcery at meetings known as Witches' Sabbaths. Many people were subsequently accused of being witches, and were put on trial for the crime, with varying punishments being applicable in different regions and times.

While early trials fall still within the Late Medieval period, the peak of the witch hunt was during the period of the European wars of religion, peaking between about 1580 and 1630. The witch hunts declined in the early 18th century. In Great Britain, their end is marked by the Witchcraft Act of 1735. But sporadic witch-trials continued to be held during the second half of the 18th century, the last known dating to 1782.

Over the entire duration of the phenomenon of some three centuries, an estimated total of between 40,000 and 60,000 people were executed.

Mainstream historiography sees the reason for the witch craze in a complex interplay of various factors that mark the early modern period, including the religious sectarianism in the wake of the Reformation, besides other religious, societal and climatic factors.

The Burning Times ranged from 1300 to 1800, though some historians study only the height of the trials (1550-1650), the time when panics swept Europe. Most, however, begin their study in the 14th century, when Christians designated Witchcraft a heresy.

Before 1300, trials were rare. The only type of Witchcraft punished harshly was harmful Magick. Medievals focused on what you did with your Magick. To them, it didn't really matter whether you killed someone with a spell or a sword. All this changed in the 14th century when Christian theologians began to diabolize Witchcraft, to insist that there was no such thing as a neutral or non-heretical Witch. Under these new theories, Witches were Satanists who traded their souls to the Devil in exchange for worldly power.

Worse, by the 15th century some Christian scholars theorized that Witches belonged to an enormous, Satanic conspiracy. During the Middle Ages, Christians thought that Witches worked alone or in isolated, small groups. Witches were "misguided" victims of "Pagan superstitions" but they weren't dangerous. In the early modern period, Christian intellectuals theorized all Witches worked together, that they were an organized, conspiracy. Fear of this non-existent conspiracy grew slowly over the next 150 years, and the number of Witch trials gradually increased during the 14th and 15th centuries.

But the height of the persecution came with the Reformation of the 16th century. Increasing corruption in the Church angered many, and eventually protesters
("Protestants") split off from the Catholic Church. This division, called the Reformation, triggered a century of intense religious warfare and persecution.

And intense Witch hunting. The Reformation caused the number of Witch trials to skyrocket. Before, there were a couple mass trials, but tended to be small & isolated. During the Reformation, enormous panics (Witch crazes) swept Europe. Persecution was worst from 1550-1650. It slowed from 1650 to 1700 and fell to a trickle in the 18th century (in most countries, anyway). The last European Witch was executed in 1793.

The persecution was most intense in central Europe, and got lighter the further you traveled. The worst Witch-hunting occurred in Germany, Switzerland, France, Scotland, and (perhaps) Poland. Thousands of Witches were killed in each of these countries. Germany was the worst hit. Approximately one half of all Witches killed in the Burning Times were German – an estimated 25,000. Moderate Witch-hunting occurred in England, Italy, Spain, Hungary, Denmark, Norway, Sweden, and Finland.

How many Witches died in the Burning Times? Probably between 40,000 and 60,000. Some scholars estimate that as many as 100,000 people may have died, but that's as high as current estimates go. Early estimates were much higher.

Anyone could be accused of Witchcraft – even Pope Boniface VIII was accused in 1303.

Most Witches were women. Women made up approximately 80% of the accused, though this varied dramatically in different times and places. Men were more common in the early trials, comprising a third of those accused before 1500.

Some northern countries killed as many men as women, or even more. In Iceland, for instance, 95% of the Witches killed were men. But the centers of the persecution killed far more women than men, sometimes as many as 20 women for every one man.

Accused Witches came from all religions. The majority appear to have been Christians, a smaller number were Pagan or Christo-Pagan. Witches were mainly poor; some countries allowed a Witch hunter to confiscate his victim's property. A significant number of Witches were healers or mid-wives. Percentages vary, but in most areas 20% - 30% of the people accused of Witchcraft either healed or used some form of Magick. Elderly people, unmarried women and widows were attacked more frequently.

Satan was the father of heresy – so Pagans, Christo-Pagans, and Christian heretics were killed. Satan encouraged all evils, especially sexual ones – so gays, sexually independent women, criminals, and "loose" or beautiful women fell under suspicion.

All segments of European society supported the Witch trials: the Church, the Inquisition, secular government, intellectuals, the "common" folk, healers and doctors. Shockingly, even Witches themselves supported the Burning Times.
Beginning in 1022, the Church started executing "heretics", people who disagreed with its teachings. So when the Burning Times began, Europeans were accustomed to murdering religious dissidents. In fact the traditional method of killing a Witch (burning her at the stake) was the "normal" way of executing heretics.

Witch-hunting was directly linked to religious intolerance. The persecution peaked during the Reformation, one of the worst periods of religious warfare Europe ever experienced. Witch hunting was most intense in religiously divided areas (e.g., Germany and Switzerland) or along the borders where countries with different religions met (e.g., eastern France and northern Italy, both of which bordered Germany).

The Church can honestly say that it killed few Witches. Most religious courts imposed non-lethal penalties, like penance or imprisonment. However the Church encouraged the intolerance and stereotyping that caused the trials, and its custom of murdering dissidents was the direct impetus for executing Witches.

The Inquisition played a small but critical role in the Burning Times. Contrary to what you may have heard, the Inquisition killed very few Witches. The Inquisition investigated charges of Witchcraft from roughly 1300 to 1500, when the death rate was quite low.

After the Reformation, the Inquisition did not operate in most European nations. So when panics and crazes were sweeping Europe, the Inquisition only existed in two countries: Spain and Italy. Both had low death tolls. In fact the Spanish Inquisition had the best execution rate, killing less than 1% of accused Witches.

Still, The Holy Office played a crucial role: it diabolized Witchcraft. Inquisitors defined Witchcraft as a heresy, not a Pagan "superstition." That one word spelled the difference between life and death. Superstition was a minor sin, meriting no more than a mild penance. Heretics were killed.

Inquisitors like Heinrich Kramer (author of the _Malleus Maleficarum_) wrote the earliest Witch hunting manuals, spreading the fear of Witchcraft throughout Europe. The Inquisition insisted all Witches got their powers from the Devil.

Secular governments did most of the killing. Non-religious courts had the worst acquittal rates. Local tribunals were often slaughterhouses, killing up to 90% of the accused. National courts killed around 30%. By comparison, Church courts often killed less than 1% of the people they tried. Secular courts also tried far more.

Most intellectuals supported the Burning Times. There were a handful of brave critics like squire Reginald Scot or doctor Johann Weyer. But most jurists, lawyers, and upper class people accepted and supported the trials.

In fact, after the 15th century Witch hunting manuals were predominantly written by non-religious intellectuals. The earliest came from inquisitors. But when the Reformation arose, the Inquisition turned its attention to hunting Protestants, not Witches. Men like
King James of Scotland, judge Pierre de Lancre, and legal professor Jean Bodin wrote the manuals which were most popular at the height of the persecution.

Witch hunting enjoyed intense, wide-spread popular support. Peasants and common folk were active participants in the trials. They – not professional Witch hunters – initiated most trials. The "folk" were the most common witnesses against Witches, and they usually cooperated with officials freely. It seems people were happy for a chance to "strike back" against the Witches they believed had cursed their children and livestock.

Witchcraft titillated and fascinated the public. Trials were public spectacles, often attended by hundreds or even thousands of cheering spectators. When the Spanish Inquisition killed six Witches in 1610, over 30,000 people came to watch. The Inquisition had to build special bleachers to hold all the commoners who wanted to see these Witches die. Books on Witch hunting sold like hot cakes. Witch hunting manuals were among the earliest books printed and in England, cheap pamphlet accounts of Witch trials made up a significant portion of the earliest popular literature.

Lynching and vigilantism frequently took place when the courts weren't killing Witches fast enough. In some areas as many as 20% - 50% of all Witches were murdered by their neighbors. More commonly, people brutalized suspects. They slashed their faces open with knives, hoping to break a "curse."

They murdered "familiars", threw rocks at their houses, held them underwater until they promised to remove "hexes." Mob violence lingered on long after the upper classes stopped trying Witches.

Medical knowledge was remedial in the Burning Times. When a professional healer couldn't cure a disease, they often blamed Witchcraft. Witches weren't the scapegoats of the male "medical establishment" alone; female healers blamed failures on Witches, too.

Doctors like John Cotta and Johann Weyer wrote scathing criticisms of the Witch trials. Geneva's trials came to a stand-still after the city's surgeons refused to find Witches' marks. A court physician convinced Empress Maria Theresa to outlaw Witch trials in Hungary. And by examining early doctors' case books, we can see that physicians normally found natural explanations for diseases. English doctor Richard Napier had 120 people visit him, complaining that they were the victims of Witchcraft. He found natural causes for all of their illnesses – no Witch trials resulted.

Witches actively supported the Burning Times. This may come as a terrible, but copious amounts of trial and literary evidence reveal that witches stood on both sides of the fence.

During the Burning Times, most people believed that there were two types of Witches: "white" Witches and "black" Witches. "White" Witches healed and removed hexes, "black" Witches cursed and killed. Witches generally considered themselves "white" or "good" Witches – they knew they weren't malevolent. But they were willing to believe that there really was a conspiracy of Satanic Witches somewhere "out there".
Witches supported the Burning Times in two ways. 1) Healing Witches routinely blamed diseases on baneful Magick – more commonly than doctors did. 2) Witches confirmed bewitchment. When a person suspected he was cursed, the standard way of checking was to ask a "white" Witch. Using divination, the Witch would tell him if another Witch was responsible for his misfortunes. If so, the "good" Witch would break the curse and usually divine the name of the "bad" Witch. In many of these cases, their clients turned around and pressed charges against the "bad" Witch. Her "expertise" transformed a farmer's vague fears into a confident "knowledge" that he had been cursed.

Why did the Burning Times happen? No one knows. For centuries, people have been searching for a simple, logical explanation. No one's ever found one.

Very few clear patterns emerge, nor simple explanations. For example, Witch hunting correlates to religious persecution. They're worst in the areas where the Reformation caused the most disruption. They're rarest in places where there was only one religion and no large religious minorities.

So how do we interpret this? It seems like religious intolerance caused Witch hunting, but there's no evidence that the trials were one religion's attempt to wipe out another. Any religious persecution at all increased Witch hunting.

In recent years, most scholars have moved away from the dualistic, blame-oriented explanations of the past. Rather than viewing Witch hunting as a pogrom aimed at a particular group of people, they treat it almost as a disease: a nebulous terror that gripped communities and drove decent people to do insanely awful things. They look for factors that increased a community's chances of succumbing to the "disease" and "infection."

For example, a strong church or state generally decreased trials, while a religiously diverse community increased them. Panics were localized – when one town panicked, its neighbors were likely to as well. Witch trials often spread along roads and trade routes, just like diseases do. Travelers talked about the horrors they'd seen, the wild rumors they'd heard. And so they passed on these fears throughout the land, wherever they went.

Why did the Burning Times stop? Mainly because people ceased to believe in the power of Witchcraft and a Satanic conspiracy. Rationalists insisted that Magick was nonsense. Professionals grew increasingly suspicious. Judges and lawyers saw too many abuses, too many people killed on the flimsiest sorts of evidence. Even people who insisted there really was a Satanic conspiracy had to admit that innocents were dying.

The common folk were the strongest advocates and continued to demand trials long after the courts refused to condemn Witches. Lynching and mob violence rose at the end of the Burning Times, and scattered murders and assaults peppered the 19th century.

But without the support of the upper classes, the great persecutions vanished. People could accuse Witches all they wanted – but if the authorities weren't willing to try Witches, the Burning Times disappeared.
THE CELTIC EMPIRE: 700-100 BC
PRE-ROMAN CELTIC POLYTHEISM

Comparatively little is known about Celtic polytheism because the evidence for it is fragmentary, due largely to the fact that the Celts who practiced it wrote nothing down about their religion – and the Roman Empire murderously destroyed every last trace.

Julius Caesar, in his book, Commentarii de Bello Gallico - ca. 50 B.C, comments: “All Gaul is divided into three parts, one of which the Belgae inhabit, the Aquitani another, those who in their own language are called Celts, in ours Gauls, the third. All these differ from each other in language, customs and laws. The Garonne River (roughly divides France and Spain) separates the Gauls from the Aquitani; the River Marne (runs east and southeast from Paris) and the River Seine separate them from the Belgae.

THE passage in which Cæsar sums up the Gaulish pantheon runs: "They worship chiefly the god Mercury; of him there are many symbols, and they regard him as the inventor of all the arts, as the guide of travellers, and as possessing great influence over bargains and commerce. After him they worship Apollo and Mars, Juppiter and Minerva. About these they hold much the same beliefs as other nations. Apollo heals diseases, Minerva teaches the elements of industry and the arts, Juppiter rules over the heavens, Mars directs war... All the Gauls assert that they are descended from Dispater, their progenitor."

There were probably in Gaul many local gods, tribal or otherwise, of roads and commerce, of the arts, of healing, etc., who, bearing different names, might easily be identified with each other or with Roman gods. Cæsar's Mercury, Mars, Minerva, etc., probably include many local Minervas, Mars, and Mercuries. There may, however, have been a few great gods common to all Gaul, universally worshipped, besides the numerous local gods, some of whom may have been adopted from the aborigines.

An examination of the divine names in Holder's Altceltischer Sprachschatz will show how numerous the local gods of the continental Celts must have been. Professor Anwyl reckons that 270 gods are mentioned once on inscriptions, 24 twice, 11 thrice, 10 four times, 3 five times, 2 seven times, 4 fifteen times, 1 nineteen times (Grannos), and 1 thirty-nine times (Belenos).

The god or gods identified with Mercury were very popular in Gaul, as Cæsar's words and the witness of place-names derived from the Roman name of the god show. These had probably supplanted earlier names derived from those of the corresponding native gods. Many temples of the god existed, especially in the region of the Allobrogi, and bronze statuettes of him have been found in abundance.

Pliny also describes a colossal statue designed for the Arverni who had a great temple of the god on the Puy de Dôme. Mercury was not necessarily the chief god, and at times, e.g. in war, the native war-gods would be prominent. The native names of the gods assimilated to Mercury are many in number; in some cases they are epithets, derived from the names of places where a local "Mercury" was worshipped, in others they are derived from some function of the gods.
The name Belenos found over a wide area, but mainly in Aquileia, comes from belo-s, bright, and probably means "the shining one." It is thus the name of a Celtic sun-god, equated with Apollo in that character.

Toutatis, Totatis, and Tutatis are found in inscriptions from Seckau, York, and Old Carlisle, and may be identified with Lucan's Teutates, who with Taranis and Esus mentioned by him, is regarded as one of three pan-Celtic gods. Had this been the case we should have expected to find many more inscriptions to them. The scholiast on Lucan identifies Teutates now with Mars, now with Mercury. His name is connected with teuta, "tribe," and he is thus a tribal war-god.

Cæsar says that the Celtic Juppiter governed heaven. A god who carries a wheel, probably a sun-god, and another, a god of thunder, called Taranis, seem to have been equated with Juppiter. The sun-god with the wheel was not equated with Apollo, who seems to have represented Celtic sun-gods only in so far as they were also gods of healing. In some cases the god with the wheel carries also a thunderbolt, and on some altars, dedicated to Juppiter, both a wheel and a thunderbolt are figured.

Many races have symbolised the sun as a circle or wheel, and an old Roman god, Summanus, probably a sun-god, later assimilated to Juppiter, had as his emblem a wheel. The Celts had the same symbolism, and used the wheel symbol as an amulet, while at the midsummer festivals blazing wheels, symbolising the sun, were rolled down a slope. Possibly the god carries a thunderbolt because the Celts, like other races, believed that lightning was a spark from the sun – or was equated with storms, like Ba’al.

Three divinities have claims to be the god whom Cæsar calls Dispater – a god with a hammer, a crouching god called Cernunnos, and a god called Esus or Silvanus. Possibly the native Dispater was differently envisaged in different districts, so that these would be local forms of one god.

The god Taranis mentioned by Lucan is probably the Taranoos and Taranucnos of inscriptions, sometimes equated with Juppiter. These names are connected with Celtic words for "thunder"; hence Taranis is a thunder-god. The scholiasts on Lucan identify him now with Juppiter, now with Dispater. Taranis was said to have been propitiated by burning, Teutates by drowning, and Esus by hanging.

The Druids as we know them today exist largely in the words of the Romans. The trouble with the reports of the Romans is that they were a mix of reportage and political propaganda. It was politically expedient for the Celtic peoples to be coloured as barbarians and the Romans as a great civilizing force.

Certainly the Romans seem to been genuinely horrified by the instances of human sacrifice among the Druids. In 61 AD the Romans exterminated the Druids of Anglesey, effectively destroying Druidism as a religious force until a form of Druidism was revived in the 19th century.
DRUIDIC SYSTEM & IDEOLOGY (BREHON LAW)

The Druidic schools presented a concentrated system of learning, known in Ireland as Brehon Law. They grew in power and stature until they were as (or more) powerful than the Kings and Queens they served.

In their schools, Greek was used by the Ancient Druids of the British Isles until the arrival of Christianity when Latin was adopted.

During their nine-year intensive training at special universities, where men and women alike were taught in communities of up to 3000, the Druids developed and used many techniques of augury and divination, as well as an assortment of ceremonies and rituals.

The Druids were organized into 3 distinct groupings/levels:

1 // The Bards (the first level of training for any of the three paths,) were the keepers of the oral tradition; the history of the tribe. They memorized hundreds of stories, poems, philosophies and Ogham, and were held in high esteem. The greatest of the Bards was a revered member of the King's court.

While the training curriculum for bards differed in Scotland and Wales, Irish bards followed a training regimen that lasted 7-12 years. The student progressed from the entry level classification of 'Principal Beginner,' during which time he carried the bronze branch, through gold branch, or 'Doctor of Poetry' status. By the time a student graduated to the level of gold branch, he or she had mastered 350 stories.

The second Bardic strand identified by Greywind was Art. The Celtic people’s produced a lot of Art, especially sacred art. Bards were very creative and created stories, music and poetry to help spread their messages. Today we can take this further – Bards can write books, make films, be orators/ public speakers, take photographs, act on stage and do performing arts, alongside the traditional Bardic arts, in order to entertain and to point people towards Awen – towards the Magickk we experience in the miracles of Nature.

2 // The Ovates (Vates/Fili) were the “Druidic Witches” partnered with the proper Druids. They were like junior Druids, specialized in witchcraft, sorcery & esotericism.

They were shamans, diviners, healers, seers, mediums, channelers, philosophers responsible for understanding the mysteries of death and rebirth, divining the future and speaking with the dead. Ovates studied tree lore, herbalism and healing arts, and the nature of time itself. And they were, of course, heavily tied to the Yew Tree.

Druidry is not a religion of the book; it draws instead on dreams, visions and encounters with the spirits of our gods, ancestors and the living world around us. Such spirits are our teachers and guides and a large part of the Ovate study is to learn to listen and heed.

Belief in reincarnation & the cyclical nature of life death and rebirth was integral to the studies of an Ovate. The student Ovate underwent, in the course of their training, a
reorientation in awareness of time [*in terms of the God Dagda’s time concept, which I’ll get to later]. As a shaman Ovates learned to journey through time and space to seek answers and healing, so too did the Ovate visit the realm of the ancestors; the repository of tribal wisdom, where the departed tribesmen lived while awaiting reincarnation. To these ancestors the Ovate turned for guidance and inspiration on behalf of the tribe.

There are three strands that could be said to be the preserve of the Ovate. The first of these was healing. Ovates were the healers of the ancient Celtic world, not just physical healing but also spiritual healing – keeping balance and looking after the relationships between the human and “more than human” worlds. Regarding physical healing, they would have been experts in Herbalism.

A second Ovate strand is Metaphysics. The ancient Druids believed in a cosmos made up of land, sea and sky, but also of supernatural elements like the Otherworld. From a naturalistic point of view, a modern Druid may choose not to believe in the existence of the Otherworld if there is no scientific evidence. However, knowing about the Cosmos and the world around us is surely a modern Ovate role. Ovates would study Astronomy to know about the universe, as well as becoming scientists and naturalists to know about the world around them, giving them a deep sense of awe and wonder at the universe and a closer relationship with the natural world. Alongside this, Ovates could study Bushcraft, to know how to survive in the wild, to learn more about nature and to awaken or sharpen their primitive instincts.

The third Ovate strand is Seership. Ancient Ovates were Shamans, experts at divination and contacting the Otherworld for wisdom and healing. Another aspect of Shamanism includes helping people with non-physical healing…some would call this the spiritual aspects of their souls, others psychological or mental health. By studying psychology and skills like counselling, Ovates can do a similar job in looking after the holistic health of a person, both physical and spiritual/ psychological.

Part of this role includes healing people’s relationship with nature & the rift between the human and “more than human world.” by adopting a naturalistic form of Animism which saw the “spirits of a place” as the living beings themselves – insects, animals, plants, trees, microorganisms, an Ovate would seek to heal our relationship with them, teaching humans to respect and look after them. The Ovate is also, in a sense, a psychotherapist.

In Ireland the Ovate was called a “Fili” – according to Uraichech Becc, an Irish law tract, the fili was of a higher social status than The Druid. The filid are classed with the lords, while the Druids are classed as craftsmen like smiths and other artisans. This may well reflect a later state of affairs; it likely does, after the decline of the Druid class with the introduction of Christianity.

It appears that the filid began to take over some of the Druid functions, and social prestige as the Druids declined in power. One can argue that the Irish jurist, the brithem (the brehon) was also part of the fili class.
In Indo-European terms, according to the 2000 Fourth Edition of *The American Heritage Dictionary* IE Appendix edited by Calvert Watkins, the proto-Celtic form *dru-wid or strong seeing, is formed from the I. E. *deru “strong” and *weid- “to see.” Druid then literally means “strong see-er.”

Early etymologies sometimes translate *dru-wid/Druid as “oak seeing.” This is a reasonable error; I. E *dru also gives us the word for oak because Oak is a strong wood, known even now for its durability. Modern English “tree,” “trencher” and “trough” are all also derived from I. E. *deru because they are made out of wood, a strong substance. *Weid– “to see” also gives us modern English “video” and “wise.”

Irish *fili*, plural *filid* is usually translated as “poet,” which is not unreasonable, though the *fili* also had other functions. *Filid* comes from the same Celtic root as the Welsh word *gweled* “see,” and it seems that one of the functions of the *filid* was that they were seers (Williams and Ford 1992, 21). *Fáith* Irish for prophet (plural *fátha*) is often used interchangeably with *filid*, and an Irish law tract describes *fáithsine* or “prophecy” as the function of the *fili*.

The general interpretation is that the *fili* and the *fáith* were originally a single class, and one that was closely related to the Druid class (Williams and Ford 1992, 22). This class would be an Irish equivalent to the class called *ovate* by Greek authors, and *vates* by the Romans (most notably Strabo); the words are etymologically related.

*Vates* is related to Welsh *gwawd*, a word that used to mean “song” but gradually evolved to mean “satire.” It seems reasonable then to conclude that the *vates* would be present as “seers” at a sacrifice at which the Druids would officiate as priests; this would explain some of the contradictory confusion between the *Druides* and *vates* in Classical authors.

Understanding the hidden dynamics of Time and knowing the reality of the spirit worlds enables the Ovate to divine without the interference of the rational mind. This mantic work falls into three categories: augury - which is the making of predictions based on signs and omens; divination - which uses particular methods for finding hidden things - whether they be 'intangibles' such as future events or 'tangibles' such as water or metal; and prophecy - which needs no outer methods but which depends on the Ovate's ability to channel higher wisdom in relation to future events.

The methods of augury used in the past were many: from simple weather-witching to sophisticated interpretation of bird flight - from the observation of animal behaviour to the interpretation of planetary configurations. Almost certainly each of the four elements was used for augury, as they were used for healing.

It is likely that the signs and associated feelings conveyed by earth cast on a sheet or drum-skin were read as a modern fortune teller might read the tea-leaves or in Eastern Europe the coffee-grounds, and the shapes of passing clouds or of the images found in the fire or in gazing into pools of water were undoubtedly further sources of inspiration. We know the term the Irish Druids used for cloud divination – Neldoracht – and we know too
of more complex methods of divining used in Ireland, including Tarbhfeis, which involved the diviner being wrapped in a bull’s hide to aid their clairvoyance.

Divination is a more sophisticated form of augury. It need not be simple fortune-telling - an attempt to see into the future. It can be an effective means of revealing hidden dynamics - whether they are within oneself or within a relationship, or within a group. Divination then becomes a means of gaining self-knowledge and a deeper understanding of the hidden causes behind appearances.

Modern day Ovates are able to turn in this quest to a number of distinctly Druidic methods of divination, including working with the sacred animals of the Celtic and Druid tradition and working with Ogham, which has come to be known as the sacred tree-alphabet of the Druids. It is claimed that the Druids used Ogham for divination. Medieval Irish stories, such as the Tochmarc Etaine suggest that this was so, even though actual inscriptions in Ogham, found on stones, have only been dated to the fourth and fifth centuries. Although from the historian’s point of view we cannot be certain that the ancient Druids used Ogham, it certainly provides us today with an evocative means of understanding hidden dynamics and future events, and has become an integral part of modern Ovate training.

However it is not only the divination of the subtle, intangible realms of the psyche and the future that is the field of Ovate study. Divination can be carried out for tangible things - for water and for metal, for items lost or deliberately hidden, and traditionally the Ovate divines with a wand of hazel. Water sources were always accorded special reverence by the Druids - not only were they naturally dependent on a good supply of drinking water, but springs were revered because they demonstrated the source of life springing up out of the body of mother-Earth, and they were seen as access points to the Otherworld.

The Ovate, with their divining skill would have been used to find water sources and sources of metallic ore, for this was important to the Celts who used both bronze and iron. The Druid, in their capacity as Pheryllt, or Druid Alchemist, worked the metals that the Ovate found in a raw state in the earth. And here we perceive another function of the Ovate - to seek out and find what is hidden.

We can surmise that it was the Ovates’ function in the past, and can still be today, to find the sacred groves in which the Druids work. Likewise it is the Ovate who finds the wisdom of the Spirit, plant and animal world and brings it back for the benefit of all. It could even have been the Ovate in this aspect of their work who was responsible for finding criminals and stolen property or missing bodies. As ‘discoverer of the hidden’, the Ovate might have been the detective as the Druid was the magistrate or judge.

Finally we learn that prophecy was a function of the Ovate. Here the Ovate needed no outer form to help them find what was hidden. Their years of training as a Bard, then as an Ovate, their ability to commune with the spirits, their refinement of their being and their attunement to the world of nature meant that at certain times they could prophesy - predicting the future or warning of possible dangers so that they could be avoided. Merlin
is seen in his Ovate role when he utters the prophecies compiled by Geoffrey of Monmouth in the twelfth century.

The ability to prophesy should be understood in its widest sense within the Ovate work. The Bard learns how to open themselves to transpersonal creative energies to provide inspiration and integration. The Ovate builds on this connection with the inner world and combines it with an ability to negotiate time-tracks, so that they can also channel transpersonal creative energies. These channellings may take the form of prophecies - in the sense that they deal with that aspect of time which we term the 'future' - or they may deal with hidden levels of reality and causation that require elucidation and communication.

The Ovate curriculum is vast indeed. Just as the Bard needed years of training, so did the Ovate, although we have no details of this from the classical authors. When Druidry went underground with the triumph of Christianity, the Bards suffered the least - they simply pretended to be 'mere' minstrels and poets all the while carrying the tradition in their hearts and hidden in their words and music. The Ovates undoubtedly continued their work as healers and herbalists - keeping the tradition alive though in a more discreet way, becoming eventually perhaps the Cunning Folk or 'White Witches' who acted as local doctors for those too poor – or too wise – to consult the nearest leech, charlatan or quack.

Today, those who study the Ovate Grade learn to work with the powers of Nature – they learn the Ogham and come to know the trees as living Beings with their own medicines and gifts. They work with the sacred animals of tradition, and with different methods of divination, and many begin a study of herbalism or other methods of healing, and in particular they learn how to encourage the flow of Nwyfre through the body. Nwyfre is the Druid term for Life-force, known as Chi’ or Prana in the East.

The tree which represents the Ovate Grade is the Yew - the tree of death and rebirth, of eternity. The North is the place of the Ovate, for it is the Grade in which we learn of 'The spiritual intelligence of the night' [The Book of Taliesin] when we understand the mystery that the spirit is reborn in the place of greatest darkness. The times associated with the Ovate Grade are Autumn and Winter, Evening, dusk and midnight - times when we assimilate the experience of the day or the year, and when we are nourished by the great depths of the Unconscious.

"Among the Welsh there are certain individuals called awenyddion who behave as if they are possessed... When you consult them about some problem, they immediately go into a trance and lose control of their senses... They do not answer the question put to them in a logical way. Words stream from their mouths, incoherently and apparently meaningless and lacking any sense at all, but all the same well expressed: and if you listen carefully to what they say you will receive the solution to your problem. When it is all over, they will recover from their trance, as if they were ordinary people waking from a heavy sleep, but you have to give them a good shake before they regain control of themselves... and when they do return to their senses they can remember nothing of what they have said in the interval... They seem to receive this gift of divination through visions which they see in
their dreams. Some of them have the impression that honey or sugary milk is being smeared on their mouths; others say that a sheet of paper with words written on it is pressed against their lips. As soon as they are roused from their trance and have come round from their prophesying, that is what they say has happened..."

Giraldus Cambrensis in his late 12th century Description of Wales

3 // The Druids – If the role of the bard is to listen to, learn about, speak and sing of spiritual realms and their inhabitants, and that of the ovate is to see them, then the role of the Druid is to enter into those worlds and meet directly with the spirits who inhabit them; spirits of nature, the ancestors, and the gods. The Druid is the walker between worlds, the shaman, shape-shifter, priest, teacher and sage of our tradition.becoming a proper Druid, the highest of the classes, encompassed the levels of both Bard and Ovate, so the entire learning process undoubtedly took the greater portion of the Druid's life.

Caesar stated that the training of a Druid took 20 years.

Druids were the ceremonial directors – the 'high priests' and philosophers of the Celtic people. The chief responsibilities and privileges of the Druid was to serve as advisor to kings and chieftains, as judge, as teacher, and as a ritual leader and authority in matters of worship and ceremony. They were also philosophers, astronomers, and mathematicians and were in general the keepers of the knowledge store of the entire society.

The Druids filled many functions in Celtic societies, only some of which involved mysticism, spirit-mediation, or other types of interactions with the Otherworld.

More often, the “Druids” were teachers, doctors, lawyers, historians and political advisors. They were the equivalent of modern college professors, and other non-religious educated elites, both male and female. They were the intellectual class in Celtic societies.

Only some Druids were spiritual officials or ritual leaders. It could very well be that those proper Druids directly training to become specialized in Magick and sorcery looked to Abraxas as a main figure, which is likely, considering his Greek/Egyptian origins and pre-Gnostic existence [*we’ll get to Abraxas way later].

There are four strands identified by Greywind that represent the role of the Druid. The first is Ritual. Ancient Druids would conduct the important spiritual rituals of the tribes, especially at the times of the Festivals.

The second Druid strand is Natural Philosophy. Ancient Druids would study both the inner and outer world – the physical as well as the spiritual and would seek to learn from observation of nature in order to understand and create philosophies for life and living.

The third Druid strand is Teaching. Ancient Druids would teach their people through various methods about their culture, laws, the universe and nature.

The fourth and final Druid strand is Service. The Druid class in ancient Celtic cultures was very important, highly respected and occupied many of the most important roles in
society – whether that be judges, teachers, peacemakers, political advisors, philosophers or ritualists. Druids were there to give a service to society around them.

"The Druids usually hold aloof from war, and do not pay war-taxes with the rest; they are excused from military service and exempt from all liabilities. Tempted by these great rewards, many young men assemble of their own motion to receive their training; many are sent by parents and relatives. Report says that in the schools of the Druids they learn by heart a great number of verses, and therefore some persons remain twenty years in training. And they do not think it proper to commit these utterances to writing, although in almost all other matters, and in their private and public accounts, they make use of Greek letters. I believe that they have adopted the practice for two reasons - that they do not wish the rule to become common property, nor those who learn the rule to rely on writing and so neglect the cultivation of the memory; and, in fact, it does usually happen that the assistance of writing tends to relax the diligence of the student and the action of the memory.” Julius Caesar, De Bello Gallica, VI.13-14

"The Druids ... held nothing more sacred than the mistletoe and the tree that bears it, always supposing that tree to be the oak. But they choose groves formed of oaks for the sake of the tree alone, and they never perform any of their rites except in the presence of a branch of it ... In fact, they think that everything that grows on it has been sent from heaven and is proof that the tree was chosen by the god himself. The mistletoe is found but rarely upon the oak; and when found, is gathered with due religious ceremony, if possible on the sixth day of the moon ... They choose this day because the moon, though not yet in the middle of her course, has already considerable influence. They call the mistletoe by a name meaning, in their language, the all-healing.

"Having made preparation for sacrifice and a banquet beneath the trees, they bring thither two white bulls, whose horns are bound then for the first time. Clad in a white robe, the priest ascends the tree and cuts the mistletoe with a golden sickle, and it is received by others in a white cloak. Then they kill the victims, praying that god will render this gift of his propitious to those to whom he has granted it."

Pliny, Natural History, xvi, 249

This quote from Pliny is the most famous description of a Druid rite and elements of it have sunk deep into Druid lore, in particular; reverence for the mistletoe; white robes; and the golden sickle. Unfortunately, there is no evidence that Pliny himself witnessed such a ceremony and it is quite possible that the anonymous informant who told him about it may have been passing on some half-remembered tale or simply inventing the whole thing. It could possibly have been The Yew and its aerial bulb.

Having said that, there is nothing inherently unlikely about it. White is a symbol of purity in many cultures and therefore appropriate to a sacrifice to the gods. Fixing ceremonial dates by phases of the moon is also common to many ancient cultures. The date of Easter is still fixed by reference to the first full moon after the Spring equinox, a method derived from pagan Babylon. Feasting on sacrificial animals is common in antiquity and in modern tribal cultures.
The visibility of mistletoe in Winter, its white fruits, its parasitic growth, its toxicity and its medicinal potential may well have combined to make it specially prized by Druids.

**P.S.** → Féth fiada (Irish: féth fiada, féth fiada, feth fiadha, fé fiada, faeth fiadha) was a Magickk mist or veil which the Druid sorcerers used to enshroud themselves, rendering their presence invisible to human eyesight. Féth denotes this mist in particular, and fiada originally meant "knower", then came to mean "lord, master, possessor."

The miraculous powers of the feth Fiada have come to be ascribed to Christian saints. The Magickk mist is also called by another name meaning Druidical Mist (Old Irish: ceo Druidechta; Modern Irish: ceo draoidheachte [ĉː druːʲaxtə]).

Druids saw that human life was but a small fragment of a much larger pattern, and that the shape of life rhythms could be worked out by the careful observation of, and the strict adherence to, an annual cycle. observing the lunar orbit around the Earth (a lunar month.)

The Druids used a complex system of time-keeping based on their awareness of solar and lunar cycles. According to the Coligny Calendar, they measured the passage of time by a Druid Cycle of five years was known as a 'Lustre'. At the end of six Lustres, or one month of years (30), a Druidic Cycle was complete. A period of 21 months of years corresponded to a Druidic Era. Eras dated from the Second Battle of Mag Tuireadh in Ireland, at which the Tuatha Dé Danann vanquished the Fomorians.

The Druids also used a secretive hieratic alphabet as a special means of communicating with each other. It was known as the Ogham, or Beth-Luis-Nuin alphabet. It was limited to mnemonic learning by question and answer, and embodied special symbolic uses that are lost to us.

So what happened to The Druids?

When the Romans invaded Gaul and set out to destroy them, the Druids fell back to Britain – especially the Island of Anglesey in Wales. The Druids held out for years on their sacred Isle, directing the resistance until the Romans finally attacked the Island itself and destroyed the Druid stronghold there, killing the defenders and at last breaking the chain of Druid leadership in Celtic Britain.

But they fled to Norway, Denmark, Scandinavia, mixing with the populations and their already established gods. It is likely just as when the Romans absorbed Christianity, the shadowy Druid remains and their exiled priests grafted their own mythology onto the populations native pagan gods.

Perhaps Odin is a later composite of the adrift Dagda and Cernunnos in one figure. By the time the Viking age began with their raids and colonies, they had already missed the proper Druid age by 300 years. The Celts has long been Latinized & Romanized.
ANGLESEY (AVALON): DRUID’S ISLAND

Anglesey, the island far west of Wales, was a holy center for Druids in Pre-Roman times – and became for the Druids fighting Rome their “Alamo.” In 61 AD the Romans exterminated the Druids of Anglesey, effectively destroying Druidism as a religious force.

Almost invisible to any modern traveller, the north-west of Wales remains an island. Several islands, in fact. In bygone days, it was a natural barrier. Furthermore, the mountain chain of the Snowdonia National Park forms a virtual wall that shields the first of these two islands, Anglesey, from the rest of mainland Britain. Reaching altitudes of up to 3000 feet, it provides spectacular scenery, so much so that it is difficult to perceive Anglesey as an island, even though the Menai Strait makes it as such. And contrary to what the landscape of Snowdonia would suggest, Anglesey is very to relatively flat, making it an ideal location for agriculture.

A second island, west off Anglesey, is Holy Island, with Holyhead being its most important town. It is an interesting name, suggesting the sacred nature of the island was not in doubt.

Anglesey is known as the “Mother of Wales”: it is considered to be its centre, though geographically, it is anything but. Anglesey, in Gaelic “Ynys Mon”, is derived from the Roman Mona – hence the name Menai Strait for the stretch of water that separates it from mainland Britain. Its name in Celtic times, before the Roman invasion, is not known. Some have argued that it possibly might have been Avalon, a name well-known in Grail mythology. Avalon itself is derived from the ancient Welsh name Afallach, which means “rich in apples” – to which needs to be added that in Roman times, Anglesey was indeed known for its apple production. Geoffrey of Monmouth, one of the best-known chroniclers of Britain’s history, called the island Insule Ponorum, “the island of the apples” – suggesting it does qualify for the name Avalon, though this should not automatically lead to any associations with the Grail legend.
For the Romans, however, “Mona” was the island of the Celts and their priests, the Druids. The Druids controlled the trade in gold that passed through Wales on its way from the Wicklow Hills in Ireland to the east and thence over the North Sea to Europe. Being in charge of this key economic trade made them a natural target. 

**Anglesey, Holyhead Mountain**

The Roman invasion of Western Europe resulted in the termination of the Celtic culture as the dominant force in the region. First to fall was France, then Great-Britain. The “Celtic tradition” survived in Scotland as that nation only saw brief Roman incursions, whereas Ireland was never invaded. In general, the further away from Rome, the more likely the chance your Celtic roots had of surviving.

Rome might not have been interested in conquering Anglesey, if only it had not been the last bastion of rebellion. The Romans vehemently opposed the Celtic Druids, whom they did not see as pious priests, but as ferocious freedom fighters – terrorists. The Druids continuously tried to rally the local population to take up the arms against the Romans. The Roman invasion of Britain had set these men on the run, with the centre of the Druid cult becoming, or possibly always being Anglesey, which thus, in the first century AD, was the centre of the Celtic religion in Britain.

This situation is confirmed by the Roman historian Tacitus and Emperor Nero, who specifically identified Anglesey as an island that needed to be conquered. Many troops were relocated from other British locations towards Wales in an effort to do so. However, this power vacuum resulted in insurrections, such as that of Queen Boudica.

Realizing the Roman troops could not maintain order and attack Anglesey at the same time, the Empire forsook a final attack on Anglesey – the conquest of Anglesey was insignificant against the loss of London and the rest of Britain. Hence, it is claimed that the Roman general Paulinus tore up Nero’s orders, returned to London via the newly constructed Watling Street, to meet the army that had been scrambled by Queen Boudica, which had left London, in search of a Roman army they could fight. In the end, the battle occurred in Atherstone, Warwickshire, where the Romans attained an easy victory. Enthusiasm lost against well-oiled organisation.
The fact that “Druid terrorists” lived in Anglesey meant that in 61 AD, Suetonius Paulinus managed to get his army across the Menai Strait and massacred the Druids and burnt their sacred groves. The Romans remained aware, however, that the Druids might continue to pose a problem and hence they constructed the fortress of Segontium on the edge of the Menai Strait, to make sure that what little remained of an intact Celtic culture remained on Anglesey – and did not try to seed dissent in “Roman Britain”.

Tacitus wrote how the battle occurred on the coastline of the Menai Strait: “On the coastline, a line of warriors of the opposition was stationed, mainly made up of armed men, amongst them women, with their hair blowing in the wind, while they were carrying torches. Druids were amongst them, shouting terrifying spells, their hands raised towards the heavens, which scared our soldiers so much that their limbs became paralysed. As a result, they remained stationary and were injured. At the end of the battle, the Romans were victorious, and the holy oaks of the Druids were destroyed.”

The victorious Romans provided little if any detail on Druidism in their writings and hence, the cult of the Druids remains mysterious, and often appealing. It probably developed from prehistoric cultures – and religions, specifically the Megalithic Culture. For a long time, it was believed that the megalithic monuments of Western Europe were actually constructed by the Druids, but advances in archaeology destroyed popular tales that linked the likes of Merlin with Stonehenge.

As to the nature of the cult, it is widely assumed that it was a nature religion: that they worshipped the sun, the moon and nature. They held lakes to be especially sacred and many offerings have been retrieved from lake beds, specifically in Anglesey. As they worshipped nature deities, most sacred sites were natural – groves, caves, lakes, etc. It is known that they had some temples constructed, but little to nothing remains.

Over time, their religion became integrated in a hierarchical society, the Druids being placed in charge of the religious life of the community. But they were not merely priests, but also teachers, doctors, poets and possibly even judges.

Druids wrote nothing at all about their own religion: they had an oral tradition. Possibly, their stories resembled those that found their way in the Mabinogi, a series of Welsh stories, which was only written down in the 14th century, even though some of its content is accepted as dating back to the Iron Age. Many of this story’s characters were originally Celtic gods, whose accounts occurred in the realm of life and death, providing us with a glimpse of Annwfn, the Celtic Otherworld.

It is known that Druids were widely respected within the community, no doubt due to the fact that there was a preparatory period of twenty years before one was a genuine Druid. And it seems that Anglesey was an important – if not the most important – site where this preparation occurred: the location of a Druidic college.
Llyn Cerrig Bach

Though Anglesey is quite rich in megalithic remains, they may, on first impression, not show the density or appeal one would expect to find. But, as mentioned, the Druids were far removed from the megalithic civilisation and their sacred precincts were nature itself: sacred oak groves and other natural features make it very hard for archaeology to uncover their sacred areas.

Still, in 1942, the dried lake of Llyn Cerrig Bach, at the mouth of the Alaw river revealed more than 150 artefacts that had been thrown in the holy water as a tribute to the gods. The recovered artefacts were not trinkets; each was a valuable item, making it the most important find of its kind in the British Isles. Archaeologists concluded that the offerings occurred over a period of 250 years, until the end of the 1st century AD – the timeframe in which Anglesey was considered to be the site of the Druid college(s).

The find is of interest as it is known that the Druids made sacrifices, normally in the form of animals, though Roman authors stated that humans were offered also. Still, there is some evidence to suggest the Druids did perform human sacrifice. The famous “Lindow Man” is believed to have been a Celtic prince from Ireland who crossed the sea to offer himself as a sacrifice when the Romans were threatening Anglesey. He arrived too late, but was smuggled to Lindow, an important point on the gold route, also under threat from the Romans, where he was sacrificed to protect the Druids’ interests.

But it is thought that human sacrifice is rare and that more often wooden depictions were used as sacrifices for the gods – a theme well explored in the film “The Wicker Man”. Whereas the sacrifice in that movie is a police officer, the Roman author Diodorus stated that those who were sacrificed were normally people that had broken the law. As the Druids were the people in charge of these sacrifices, their role as judges might have played a role in the selection process.

Less – and perhaps too little – attention has been paid to that part of Anglesey that is actually not part of the island, but is a separate island: Holy Island. The name is very intriguing, as it suggests that the island was sacred – and in fact its sacredness seems to have been its main characteristic, as the name has survived throughout the ages. Still, it is
not known why it was deemed to be holy. The name has nothing to do with Christianity, suggesting its sacredness has all to do with the Druids.

But Holy Island is not the only sacred island in this area. On a fine day, you can see Bardsey Island in the distance, an island whose very name is linked with the “bards” – the Druids. And it is an island that is equally held to be sacred, and even identified as the real Avalon. Legends state that Bardsey Island, also known as Ynys Enlli, is identified as the last resting place of Merlin the Magickian, the archetypal Druid. The legends state that he slept in a Magickal glass castle, surrounded by the 13 Treasures of Britain, and constantly attended to by 9 bardic companions.

Ynys Enlli is usually interpreted as "Isle of the Currents" or "Tide-Race Island", in reference to the treacherous waters of Bardsey Sound that can make for a perilous and sometimes impossible crossing. It may, however, also be a corrupted form of Ynys Fenlli, "Benlli's Island", a reference to the giant Benlli Gawr, who was an Irish warlord that conquered the Kingdom of Powys.

Like Holy Island, Ynys Enlli’s religious associations predate the Christian era, as it were the raiding Vikings that labelled it the "Bards' Island". But though its sacred nature predates Christianity, its sacred nature is now commonly seen within a Christian context, some labelling it the Iona of Wales, which seems to be indeed the case.

Like Iona and Holy Island, Bardsey is an island off the west coast of the mainland, and hence associated with the setting sun and the departure of the soul to the Otherworld. Like Iona, it became a most important burial place for royalty and holy men; some 20,000 saints are said to lie beneath its soil. But despite possible exaggeration, its sacred nature is not in doubt; the Church even proclaimed that 3 pilgrimages to Ynys Enlli were equal to one to Rome; thus attaining the nickname “the Rome of Britain”.

The question needs to be asked whether Bardsey Island was the site where Druids and “Celtic royalty” were buried, or whether it was here that Druids perhaps also retired to, in preparation for their eventual death. Legend had it that anybody buried on Bardsey was guaranteed eternal salvation. Furthermore, the place has always been considered something of a health spot. Giraldus Cambrensis in his "Itinerary through Wales" of 1188 wrote: "beyond Lleyn, there is a small island inhabited by very religious monks called Caelibes or Colidei. This island, either from the healthiness of its climate, or rather from some miracle and the merits of the Saints, has this wonderful peculiarity that the oldest people die first, because diseases are uncommon, and scarcely any die except from extreme old age. Its name is Enlli, in the Welsh.”
It was such descriptions that contributed to the island’s identification with **Avalon**, and the site where King Arthur was taken to be healed after the Battle of Camlann. Barber and Pykitt even believed that Merlin’s Glass House was a sort of early greenhouse, attached to St. Cadfan’s monastery, where apples could grow. Though this theory may seem farfetched, Bardsey has again become associated with apples, and has been proven to be a health spot, if not for men, then for apple trees.

In 1998, some windfall apples from under a gnarled old tree were collected by someone who noticed that the fruit and the tree were free of disease, which is a very unusual occurrence. He, nor anyone else, was able to recognise the type of apple and hence, a specimen was sent to the National Fruit Collection at Brogdale (Kent, UK), where Dr Joan Morgan declared that the fruit and the tree were unique. The media jumped on the discovery and called it “the rarest tree in the world” and some newspapers underlined the connection between Bardsey Island and Avalon, the “island of apples”, to write their headlines.

Despite making headline news, few facts are known about the apple. How the apple tree came to be there is unknown, though the variety is believed to date back to the 13th century, grown by monks. Whether the tree is self fertile or requires pollen from another apple tree is unknown. The tree’s age is also unknown and the last person to be born on the island, when in his 70’s, said the tree had always been there.

The house next to the tree had been built by Lord Newborough in the 1870s – drawing a rather interesting comparison to The Wicker Man, which focuses heavily on the apple theme and Lord Summerisle. Equally interesting was that the hillside above the house has a cave, known as the Hermit’s Cave, where Merlin is reputedly buried.

The Druids are notorious for having left little information behind – and the Romans seem to have gone to great pains to make sure their fierce opponents were largely removed from the page of history. As such, archaeology and folklore are the only means to tell us something about the connection between Anglesey, Holy Island and Bardsey Island.

Like Holy Island, Bardsey Island has one hill dominating the island. In fact, the hill on Bardsey Island is quite similar in appearance to Holyhead Mountain. But is it merely a geographical coincidence, or part of the reason why these islands were deemed to be sacred? Together with two other geographical features – being an island, and positioned...
west off the mainland – they were linked with the setting sun, the dead and the dying, as illustrated in medieval legends – though no such info seems to exist for Holy Island.

So, if the Romans wanted to wipe out the Druid religion, they were successful. Today, Anglesey and Holy Island have lost most if not all of their sacred nature. But some things do survive. A trip to Bardsey Island remains a perilous adventure, as the local ferrymen will tell you. A visitor trying to connect with the sacredness of the island will not find any large monuments, no large cemeteries. In fact, there is nothing.

And that may be the point. In the 21st century, there is only a dirt track on the island, which is hence void of cars, illustrating how the island may be seen as backwards by some, but timeless by others. Few locations in the western hemisphere have been able to retain a primeval character, but Bardsey Island has indeed been able to resist modernisation, and thus may have been able to retain its sacred nature. It is ironic that an island of the dead seems to have been the sole location which could survive.

**ROMAN INVASION OF ANGLESEY (DRUID “ALAMO”)**

The Romans had met the Druids before in conquered Western Europe. While the Romans were happy to make a peaceful settlement with most tribes/groups in England, they had no intention of doing the same with the Druids.

The Britons both respected and feared them. It was believed that a Druid could see into the future – they also acted as teachers and judges. They were considered to be very learned people. It could take up to twenty years of learning to become a Druid.

In their own way, the Druids were very religious. It was this particular issue that angered the Romans as the Druids sacrificed people to their gods. Caesar, in particular, was horrified by the practice and his writings give us a good idea of what went on in Druid ceremonies – though from his perspective only. The Romans had once sacrificed people but they now saw it as a barbaric practice that they could not tolerate in one of their colonies. The Romans determined that they would stamp out the Druids.

However, they had to be careful. The Druids travelled freely throughout England as the Britons were too scared to stop them. Therefore, they were not simply in one place where the Romans could attack in force.

In AD 54, the Emperor Claudius banned the Druids. In AD 60, the governor of England, Suetonius, decided that the only way to proceed was to attack the known heartland of the Druids – **the island of Anglesey** in the hope that if the centre of the Druids was destroyed, those Druids in outlying areas would die out.

Boats were built for the Roman foot soldiers while the Roman cavalry swam across with their horses. The Druids shouted abuse at the Romans and cursed them but they could not stop the Roman army from landing. Any ceremonial sites on Anglesey used by the Druids were also destroyed but many of them were in secret places and some survived.
Some military historians have argued that the murderous attack on Anglesey in AD60 could be likened to butchery whilst history itself records that the assault on the island was particularly vicious, with little quarter given. It has been said to have been one of the bloodiest campaigns undertaken by the Romans in Britain.

The prime mover for the Roman invasion of Anglesey lay in the religious significance posed by Druidism, which the Romans saw as a serious menace - and Anglesey, spiritual home of the Druids, as the centre of that threat.

The Romans were hostile to Druidism as it not only banded together individuals in a common focus but also allowed for an infrastructure of rebellion to flourish. So long as there were Druids in Britain, then rebellion and resistance would continue amongst the tribes and this, in turn, threatened the expansionism of the Empire.

This challenge was seen as a significant - as well as strategic - threat as Anglesey remained the last bastion of Druidism in the British Isles. Its importance in any future Roman planning in terms of occupation and control could not, therefore, be underestimated.

The Celts, as a race of people, had been around at the dawn of European civilisation and...
can be said to be one of the great founding peoples of Europe. They came to Europe from their original homeland, situated around the headwaters of the Danube, the Rhine and the Rhone – rivers that still carry their Celtic names. This took place around the First Millennium BC and by the Third Century BC, settlements were established across Europe – from the Turkish Central Plain to Britain and Ireland.

When we talk of Celts today however, we can refer to only six peoples who have survived over this time. These are the Scots, Irish, Manx, Cornish, Breton and Welsh peoples. Each has its own indigenous language - Gaelic or Brythonic - with individual localised variations peculiar to the region though sharing an overall common likeness. These languages are still spoken in Britian today.

In terms of religion the Celts did not have a modern sense of worship nor, for that matter, did they have any formal God structure. The Celts believed that the environment and many objects had Magickal links and this resulted in both ritual and sacrifice to appease these myriad deities – including, according to Roman records, human sacrifice. Their sacred places were situated in woods or simple groves.

The priestly class, the Druids, were the only tribe members permitted to carry out any of the ceremonies involved as they had been chosen at birth to follow this path.

The Druids were also responsible for the telling of sacred myths, whose legacy lives on today in traditional Celtic literature. However, the Celts were orators – they did not commit these legends and myths to paper; that came much later on in history long after the Celts had vanished as a distinct group of people. It is to the Romans we must turn for accounts of this period.

The position of the Druids was interwoven within Celtic life and their influence was very powerful. Whilst Britain had a reputation as being home to the Druidic movement, Anglesey played a significant part in British and tribal cohesion being, as it was, the centre for Druidism in Britain. This importance as a central focus within both the Druidic belief system and as a strategic source of angst to Romans could not be underestimated.

Situated off the mainland of North Wales and surrounded by sea, the only realistic approach available to any would-be invader was from the sea itself. Although the strip of water dividing Anglesey from mainland Wales is narrow, it is flushed by strong tides and peppered by quicksands. Without an accurate knowledge of these hazards, without an accurate understanding of the tides, an attack from this direction must have seemed foolhardy to the inhabitants and Druidic priests. As such, they must have felt secure.

Anglesey is known in Welsh as Mam Cymru, which means Mother of Wales. It is also a bountiful island. As well as its religious status, it was rich in grain and had good farmland. It had copper mines where ornaments and weapons alike were fashioned. There were few hills, large expanses of lush plains, good streams. Forests straddled the whole island and the sea that surrounded it provided good fishing.
Anglesey could theoretically survive without mainland Wales. Mainland North Wales itself is an area covered by mountains and valleys. The terrain allowed local tribes to successfully engage and skirmish with any Roman soldiery sent in to the district - so much so that the area was regarded as being extremely hostile militarily.

The indigenous tribes (mainly the Ordovices) that occupied the area had been a thorn in the side of successive Roman leaders ever since Caratacus escaped - reputedly to lead the tribes in northern Wales - after Claudius had invaded southern England in AD 43.

The Romans named Anglesey Mona Insulis, perhaps affording the island a more accurate nomenclature than that given it by its inhabitants. However, the insularity enjoyed by the Druids and the tribes on the island was to be short lived. Rome would see to that.

Rome itself had long since considered the area of Wales - and certainly Anglesey - as being key to any successful occupation of Britain. Its importance lay in it being the centre of a common religion, a religion that preserved national consciousness across many tribal divisions. Anglesey therefore presented the continuing possibility of a unified threat, of a resistance, to Rome. Resistance was something the Romans did not take lightly.

On the fateful morning, the preparations for the invasion began while thousands of tribesmen had gathered. Whilst the Druids invoked dark forces on the invaders, the tribesmen beat their shields with the flat of their swords and cheered, jeered and insulted the Romans. Women – wild painted, shrieking madly – danced naked through the irregular ranks and waved torches of fire to warm their men folk to the heat of battle.

The melee must have sounded like the very harpies of Hades to the disciplined Roman troops. Many were riveted in terror, others – perhaps more seasoned – looked both at the occupied ground and the water they must cross and debated their chances of success.

The tribes on the opposite bank held the higher ground. To gain it, the Romans had to ford the Straits, make the shore – and only then would they be able to meet their enemy in battle. Tacitus recorded that many of the soldiery stood “watching fearfully, their limbs shaking in terror.”

Paullinus knew his troops were apprehensive. He rode amongst them, chiding them for their unfounded fears and reminding them of their honour as Roman soldiers. He reminded them too of what they would face when they returned to Rome and probably told them of the disgrace they would face for having been intimidated by a people no less than savages, mere guerilla fighters who did not know the honour of full battle.

It is recorded that he began to win his men around, stirring them into a battle frenzy and filling them with a sense of duty and obligation. He would have urged them on to victory, speaking of the glory that would be theirs, telling them of the honours they would receive for defeating the foe on the far bank. Whatever he said to them, it worked. The army that took to the water that day did so with a vigour bordering on a blood frenzy.
The boats were launched. Accompanied by the cavalry who swam their horses over, the legions began their assault on Anglesey. What a sight it must have been! The beetle like craft slowly making their way across the slate grey waters of the Menai Straits.

The air filled with the whine and shrieks of missiles as they flew from one bank to the other, their dull impact raising both earth and the shrieks and moans of the enemy when they landed. The shouting of Centurions and Principales. The screams of the tribesmen and their supporters, the clash of metal swords on shields…

When they landed, the slaughter began in earnest. It is documented that the Romans fought with ferocity and a fury that became legendary throughout Britain. Slowly they established a beachhead, prepared the ground for those who followed them – and then began to cut and slash their way forward to establish their foothold.

It is said that they spared none they met on that bloody field of battle. Men, women and children were slaughtered, butchered by an army spurred on by its earlier shame. Many of the Druids and their followers were thrown into their sacred groves of oak and then burned alive. There were, it is said, few prisoners taken.

How long the battle lasted is not known. What is, however, is the fact that the Romans showed no quarter in the fight for Mona Insulis.

In contrast, whilst Suetonius Paullinus made his mark on Anglesey as the bloodiest of the invaders, Agricola took the island 15 years later, garrisoning it completely. Unlike Paullinus, Agricola used the Lavan Sands opposite Beaumaris as his entry point. The swim was shorter, the landing easier. That he met resistance goes without saying, that he quelled it is certainly true – but if historical memory recalls any of the Romans it is Suetonius Paullinus whose name is synonymous with the desperate and bloody butchery that was the invasion of Anglesey.

Tacitus, the eminent Roman historian said of Paullinus: "He proceeds always against the vanquished, even after they've surrendered, with excessive vigour. Justice under his administration had the air of personal injury."

In a very short while, the tribes of Anglesey were decimated; their holy men murdered and sacred groves destroyed. Those who survived probably fled to the forests or to the neighboring island of Holyhead. Those left wounded were butchered by the Legions who now dominated the land.

Paullinus's campaign for total victory in North Wales was done and the jewel in his crown was the taking of Anglesey. His triumph, however, was to be short lived. Not too soon after his victory he and his legions were called away to fight Queen Boudicca.
QUEEN BOUDICA, DRUID WARLORD

She slaughtered a Roman army. She torched Londinium, leaving a charred layer almost half a meter thick that can still be traced under modern London. According to the Roman historian Cornelius Tacitus, her army killed as many as 70,000 civilians in Londinium, Verulamium and Camulodunum, rushing to cut throats, hang, burn, and crucify.

Most of Boudica’s life is shrouded in mystery. She was born around AD 25 to a royal family in Celtic Britain, and as a young woman she married Prasutagus, who later became king (more of an elected chief) of the Iceni tribe. They had two daughters, probably born during the few years immediately after the Roman conquest in ad 43.

She may have been Iceni herself, a cousin of Prasutagus, and she may have had Druidic training. Even the color of her hair is mysterious. Another Roman historian, Cassius Dio — who wrote long after she died — described it as fair, tawny, and even flaming red, though Dio probably intended his audience to picture it as golden-blonde with perhaps a reddish tinge. Her name meant victory.

Boudica’s people once welcomed the Romans. Nearly 100 years earlier, when Gaius Julius Caesar made the first Roman foray into Britannia in 55 and 54 BC, the Iceni were among six tribes that offered him allegiance. But this greatest of all Roman generals was unable to cope with coastal tides and the guerrilla tactics of the other Britons who fought him. After negotiating a pro forma surrender and payment of tribute, he departed.

For the next 97 years, no Roman military force set foot on British soil. The Iceni watched as their southern neighbors, the Catuvellauni, grew rich from exporting grain, cattle and hides, iron and precious metals, slaves and hunting dogs to Rome. From Rome, they imported luxury goods such as wine and olive oil, fine Italian pottery, and silver and bronze drinking cups, and minted gold coins at their capital, Camulodunum.

A century of Roman emperors came and went. Then, in 41 Claudius (Tiberius Claudius Nero Germanicus) rose to the imperial purple. There were many practical reasons why he might have thought it useful to add Britannia to the empire, one being that the island was an important source of grain and other supplies needed in quantity by the Roman army. Outbreaks of unrest in Gaul were stirred up — so the Romans believed — by Druid agitators from Britannia.

The most compelling reason for Claudius, however, was political. Born with a limp and a stutter, he had once been regarded as a fool and kept out of public view — although those handicaps were largely responsible for his survival amid the intrigue and murder that befell many members of his noble family.

Now the emperor desperately needed a prestige boost of the sort that, in Rome, could be provided only by an important military victory. So when the chief of a minor British tribe
turned up in Rome, complaining that he had been deposed and asking the emperor to restore his rule, Claudius must have thought it the perfect excuse to launch an invasion.

Boudica would have been about 18 years old in AD 43, the year Claudius invaded, old enough to be aware of the events that would transform her life. She may already have been married to Prasutagus, but the king of the Iceni was still Antedios, probably an older relative of Prasutagus.

Antedios seems to have taken a neutral position toward Rome. Other tribes openly supported the conquest, but most, including the Icenis’ neighbor to the south, did not. Caradoc, king of the Catuvellauni (called Caractacus by the Romans), and his brother Togodumnus led an alliance of tribes to repel the invaders.

When the Roman troops landed at the far southeastern tip of Britannia, Caractacus and his allies harried them as they marched inland. Then the Britons retreated to gather into a single force on the other side of the River Medway.

There, the Romans won a major battle in which Caractacus’ brother was either killed or mortally wounded. At that point, Emperor Claudius himself came to Britannia to seal the conquest with a victory at Camulodunum — now known as Colchester — where he accepted the formal submission of 11 British rulers, including Antedios of the Iceni.

Boudica and the Iceni may well have expected the Romans to sail away as they had in the past. They soon learned otherwise. Claudius built a Legionary fortress at Camulodunum, stationed troops there and established other fortresses throughout eastern Britannia. He appointed the invasion forces’ commander, Aulus Plautius, as Britannia’s first Roman governor. Caractacus retreated westward, recruited fresh troops and continued to fight a guerrilla war against the Romans.

The ham-fisted Ostorius Scapula replaced Plautius in 47. Caractacus timed a series of raids to coincide with the change of governors, so Ostorius arrived to news of fighting. Was it this unpleasant reception that made Ostorius so mistrustful of all the Britons, even those who had surrendered? Or was he short-tempered because he already suffered from the illness from which he would die five years later?

For whatever reason Ostorius decided to disarm those subject tribes that he felt he could not fully trust, including the Iceni. Established Roman law forbade subject populations to keep weapons other than those used for hunting game, but that was contrary to Celtic law and custom. The Iceni rebelled, and Ostorius defeated them. Antedios may have been killed in the rebellion. If not, it seems likely that Ostorius removed him immediately and installed Prasutagus as client-king. Boudica was now queen of the Iceni.

Two years later, in 49, Ostorius confiscated land in and around Camulodunum to set up a *colonia*. This was a town for retired *Legionaries*, in which each veteran was granted a homestead. The town gave the veterans a secure retirement and concentrated an experienced reserve force in the new province, on which Rome could call in case of
emergency. In theory, it was supposed to provide a model of Roman civilization to which the natives might aspire. Unfortunately, the colonia at Camulodunum caused more problems than it solved. As it grew over the next decade, more and more Britons were driven off their land, some enslaved by the veterans, others executed and their heads exhibited on stakes.

The Iceni had once avoided trade with Rome, while the Catuvellauni grew rich from it. Now, the Iceni submitted, while the former king of the Catuvellauni fought Rome, and his people suffered the consequences. Ostorius finally defeated Caractacus in 51 and captured him in 52. That same year, Ostorius died. Rome replaced him with Didius Gallus, who provoked no internal rebellions, though the unconquered western tribes continued to fight.

Emperor Claudius was poisoned in 54, and Nero (Nero Claudius Drusus Germanicus) succeeded him. Perhaps to deflect the suspicion that he had been involved in his uncle’s murder, Nero elevated Claudius to the status of a god and ordered a temple to him built at Camulodunum. Now the British chieftains would be obliged not only to worship once a year at the altar of the man who had invaded and occupied their lands, but also to finance the building of the extravagant and costly temple.

Rome further pressed British patience by calling for the repayment of money given or loaned to the tribes. It is possible that Antedios had received some of the money Claudius had handed out, and his successor, Prasutagus, was now expected to repay it. Prasutagus had probably also received an unwanted loan from Lucius Seneca, Roman philosopher and Nero’s tutor, who had pressed on the tribal leaders a total of 40 million sesterces, evidently an investment he hoped would bring a healthy return in interest.

Now, the procurator — Rome’s financial officer, responsible for taxation and other monetary matters in Britannia — insisted the money from Claudius must be repaid. And Seneca, according to Dio, resorted to severe measures in exacting repayment of his loans. His agents, backed by force, may have showed up at the royal residence and demanded the money. Boudica would not have forgotten such an insult.

Caius Suetonius Paullinus, a man in the aggressive mold of Ostorius, became governor of Britain in 58. He began his term with a military campaign in Wales. By the spring of 61, he had reached its northwestern limit, the Druid stronghold on the Isle of Mona. Tacitus described the forces Suetonius faced: The enemy lined the shore in a dense armed mass.

Among them were black-robed women with disheveled hair like Furies, brandishing torches. Close by stood Druids, raising their hands to heaven and screaming dreadful curses. For a moment, the Romans stood paralyzed by fright. Then, urged by Suetonius and each other not to fear a horde of fanatical women, they attacked and enveloped the opposing forces in the flames of their own torches.

When the battle ended in a Roman victory, Suetonius garrisoned the island and cut down its sacred groves — the fearsome site of human sacrifices, according to Tacitus, who
claimed it was a Celtic religious practice to drench their altars in the blood of prisoners and consult their gods by means of human entrails. In view of the routine, organized murder of the Roman gladiatorial games, one might wonder whether a Roman was in a position to criticize. Though the Celts did practice human sacrifice, most of their sacrifices consisted of symbolic deposits of such valuable objects as jewelry and weapons into sacred wells and lakes.

For Boudica and her people, news of the destruction of the Druidic center on Mona, the razing of the sacred groves and the slaughter of Druids must have been deeply painful. But Boudica suffered a more personal loss during this time. Prasutagus of the Iceni died sometime during the attack on Mona or its aftermath. He left behind a will whose provisions had no legal precedent under either Celtic or Roman law.

It named the Roman emperor as co-heir with the two daughters of Prasutagus and Boudica, now in their teens. According to Celtic tradition, chiefs served by the consent of their people, and so could not designate their successors through their wills. And under Roman law, a client-king’s death ended the client relationship, effectively making his property and estates the property of the emperor until and unless the emperor put a new client-king into office. Prasutagus’ will may have been a desperate attempt to retain a degree of independence for his people and respect for his family.

After Prasutagus died, the Roman procurator, Decianus Catus, arrived at the Iceni court with his staff and a military guard. He proceeded to take inventory of the estate. He regarded this as Roman property and probably planned to allocate a generous share for himself, following the habit of most Roman procurators. When Boudica objected, he had her flogged. Her daughters were raped.

At that point, Boudica decided the Romans had ruled in Britannia long enough. The building fury of other tribes, such as the Trinovantes to the south, made them eager recruits to her cause. Despite the Roman ban, they had secretly stockpiled weapons, and they now armed themselves and planned their assault.

Dio wrote that before she attacked, Boudica engaged in a type of divination by releasing a hare from the fold of her tunic. When it ran on the side the Britons believed auspicious, they cheered. Boudica raised her hand to heaven: “I thank you Andraste.” This religious demonstration is the reason some historians think she had Druidic training.

Boudica mounted a tribunal made in the Roman fashion out of earth, according to Dio, who described her as very tall and grim in appearance, with a piercing gaze and a harsh voice. She had a mass of very fair hair which she grew down to her hips, and wore a great gold torque and a multi-colored tunic folded round her, over which was a thick cloak fastened with a brooch.

Boudica’s tunic, cloak and brooch were typical Celtic dress for the time. The torque, the characteristic ornament of the Celtic warrior chieftain, was a metal band, usually of twisted strands of gold that fit closely about the neck, finished in decorative knobs worn
at the front of the throat. Such torques may have symbolized a warrior’s readiness to sacrifice his life for the good of his tribe. If so, it is significant that Boudica wore one — they were not normally worn by women.

Tacitus, whose father-in-law served as a military tribune in Britain during that time, recounted the rebellion in detail. Boudica moved first against Camulodunum. Before she attacked, rebels inside the *colonia* conspired to unnerve the superstitious Romans. [F]or no visible reason, Tacitus wrote, the statue of Victory at Camulodunum fell down — with its back turned as though it were fleeing the enemy.

Delirious women chanted of destruction at hand. They cried that in the local senate-house outlandish yells had been heard; the theater had echoed with shrieks; at the mouth of the Thames a phantom settlement had been seen in ruins. A blood-red color in the sea, too, and shapes like human corpses left by the ebb tide, were interpreted hopefully by the Britons — and with terror by the settlers.

Camulodunum pleaded for military assistance from Catus Decianus in Londinium, but he sent only 200 inadequately armed men to reinforce the town’s small garrison. In their overconfidence, the Romans had built no wall around Camulodunum. In fact, they had leveled the turf banks around the *Legionary* fortress and built on the leveled areas. Misled by the rebel saboteurs, they did not bother to erect ramparts, dig trenches or even evacuate the women and elderly.

Boudica’s army overran the town, and the Roman garrison retreated to the unfinished temple, which had been one of the prime causes of rebellion. After 2 days, it fell.

Recent archaeological work shows how thorough the Britons were in their destruction. The buildings in Camulodunum had been made from a framework of timber posts encased in clay and would not have caught fire easily. But they were burned and smashed from one end of town to the other. So hot were the flames, some of the clay walls were fired as though in a pottery kiln and are preserved in that form to present day.

The only *Legionary* force immediately available to put down the rebellion was a detachment of *Legio* IX Hispania, under the command of Quintus Petilius Cerialis Caesius Rufus, consisting of some 2,000 *Legionaries* and 500 auxiliary cavalry. Cerialis did not wait to gather a larger force, but set out immediately for Camulodunum. He never got there. Boudica ambushed and slaughtered his infantry. Cerialis escaped with his cavalry and took shelter in his camp at Lindum.

Suetonius, mopping up the operation on Mona, now learned of the revolt and set sail down the River Dee ahead of his army. He reached Londinium before Boudica, but what he found gave no cause for optimism. Like Camulodunum, Londinium was unwalled. About 15 years old, it had been built on undeveloped ground near the Thames River, by means of which supplies and personnel could be shipped to and from Rome.
It was a sprawling town, with few large buildings that might be pressed into service as defensive positions — a smattering of government offices, warehouses and the homes of wealthy merchants. Catus Decianus had already fled to Gaul. Suetonius decided to sacrifice Londinium to save the province and ordered the town evacuated. Many of the women and elderly stayed, along with others who were attached to the place.

Boudica killed everyone she found when she reached Londinium. Dio described the savagery of her army: They hung up naked the noblest and most distinguished women and then cut off their breasts and sewed them to their mouths, in order to make the victims appear to be eating them; afterwards they impaled the women on sharp skewers run lengthwise through the entire body.

Verulamium, the old capital of the Catuvellauni tribe lying northwest of Londinium (outside of present-day St. Albans), met a similar fate. Rome had granted it the status of municipium, giving the townsfolk a degree of self-government and making its magistrates eligible for Roman citizenship. Boudica evidently punished the town for its close and willing association with Rome.

By then Suetonius had an army amounting to nearly 10,000, comprising Legio XIV and parts of Legio XX, which he had used for the attack on Mona, as well as some auxiliaries. He also sent an urgent summons to Legio II Augusta at Isca Dumnoniorum, present-day Exeter, but its commander, Poenius Posthumus, never responded.

Evidently he was unwilling to march through the hostile territory of the Dumnonii, who had thrown their lot in with Boudica, and thereby risk sharing the fate of Cerialis’ men. At head of his hastily summoned force, Suetonius marched to confront Boudica.

Precisely where they met is not known, but the most plausible guesses — based on Tacitus’ description of the favorable terrain where Suetonius positioned his force — include Mancetter in Warwickshire or along Old Roman Watling Street (now A5) near Towcaster. According to Tacitus: [Suetonius] chose a position in a defile with a wood behind him. There could be no enemy, he knew, except at his front, where there was open country without cover for ambushes. Suetonius drew up his regular troops in close order, with the light-armed auxiliaries at their flanks, and the cavalry massed on the wings.

Dio wrote that Boudica’s troops numbered about 230,000 men. If we can believe this, Boudica’s army would have been more than 20 times the size of Suetonius’. Whatever the actual numbers were, it is clear that her forces greatly outnumbered his. But the Britons’ arms and training could not compare to the highly evolved arms and fighting techniques of the Roman Legions.

The forces of the Britons, wrote Tacitus, pranced about far and wide in bands of infantry and cavalry, their numbers without precedent and so confident that they brought their wives with them and set them in carts around the far edge of the battlefield to witness their victory. Boudica rode in a chariot with her daughters before her.
The picture of Boudica riding about the battlefield to encourage her warriors rings true, but it is unlikely that any Roman understood what she said. She would have spoken in the Celtic tongue and had no need to inform her troops of their own customs. Tacitus puts those words in her mouth as a device to educate his Roman readers about a practice that must have struck them as exotic and strange.

The speech Tacitus reports Suetonius gave may be a closer reflection of what he said, appealing to his Legions to disregard the clamor and empty threats of the natives. He told them: There were more women visible in their ranks than fighting men, and they, unwarlike and poorly armed, routed on so many occasions, would immediately give way when they recognized the steel and courage of those who had always conquered them.

Even when many Legions were involved, it was a few men who actually decided battles. It would redound to their honor that their small numbers won the glory of a whole army.

Legions and auxiliaries waited in the shelter of the narrow valley until Boudica’s troops came within range. Then they hurled their javelins at the Britons and ran forward in wedge formation, supported by the cavalry with their lances.

The Roman infantrymen protected themselves with their capacious shields and used their short swords to strike at close range, driving the points into the Britons’ bellies, then stepping across the dead to reach the next rank. The Britons, who fought with long swords designed for slashing rather than stabbing, needed room to swing their blades and could not fight effectively at such close range.

Furthermore, the light chariots that gave them an advantage when fighting on a wide plain were similarly ineffective, with the Romans emerging from a narrow, protected valley that prevented the chariots from reaching their flanks.

The result was an overwhelming Roman victory. Those Britons who survived ran, but the circle of women's wagons blocked their way, causing confusion and delay. The Romans did not refrain from slaughtering even the womenfolk, while the baggage animals too, transfixed with weapons, added to the piles of bodies, Tacitus reported, citing figures of 80,000 British casualties and 400 Roman dead and a slightly larger number wounded.

According to Tacitus, there were at least two notable casualties in the immediate wake of the battle. Upon learning of the victory, Poenius Posthumus felt so dishonored by the failure of his Legio II to have fought its way out to join Suetonius in full force that he committed suicide by falling upon his own sword. Boudica ended her life with poison.

The rebellion was effectively over, but its initial success had shocked Rome. The overall Roman casualties are suggested by the number of troops Nero sent from Germany as reinforcements, according to Tacitus a total of 7,000, consisting of two thousand regular troops, which brought the ninth division to full strength, also eight auxiliary infantry battalions and a thousand cavalry.
The civilian dead in Camulodunum, Londinium and Verulamium — some 70,000 if Tacitus’ figure is accurate — would have multiplied the toll. British unrest seems to have continued even after the decisive battle. Dio wrote that the Britons were regrouping and preparing to fight again at the time Boudica died.

When the Roman reinforcements arrived, Suetonius stationed them in new winter quarters. Tacitus wrote that, rather than turning to diplomacy, Suetonius ravaged with fire and sword those he believed to be still hostile or wavering. His punitive policy, calculated to crush the Britons rather than to reconcile them with Roman rule, was consistent with the policies that had caused the rebellion.

On top of that, a famine broke out. According to Tacitus, the Britons had expected to raid the Roman grain stores, and so had mustered all available men into the army and neglected to plant a crop. It is hard to believe an agricultural society, which both depended on grain for its own sustenance and produced it as a major export, would neglect to sow an entire year’s crop. But if they had planted, much of the crop was likely destroyed in Suetonius’ campaign of revenge.

To replace Catus Decianus, Rome sent a new procurator, Julius Classicianus. Tacitus heartily disapproved of Classicianus, sniping that he had a grudge against Suetonius and allowed his personal animosity to stand in the way of the national interest.

Classicianus was a Celt from the Roman province of Gaul, and he seems to have done much to calm the angry Britons. He told them it would be well to await a new governor who would deal gently with those who surrendered. Then he reported to Rome that they should expect no end to hostilities unless a replacement were found for Suetonius.

Nero dispatched one of his administrators, a freed slave named Polyclitus, to investigate the situation. Evidently, Polyclitus supported Classicianus’ report. Soon afterward, when Suetonius lost some ships and their crews to a British raid, he was recalled.

The new governor, Petronius Turpilianus, ended the punitive expeditions, following instead a policy of not provoking the enemy nor being provoked by them. Tacitus sneered at his slothful inactivity, but he brought peace to Britain.

Of Boudica, Dio wrote, The Britons mourned her deeply and gave her a costly burial. The Roman conquest had brought to the Iceni misfortune that ripened into disaster after their rebellion failed. But as time passed, Britannia became an orderly and respected part of the Roman empire. It remained so for another three centuries.

Boudica’s people finally won what it seems they had wanted all along: respect, peace and a government that treated them with justice and honor.
JULIUS CÆSAR & THE DRUIDS

The most important knowledge that exists of the Druids comes from the writings of Julius Caesar. Caesar was not only a warrior and statesman but a priest as well; therefore he was keenly interested in the Druidism and the Celtic people. Moreover, he was friendly with a pro-Roman Druid, Diviciacus, who shared with him many Druid beliefs.

Caesar mentions The Gauls treated their ordinary people almost like slaves. There were two notable classes among them, the Druids and the knights.

The Druids were concerned with the divine worship; they officiated over both public and private sacrifices, interpreted ritual questions, settled disputes and issued punishments to those refusing to obey their rulings.

Caesar asserted "that Druid power originated in Britain and that Britain remained the center of Druidism." This judgment of the Druids was profound and also served to unite the Celtic people. Druidic decisions were critical and were to be completely adhered to. Caesar noted those not obeying the decisions were banished from the tribe and even a wider community. In Gaul boundary disputes often required Druidic intervention.

More evidence that the Druids and the religion of Druidism held the Celts together were the tribal assemblies which occurred on days that were vital in the agricultural year. The original Druidic festive days were 'Beltain,' May 1, the beginning of summer, or the light half of the year; and 'Samhain,' November 1, the beginning of winter, the dark half of the year (see Sabbats). The assemblies, especially large and important ones, took place in "sanctified" places. It was here that people from a large area or a whole island would gather. For example, ancient Ireland was divided into five communities, each separate and independent of each other, but all unified on days of great feasts.

Both on the continent and in Ireland the Druids held themselves above the kings unless they held both offices. They held themselves in very high esteem, which was shared for by the people. The Druids called themselves "creators of the universe." In Ireland kings went nowhere without Druids to advise them. Druids were the incarnations of the gods.

What were these "sanctified" or sacred places in which the Druids assembled? First and most important they were sacred groves, especially oak trees. The name Druid means, "knowing the oak tree" in Caelic. It was here in these sacred groves that the Druids dispensed their judgment and punishments. They also assembled by rivers, streams, and lakes. The Celts worshipped water gods and believed water to be sacred.

Like trees and water, the Druids held some islands sacred too. One is the island of Mona, (also called Mon or Anglesey); the Romans destroyed the sanctuary there in 60 AD.

The Isle of Man, sacred to the sea god, Manannan, appears to have been viewed with similar solemnity. A stone discovered in the 19th century bore a Celtic inscription, written
in Ogam, translates: "The Stone of Dovadona, son of the Druid." This indicates Druids inhabited Man as late as the 5th and 6th century AD.

There is also the discovery of the 3 sons of the 5th-century Irish King Erc buried on the Isle of Iona of Scotland. This preceded the coming of Saint Columba. It seems that one of Columba's brethren was sacrificed to build a monastery there.

Druidic human sacrifices were within a religious and spiritual sense; many were performed publicly among the Celtic people especially at the celebration of Beltain. There were also private human sacrifices. If a leader of warriors was defeated in battle, in disgrace, he would often turn his sword upon himself. The reverse was also true, a petition to the gods, was sometimes accompanied by self-sacrifice.

Behind Druidical performance of human sacrifice laid the Druidic belief in an after life. Again Caesar emphatically states: "Doctrinally...the most important Druid belief was that after death the soul passes from one to another – hence the Celts' bravery in battle." This belief in reincarnation was not just in the transmigration of the soul from one human form to another, but to other life forms as well. In tombs have been found remains of lavish amounts of food, hearty mead, equipment that would seem to indicate the belief the soul would need these things in the Otherworld, as with ancient Egyptian burial.

In the poet Lucan's "Pharsalia," a verse epic about the Roman civil war, he addresses the Druids with, "If we understand you right, death is only a pause in a long life." The writer Posidonius states that Celtic men were willing to have their throats cut so they could follow their prince into death, and then into a new life.

A similar interpretation might be drawn from the sacrifice scene on the Gundestrup Cauldron. One column of warriors are marching to the sacrifice while another, reborn, are marching away from it. An explanation for this might be the Celts compared men to sacrificial vassals in which human life was offered up in exchange for another existence.

That the Celts did not fear death was not because they had a low regard for life or a feeling of recklessness in battle, but it arose from generations of Druid teachings recited at gravesites. Many seasonal assemblies were held at burial sites, including the enigmatic passage graves (dolmens of the megaliths) that stud Ireland. From these beliefs came the interweaving of the spiritual and mundane worlds until the two could hardly be separated.

The Druids were said to be the keepers of traditional wisdom that was concerned with moral philosophy, natural phenomena and theology. They were skilled in reading omens, the interpretation of dreams, the construction of a calendar, herbal medicine, astronomy and the composition of poetry. Some say they also practiced sexual Magickk.

One way the Druids read omens was by killing a victim: "The inhabitants employ a very surprising and incredible custom when they want to know matters of great importance. They consecrate a human being to death, drive a dagger into his belly, above the abdomen, and draw conclusions about events to come from the squirming of the victim
and the squirting of his blood. They have been practicing this since time immemorial."

The composing of poems was the chief duty of the bard, who was also considered a priest in Druidism. In most battles bards went along, not to fight but to record the battle that they later composed into verse to be sung and read to the people of their tribe or clan.

Bards were free to move about in battle without being in danger because it was a strict rule of Druidic law that no bard should be killed. Bards, like other priests and priestesses, were considered gifted for their offices. Some were also seers.

Much attention has been drawn to the Druid human sacrificial ceremonies that usually conducted on the festive days. "Pliny recorded that the slaying of a human being was considered a highly religious acts among the Britons, and the eating of the flesh regarded as a 'wholesome remedy.'" Also Roman historian Diodorus Siculus states the Irish ate their enemies, and the Greek historian Pausanias tells how the Gallatin Celts ate the flesh and drank the blood of children.

The Irish Celts also are said to have washed their faces in the blood of the slain, and imbibed in it. They drank the blood of dead relatives, a custom that existed until the 16th century. In the Western Isles the blood brotherhood survived until recent times.

Why was such influence so strong and prevalent? Caesar gave two reasons: Druids were omitted from military service and did not have to pay taxes. These appear to be mundane reasons when Caesar also noted some Druids studied as long as 20 years. There were also female Druids because women were quite important in Celtic culture.

There were many gods and goddesses Celtic pantheon. The Celtic belief in the gods was known by their personal names that rendered 3 kinds of information about an individual. This information was the person's "own" name, his identity; his "collective" name (the classics stated that the Celts knew themselves by the name of Keltoi, or Celtae); and his "ancestral" name – which would, in the early period of these people, indicate which pagan god from which he was descended.

Caesar said Gauls "all assert their descent from Dis Pater and that it is the Druidic belief."

Other major gods of this time were the Cernunnos 3 – likely this “Dis Pater” – which are Teutates, "god of the people," who possessed qualities of both the Roman gods Mars and Mercury in that he was not just a god of war, but of healing, fertility and protection, guarding the people against disease and hostility.

Though he was guardian of the people he required his victims to be drown in sacred wells or pools, which figured strongly among the Celts. In such receptacles were often offered expensive weapons and ornaments to the gods.
There are few inscriptions to *Esus*; he was called *lord* and *master*. He reflects the Viking Odin and is always with imagery of a Tree and a Bull, and his human sacrifices correspond to “tree Magick” – most likely based on the Yew (what else?).

Taranis, aka "Thunder," is equal to Jupiter. He was symbolized by the wheel which was either of lightning or a solar symbol, and, less frequently the spiral representing a lightning flash. He required prisoners of war to be burned in wicker cages.

These gods lead the Celtic pantheon. Each, it was believed, had given explicit instructions (known to Druid priests) as to how their victims were to be sacrificed. To Taranis – the sacrificing of prisoners. The Greek biographer, Diodorus Sculus, described: "'They set up a colossus of wood and straw' [aka The Wicker Man] shut cattle, wild animals & humans in it, and set light to the whole thing.'"

This “Wicker Man” ceremony was usually held at the feast of Beltain. Diodorus thought human beings were slain by a blow to the head. But writers agreed that victims were not sacrificed as a cruelty, but for the sake of religiosity. Others have written that before their deaths the victims were told what to ask the gods for when reaching the Otherworld. All agreed the Druids, or "wise men" officiated at these rituals. The Roman Senate by degree outlawed such human sacrifice in 97 BC; it was called barbaric.

Celtic warriors were known to be fierce fighters; this not fearing death made them braver. They acquired the name of “headhunters” – Celtic warriors were seen: "...with whole wreaths of victims' heads dangling from their bridles."

There is also literature hinting of homosexuality among Celtic warriors. One writer, Drodorus, says Celtic women were not only as tall as the men, but as courageous as well. But despite of their charm the young men paid little attention to them. "They longed instead for the embrace of one of their own sex, lying on animal skins and tumbling around with a lover on either side. It is particularly surprising they attached no value to either dignity or decency, offering their bodies to each other without further ado. This was not regarded as at all harmful; on the contrary, if they were rejected in their approaches, they felt insulted."

Such behavior was regarded to be the result of their training. Celtic children were allowed to play what were called "sex games" so they would be familiar with each other bodies when mating. As soon as young men were old enough to bear arms they lived solely among men. They trained exclusively with men; therefore, it was thought natural they should form a likeness for each other. It was not hard in such a situation to see how latent homo-eroticism could turn into true homosexuality.

It is also stated that women that bore children were greatly respected and won a high social status. In time of war they were extremely courageous and fought beside of their men. By ancient Druidic law a man was permitted to have two wives.
When thinking of Celtic women the name of Brighid must be mentioned. There are many legends concerning her, so it is difficult to say whether she was a real woman, or just a Celtic goddess. According to mythology the Irish Brighid is the equivalent to the Gaulish goddess Minerva. Caesar included Minerva among the major deities of Gaul. Both were patronesses of poetry, learning, healing, and art or craftsmanship.

Later the Christian church made her Saint Brighid, but her pagan past survived. Her feast day is February 1, which directly coincides to Imbolc, pagan festival for spring.

The two goddesses may be thought of as one only by different names according to other legends. Brighid and 19 nuns guarded a perpetually burning sacred fire surrounded by a hedge within which no male could enter. Minerva's sanctuary in Briton also was suppose to have contained a perpetual burning fire.

There is doubt whether the pagan Brighid and Saint Brighid, or Saint Brigit, were one and the same. Therefore, there is speculation that the Celtic, Irish Brighid was once abbotess of a pagan sanctuary, which later became Brighid's monastery near Kildare. It was at such sanctuaries that men and women studied together.

There were also sanctuaries or schools for women who became Druid priestesses. This has important historical significance because during the Dark Ages, when the Church was busy hunting heretics, Ireland, being isolated by itself, was left alone. During this time Ireland built great schools and libraries at which students could study. Many of Europe's nobility sent their sons and daughters to study in Ireland during this period. Such institutions date back to Druidic times. The schools for women eventually in Christian times became schools for the sisterhoods or nuns.

Historically the Romans wanted to demolish the military and political strength of the Druids. This was pretty well accomplished by the beginning of 2nd century AD. Even though the Druids lost much of their power Druidism still lingered on. The ancient and emotional beliefs of a culture were hard to destroy.

Such was seen when Christianity became the official religion of Rome. Christianity was monotheistic, and most of the Emperors soon saw themselves as godheads. Soon on the surface, especially in Briton and the Western Isles, the pagan religion seemed to die and enter the Roman temples or churches. But like other pagan religions Druidism did not completely die within its practitioners, they just observed and hid their old and sacred beliefs while observing Christianity as well.

Traces of Druidism have been discovered throughout the centuries. In the 17th century John Aubrey alleged the Druids constructed Stonehenge, a theory thought inaccurate. However in the 18th century William Stukeley endorsed Aubrey's views and became the first "Arch Druid" and the founder of modern Druidism. Since then there have been formations and splitting-ups of Druidic Orders. The Druids may not have built Stonehenge but it has been significant in their history.
The ancient Druids in Ireland and Culdee priests of Iona had called their priests by the name of the Coarbs. They were from the same stock of priests who both wore a white dress, and followed the God Io (Jehovah or Yahweh or YEW). Their teachings, customs, religion and property descended from father to son. They often lived in communities together under the rule of a Superior, and as they became older and wiser they would stay in detached cells. The Druidic priesthood of Iona were the first people who introduced Christianity into Ireland and the West.

The name Coarb is derived from a hereditary priesthood known as the Corybantes or Korybantes from Crete, Dia and the Ionian Islands. In ancient Phoenician and Greek mythology, they are described as the nine armed and crested dancers who dance wildly to music as they clash their weapon venerate the Cretan Goddess first known as Rhea, and who is also sometimes known as Cybele, and in Rome as Magna Mater.

The Corybantes were the followers of the divine Virgin (parthenos) known in the ancient mysteries in the East by such names Core or Kore. The meaning of the name Kore or Core is virgin, or virgo. The ancient Gnostics had said that Kore, the Virgin, gave birth to the divine principle known as the Christ. She is sometimes known by the names of the Virgin of the World, the Kore Kosmou or Virgin of the Kosmos.

Diodorus equated Isis with Demeter, Core's (Kore's) virgin mother. This is also a name of the Virgin Persephone, who is daughter of the Virgin Demeter sometimes called Demeter.
Erynnis. In Crete we find the Virgin goddess Demeter, who is the daughter of Rhea. In an ancient Homeric hymn, she is called the "Snake Goddess Erinys."

In the West in Ireland, this mythology continued by the followers of the Virgin and the serpent son Christos being directly connected to the priesthood of the Druid Coarbs. It is these Druids who carried on the tradition of their ancestors by creating the newer legends of the Virgin and Fertility Goddesses that in the East in Crete is Demeter Erynnis, and in the West becomes Erin (Eire, Eri, Ere, Erin, Ire, Ierne, Iran).

In Irish mythology Erin is the daughter of Ernmas of the Tuatha Dé Danann. Erin was known as the ancient Triple Goddess of Ireland, and the Tuatha Dé Dannan means followers of the feminine, divine, or dannan meaning Lady.

The Triple Goddess of Erin gave her name to Ireland, or Erin's Land.

There is also the Old Irish Virgin myth of Brigit (Brigid or Brighid meaning exalted one) who is the daughter of the Dagda and one of the Tuatha Dé Danann. After the advent of Christianity, this Virgin Goddess later becomes incorporated by the Irish Druid Culdee priests as St. Brigid of Kildare who was also born in Ireland, and is one of their patron Saints along with Columba.

The country of Britain received her name from the same Irish Virgin Saint who is called there "Brigantia and Britain." 3 rivers are named after her being that of Brigit, Braint and Brent in Ireland, Wales, and England. It is from the name Brigit where we get the modern word for the female who in the holy matromony or marriage is called a "bride."

The history of the trail of the Virgin Goddess can be easily traced to the East where we find the first recorded stories of the Virgin being perpetuated. There is a passage in the
Panarium of Epiphanius in which the worship of the Maiden Virgin Core or Kore in the Greek city of Alexandria is described. The Temple was called Korion.

It was said that on the night of the 5th or 6th of January, the worshippers met in the sacred enclosure or Temple of Kore, and having sung hymns to the music of the flute till dawn, they descended by the light of torches into an underground shrine and brought up thence a wooden idol on a bier representing Kore, seated and naked, with the sign of the cross on her brow, her hands, and her knees.

They carry this xoanon around 7 times, making a circle around the most central temple with flutes and drums and hymns, and having sang and danced they take it down again to the underground place ... and they say that at this hour, today the Kore, that is the Virgin, gave birth to the Aion (Io, Ion, Iona). Whereupon Epiphanius adds, "And the votaries say that to-day at this hour Kore gave birth to the Eternal."

From this priesthood of the Cores or Coarbs, their religion of the virgin would spread all around the globe to places such as Ireland where she would be known as Erin, or Erin's land being that of the Virgin Land. Worship of the Virgin spread rapidly, like Alexandria in Egypt, which already worshipped a goddess named Core or the Maiden, or like Asia Minor and Thrace.

In the virgin legends of Crete, Kos and Phoenicia, the Goddess Leto is pursued by the Great Dragon or serpent Pytho. Under the protection of the Gods, Leto gives birth to Apollo, who slays the dragon four days later.

In Egypt we find the same religion of the Egyptian Goddess the Virgin Isis who gives birth to the savior Horus who was the infant redeemer born of an immaculate conception. The Virgin story we also find in the Arabian mythos of Dusares – also the Persian or Zoroastrian story where Saoshyant the Savior is born of a virgin.

All have their Virgin Mothers; all have their Infant Redeemers. This Secret Doctrine of Gnosis and the Virgin Goddess Core was incorporated into Christianity as the Virgin Birth of the savior, Jesus Christ whose mother is depicted as the Holy Virgin Mary.

WESTERN DRUID COARB CONNECTIONS TO EASTERN PRIESTHOODS

Strabo had written in his book 'Geography' about the connection to Crete between the Telchines, Curetes and the Corybantes. The first chorus of the Bacchae is full of names recalling the Asiatic cult of Dionysos, and speak of the Curetes and Corybantes as united in Cretan cult and bring into close relation the satyrs, who were and always remain the attendants to Dionysus (Zeus or Jupiter) alone.

Strabo says "Greek Corybantes are divided into two classes, Cretan and Phrygian."

He goes on to write, "Some say that, of the nine Telkhines (Telchines) who lived in Rhodes, those who accompanied Rhea to Krete (Crete) and 'reared' Zeus 'in his youth'
were named Kouretes (Curetes); and that Kyrbas (Cyrbas), a comrade of these, founder of Hierapytyna, afforded a pretext to the Prasians for saying among the Rhodians that the Korybantes (Corybantes) were certain Daimones, sons of Athena and Helios (the Sun).

Strabo had also said that these are the names of the various groups such as the Curetes (Kuretes), Corybantes, Idae Dactyls, Cabiri, and Telchines which are names often used interchangeably with one another. What Strabo was indicating is that they are all the same hereditary priesthood, but called by different names throughout their 3,000 year history who all of a sudden end up in Ireland around the 8th and 7th Century BC.

This priesthood was a family of priests who came mainly from Crete. This island was their main spiritual center for many Ages, and they consider this their racial homeland.
There was an ancient festival called the Corybantica which celebrated the initiation into the secret mysteries at the City of Gnosis or Knossus on Crete.

It was said that during the Corybantica, that the person to be initiated was seated on a throne, and that those who initiated him formed a circle and danced around him.

This was done in memory of the priesthood of the Corybantes, who were placed in charge of protecting Zeus (Jupiter or Jove) by his mother Rhea from his vengeful father, Cronus (Saturn). Rhea had hidden the infant Zeus in a cave on Mount Ida in Crete and then placed him in the care of the Corybantes (Curetes or Priesthood of Jupiter and Cybele).

Here is an actual image below of the real cave of Zeus on Crete that was the cave of initiation into the secret mysteries for thousands of years up until the modern era.

Sir Godfrey Higgins explains the connection between the Druids & Iona priesthood and he says it is not surprising that they came from Phoenicia (Crete). Higgins had written: "It appears that the chief or abbot of Hii or Iona, in the time of Bede, had authority over all the monks of the Scots and Picts."

Herodotus' says that the telchines who came with Cadmus brought many doctrines into Greece: for amongst those Phoenicians were a sort of men called Curetes, who were skilled in the arts and sciences of Phoenicia, above other men; and Strabo says, they settled some in Phrygia, where they were called Corybantes; some in Thrace, where they were called Cabin'. If you translate the Hebrew word Dfip kdx'm, by an eastern person or
Cadmi eastern people, all this seems probable enough. It merely amounts to this, that the Greeks learned their science from the Eastern people.

These Corybantes are the Irish Curbs or Coarbs. It is not surprising that they came from Phoenicia, the peculiar place of the worship of Jehovah, or that they were found in the service of the God. I AM THAT I AM, at Iona—his sacred island. The Etruscans and the people of Iona were both worshipers of the true God, whom in process of time they both forgot, though they still retained the name a little corrupted."

Maximus Tyrius had said that persons possessed with the Corybantic spirit became demented whenever they heard the sound of a flute. To corybantize, was used in reference to a person's being transported, or possessed with a devil. The feminine epithets applied to the Corybantes by Catullus indicate that these priests were Eunuchs."

The Phoenicians and Greeks preserved the tradition of the virgin religion down to Strabo's day who said the Corybantes (Curetes) of Aetolia and Acarnania in mainland Greece had been imported from Crete. This same tradition we can clearly see at later dates in the West in countries such as Ireland where their priesthood can be connected to the same rites, religion, names and manners that they imported to the West from the East.

In addition, just like the Cretan and Phoenician Corybantes, the Druid and Ionian Coarbs of Ireland and Scotland have always kept the succession of the priesthood of priests with one supreme priest who acted as the Pontifex Maximus for their Tribes. By law, this had to be taken from the same clan of their founder families, and "whenever a vacancy occurred it was filled by a member of the founder's kin, if a suitable person could be found in a direct line. If not, one was chosen from a collateral branch."

This biblical law is designated by God and through his intermediaries such as Moses, King David and King Solomon who hail from the same hereditary priesthood who in the Scriptures are known as the Tribe of Levi and the Kohanim Levites.

This collateral branch of the Kohanim Levites from Kos (Dia) and Crete would then become known as the Western Irish Druid Coarbs who were the followers of the virgin were also the direct descendants of their Phoenician (Cretan) Corybnates (Curetes) and Greek Ionian cousins from whom they descend. These same priests who originally came from the East would also have a direct involvement with all aspects of early Christianity and the Christianization of all of Europe over the last 1,500 years.

As a result of their Great Work over 3,000 years, the Secret Doctrines of the religion of the Goddess Virgin who gives the immaculate conception to the Sons of God – all incarnations of the same being of Ion, Io and Ildabaoth the Christos.

Their religion would then became part of early Christianity was making it the basis of the conquest of the Roman Empire, and the assimilation of the ancient Phoenicians and all the Greeks of the old Graeco-Roman world. The Mother of God, the Virgin and the Christ child to these people and races was often readily accepted by many countries
because the people and races had been indoctrinated for thousands of years of the same
religion, and their own traditions had prepared their imaginations of the races in the West
to receive it such as the countries of the Irish, Scottish, British, and all the West.

The true Priesthood and all their Great Work, teachings, land holdings and history of the
Druid Culdee Coarbs who were the first true priests of the Western Catholic church were
almost completely wiped out during the Protestant Reformation by the Norman King
Henry VIII over a simple disagreement about his 5th divorce. He asked the Church and
priesthood of the Levites then stationed in Paris France for permission for his divorce.

Noel Beda had led the opposition against the king's request for a divorce; this led to his
arrest and exile. Henry VIII was so upset at the original Catholic Clergy and their power
that he decided to exercise the sword by cutting them and their history out of the equation
so that he would become the sole King and Pope of all Europe. This lead to the complete
destruction of all the records, rites and history in Iona Scotland, and Ireland.

**Irish Druid Cabiri = Phoenician Cabiri**

There are many interesting connections between the Phoenicians, Greek Ionians and the
Old Irish that can be found all throughout the early history of Ireland. These similarities
between these people are often found in their religious customs, Gods, Goddesses, family
and place names they had imported into Ireland.

The relationship between the Druid and Culdee Coarbs with the Phoenician Corybnates.
can safely be said. Another one of these connections deals with the Cabiri of the
Phoenicians, the Egyptians and the Cabiri of the ancient Irish. In studying the rites of the
Druid Cabiri celebrated in Ireland, they can be found many centuries before in ancient
Phoenicia and Greek Ionia.

The Latin name Cabiri and Old Irish Cabur derive from Phoenician Hebrew’s Kabir
sometimes spelled Cabir, Chabir, Chabiru, Chabireh. **Cabur** was once of the ancient God
of Ireland being that of the ancient Irish pantheon of Gods known as **Axire, Axcearas,
Coismaol, and Cabur**. The priests of this God were the Druid Caburi or Cabiri.
In order to trace their true origins, we must look back over time at the various people who had used the same or similar words before they were in Ireland and all the evidence over the last 3,500 years points to the birthplace of Western civilization, the ancient Holy Island named after the Greek word for creation, Crete (Kriti).

For example, the word Cabir or Kabir can be found in the Scriptures such as in the Orthodox Jewish Bible: “See, El is kabir (mighty), and despiseth not any; He is kabir in ko’ach lev (strength of understanding). (Iyov 36:5) Hence, in the etymology of Cabiri, we find it means "strong or powerful. El was a name for God and thus the followers of El were the Hebrew Kabirs or the Latin Cabiri.

This explanation of the great Kabir and the followers known as the Kabiri or Cabiri coincides with the history told to us by both Plato and Plutarch, who called these people, "the mighty men who were of old, men of renown from Boeotia."

The ancient Phoenician historian, Sanchoniatho had written on the history of his people with whom the Greeks were the inheritors and scribes of these same said stories. According to Sanchoniatho, the mysteries of the Cabiri were first celebrated by the Phoenicians, and introduced into Greece.

He had written that first or original Cabiri were the 8 Sons of Sydyc, who was a Canaanite. They lived in the Days of Taaut of Thoth who is the same as the Phoenician Hermes. Pausanias, the Greek historian and geographer who lived in the time of his cousin, the Roman Emperor Hadrian, relates, that the Mother of the Gods was anciently worshiped at Thebes with the Cabiri, whose Names and Mysteries he durst not divulge.

If we look to the history of Thebes, we find that it was the Capital of Boeotia, said founded 1500 B.C. These historical accounts predate most the Irish history that we know of by at least 700-1,500 years.

The Greek historian relying on the ancient writing of the Phoenicians relay the story that it was Cadmus was the Father and Founder of the Ancient City of Thebes and whose followers were known as the Boetians. The name Cadmus is originally derived from the Phoenicians Cadmon or Cadam-On, which denotes Cadam, meaning- The Son (Son of God-Nephilim). He is the first person to introduce the use of letters into Greece.

The Phoenician Cadmus, AKA the Cadmonites of Palestine had come into Greece from ancient Palestine 1493 years before the Christian era, and to have died 61 years after. Thebes was also the city of the god Amon-Ra and where the Temple of Light was located, known of today as the Temple of Luxor. The name Thebes is derived from the Greek word 'Theba' meaning Ark, and we all know of the the Ark of the Covenant.

We find more mentions of the Cabir in Genesis where it is written, "all those chabiru, were joined in the vale of Siddim." (Gen. xiv. 3. ) Exodus states, "five curtains shall be chabur together; and Psalm xcv. 20. "Shall the throne of iniquity have chabir with thee, i.e. fellowship." In Job, viii. 2, the words of thy mouth be like a cabir wind; more cabir in
days than thy father—here it means numerous and "Behold God is Cabir,—great or abounding." Jud. xx. i. All the men of Israel were gathered together against the city, (Chabirim) knit together as one man, and Job xl. 25. used it in the like seuse, the Chabirims (companions) make a banquet for them.

In the Gnostic Bible, it is written that Jesus, the great Kabir, chanted a song of praise in the great Name. After the death of the Great Kabir, James was the first who officiated at the Gnostic Mass in Jerusalem.(1) The word “Kabir” is well-known in India and in the Middle East. The Rådhaswāmis consciously imitate the Christian doctrine of the Trinity; they quote Kabir, and the Sufis, and St. John: they are veritable Gnostics.

The Father of History Herodotus explains that this word Cabiri is in fact a Phoenician Hebrew name, and he also quotes Pliny stating that the eight great gods of the Phoenicians, the offspring of one great father, Sydik, the "just," were called Cabiri. Herodotus had written, "Some believe them to have been Ceres, Proserpine, and Pluto; and others add a fourth, supposed to be Hermes; while others suppose them to have been Jupiter, Pallas, and Hermes.

They were also worshipped at early time in Lemnos and Imbros. Some think they were an inferior order of gods, but were probably in the same manner as the third order of gods in Egypt, who in one capacity ranked even above the great gods.

The name Cabiri was doubtless derived from the Semitic word kабир, "great," a title applied to Astarte (Venus), who was also worshipped in Samothrace, together with Pothos and Phaeton, in the most holy ceremonies, as Pliny says (xxxvi. 5). The eight great gods of the Phoenicians, the offspring of one great father, Sydik, the "just," were called Cabiri, of whom Esmoun was the youngest, or the eighth (as his name implies), the shmoun, "eight," of Coptic, and "the man" or "son of man" of Arabic, and of Hebrew.

THE RITES AND SACRED MYSTERIES OF THE CABIRI

In Ireland, the rites of the Phoenician Hebrew Cabiri were celebrated by their descendants of the Celtic Druids. One of the most formidable of the gods was called Samhain, or Balsab, and an old Irish glossary calls Samhain “Cabur.”

In the ancient Irish myth, Cabur was the stone-builder of Tara, and in the story of King Solomon, he helps build Solomon's Temple.

These rites are ceremonies that deal with sacred fire, and the festival known as Samhain, or the “Rites of Baal” with the Druids (aka Halloween) on November 1st. This day was originally celebrated as Samhain or perhaps Bal/Baal Samhain.

November 1st is the first day of winter, when the High Kings of Ireland held festival of traditional fires of Samhain at Tara Hill with a great feast to celebrate the vernal equinox, the death of the god of fire, Baal and a corresponding to the festival of his death. The meaning of the Gaelic or Old Irish word Samhain is "summer's end," and "Bal or Baal"
signifies both in Gaelic as in Phoenician, "the lord of heaven", and in the Punic language signified power, knowledge; bale in Irish signifies the same.

It is said that in the 6th century, the former Irish Druid, Saint Patrick was the first Christian to confront his kin in Ireland at their annual vernal fire on Samhain. In order for St Patrick to symbolize his dedication to his new religion of Christianity and in condemnation of many brutal pagan rites associated with these festivals, he had lit a fire in a different area than the traditional fires of Samhain on a hill called Slane Hill.

Hence, St. Patrick had kindled or had taken over the divine fire and festival for the Church to signify the New Testament (New Law) under the banner of Christianity and the Universal Church known today as the Catholic Church.

**THE PHOENICIAN CABIRI AND THE KOHANIM LEVITES**

The Phoenician Cabiri according to Herodotus involved the God of Fire known as Vulcan. The Phoenician Tyrians named their priests Cohanim (Kohanim). In the Torah, the priests of Baal are referred to as Cohen or Kohen or plural: Cohanim or Kohanim, which is a Hebrew word for priest or king, and the word Bol-Khan, specifically refers to the priests of Baal.

These priests claim direct patrilineal descent from the biblical Aaron often called "Aaron the Priest" or Aaron the Levite – the older brother of Moses and a prophet of God, that which we find in Baal which means "Lord and Master."

Melchizedek is the first person in the Torah to be titled a Kohen (priest), the medrash records state that he was preceded in priesthood (kehuna) by Adam. Rabbinic commentarians to the Torah explain that Melchizedek — essentially Shem — was given the priesthood by receipt of his father Noah's blessing. According to this text
Melchizedek will proclaim the "Day of Atonement" and he will atone for the people who are predestined to him. He also will judge.

The etymology of the word Cohen or Kohen is also connected with the Persic word "Khan", which is a title of dignity or ruler of a monarchy, and is also translated as king in the East. This is where we get the name "king" in English and other words like Conah, Conan, and Konig. The word Bol-Khan, which means the priest of Baal are the same priests that had come from Tyre and are now called the Jewish Kohanim.

These mysteries of Baal were said to once take place on the island 7 miles off Crete once called Lemnos, but also known as Cos, Coos, Chios, Delos, Patmos and now Dia. The priests of Baal were in great numbers and of various classes. Their fraud was exposed however in a great contest with the prophet Elijah on Mount Carmel. Out numbered hundreds to one, Elijah, with the power of God, “destroyed them all” (1 Kings 18:16-40).

The book, Dictionary of Antiquities by Mr. Kenrick concludes that “in their original conception the Cabiri represented the elements of fire and air combined in the idea of flame.” Fire seems to have been an object of the Cabiriac worship.

At Lemnos, the mysteries took place at night, and lasted 9 days. Sacrifices were offered to the dead, all fires were extinguished through the island, and pure fire, brought from Delos, the isle of Apollo, was distributed, and a new life began. The analogy to Druidical rites is very striking. The island referred to by Artemidorus was probably that of “Sena in the British sea, opposite the coast of the Osismii,” described by Mela as the seat of an oracle of a Gallic divinity."

The Island of Lemnos which sits just 7 miles off the Holy Island of Crete has also been known by several different names such as Kos, Coos, Chios, Delos, Patmos and now it is called Dia. This island was once home to God of Fire and the original Priests of Baal who are the Phoenician Kohanim Priesthood such as the Father of Medicine Hippocrates

According to Homer, the Greek God of Fire was Hephaestus. He was the son of Zeus who was born on Crete and Juno. However, Hesiod had said he was just the son of Juno only, who was unwilling to be outdone by Jupiter when he had given birth to Minerva. He is usually depicted with a hammer and tongs at his anvil, with his right arm bare and sometimes with a pointed cap on his head. Hephaestus was also born lame, and his mother was so shocked at the sight of him that she flung him from Olympus. Homer had said that he fell on the Island of Lemnos, whose inhabitants tended him.

Sir Godfrey Higgins in his book, The Celtic Druids shows that the Druids were priests who were related to the Phoenician Corybantes and Curetes. His extensive research details their mysteries of the Cabiri being first found on the Island of Crete which was the main political and initiation center of the Phoenicians, Boetians, Ionians, Greek Hellenes, Culdees and Chaldeans.
Higgins had written, "Dionysius of Halicarnassus says, that “Atlas was the first king of Arcadia, and that he came from Mount Caucasus.” And Pausanias says, that “the Curetes came to Ida in Crete from the land of the Hyperboreans, and that they built a temple at Olympia in Peloponnesus, on a hill called Kpovov or Kpovemcpog.” Apollodorus states Atlas to be the son of Japetus,§ who, with his issue, is stated to have first settled the famous mysteries of the Cabiri in Boeotia. But they received them from Ceres. Here of course ends history; but it does not end till it has carried us fairly back to the tenth chapter of Genesis, to Japetus, the father of Gomer.

This brings these mysteries of the Cabiri of Boetia direct from the Celts, the children of Gomer or the Gomerians. The Curetes also came from the Hyperboreans. These Curetes were Druids, or Corybantes, or Coarbs, or Culdees.

However, to correct Mr. Higgins these Druids were descendants of the Cretan Curetes, Corybantes, or Coarbs, or Ionian Culdees. Therefore, the Druids were the Western inheritors from their forbearers the Curetes and Corybantes, and not vice versa.

In the book, Bell's New Pantheon; or Historical dictionary of the gods, demi-gods, heroes, Bell explains how these priesthoods such as the Druids came after the Curetes, and it is in commonly agreed amongst historians that Crete was their country, and that their origin was as ancient as this fabulous genealogy. He also states that they were the first ancient priests of that part of Europe which borders on Greece and the East, and corresponded to the Druids of the Celts, the Salii of the Sabins, the Sorcerers and Jugglers of Laponia, or to those of the Savages of America.

Bell had written, "Such were the Curetes, and, after them, the Druids, with this difference, that the Curetes, in the time of the Titans, were engaged in that war; for which reason they are represented not only as armed, but as wonderfully dexterous at dancing in armour, and fantastically brandishing their bucklers and javelins. From this circumstance Pezron conjectures Curetes to have come, considering it as derived from the Celtic euro, the same with x/w« in the Greek, to strike or heat.

According to Kircher, the Curetes were what the spirits are among the Cabbalists, the powers in Dionysius, the demons of the Platonists, and the genii of the Egyptians.—Vossius distinguishes three kinds of Curetes, those of Aetolia, of Phrygia, and of Crete, who were originally derived from the Phrygians.—The first, he says, took their name from x«fi*, tonsure, because from the time of a combat in which the enemy seized their long hair, they always kept it cut; those of Phrygia and Crete he supposes were so called from xap, a. young man, in reference to their youth, or because they nursed Jupiter when he was young; but these etymologies are frivolous at best.

Various as these accounts of the Curetes are, it is in common agreed that Crete was their country, and that their origin was ancient. In addition to the opinion that the Dactyli were their ancestors, and that they came from Phrygia, Ephorus subjoins that they were brought into Crete by Minos, and gave to that island their name. The President des Brosses, to cut off all difficulty, advances that the Curetes were the ancient priests of that
part of Europe which borders on Greece and the East, and corresponded to the Druids of the Celts, the Salii of the Sabins, the Sorcerers and Jugglers of Laponia, or to those of the Savages of America, Siberia, and Kamchatka.

It appears certain that they first cultivated the island of Crete, and laboured to civilize its inhabitants. They taught the Cretans to collect their sheep into flocks, and the goats scattered over their rocks: to domesticate bees for their honey; to flux iron and to forge. A knowledge of astronomy has been ascribed to them, and in styling them the offspring of Queen Melissa, who instructed the Cretans in new rites and sacred pomp, no more is meant than that the introduction of these originated with them.

**KABIR IN INDIA**

During the first half of the 15th century in India, the most notable of the Vaishnava reformers of religion in northern India was named Kabir (also Kabira) – a mystic poet and saint, whose writings greatly influenced the Bhakti. He was considered a Gnostic whose teachings were similar to Saint John. Like the original Phoenician Hebrews, the followers of Kabir denounce idol worship and preached that the only religion was devotion to one god, irrespective of the name by which that god might be known.

Kabir's legacy is carried forward by the Kabir panth ("Path of Kabir"), a religious community that recognizes him as its founder and is one of the Sant Mat sects. Its members, known as Kabir panthis, are estimated 9.6 million. They are spread over north and central India, as well as dispersed with the Indian diaspora across the world.

All the greatest Phoenicians, Egyptians, Grecians and Indians called their Gods and priests by the name of Cabiri (or Kabir) in the Mysteries instituted to them. These Cabiri, great Gods, and high priests were the Progenitors of the Cretans who called themselves the Sidonians, and the Greeks called them the Phoenicians, while the Egyptians called them the Sea Peoples because they rule the seas and passed one country into another.

They carried with them the Mysteries of the Cabiri wherever they went.

The Irish Druid Cabiri would be from the same stock but of the Western branch of the Eastern Phoenicians Cabiri from Crete, Kos (Dia), Egypt, Thrace, Thessaly, Cyprus and Athens. The Phoenicians, Greeks and Indians had called their priests Kabir, a Hebrew name meaning great, mighty and strong. This same exact name we find with the Irish Druid Cabiri who were also sometimes called Coarbs as well which I addressed as being just another appellation for the same race of priests who all share the same names, customs, dress, Gods, Goddesses and blood.

They are the great Magi, Gnostics and the high priests of the true God who originated on Crete and can be found in almost every single country on earth.
THE TAU CROSS

Before the advent of Christianity, the Celtic Druids had venerated the true cross in the form of the TAU (TAV) of the Phoenicians and Greeks, and also the Celtic Cross.

This cross would become incorporated into the beginning years of Christianity, and then later changed to the modern Christian cross of warfare used today, which was first instituted in the 4th century by the Roman Emperor Constantine.

33rd degree Masonic Philosopher, Manly P. Hall had written this about the Druids and the TAU cross: “There are three distinct forms of the cross. The first is called the TAU (more correctly the TAV). It closely resembles the modern letter T, consisting of a horizontal bar resting on a vertical column, the two arms being of equal length.

An oak tree cut off some feet above the ground and its upper part laid across the lower in this form was the symbol of the Druid god Hu (Esus). It is suspected that this symbol originated among the Egyptians from the spread of the horns of a bull or ram (Taurus or Aries) and the vertical line of its face. This is sometimes designated as the hammer cross, because if held by its vertical base it is not unlike a mallet or gavel.”

In one of the Qabbalistic Masonic legends, Hiram Abiff is given a hammer in the form of a TAU by his ancestor, Tubal-cain. The TAU cross is preserved to modern Masonry under the symbol of the T square. This appears to be the oldest form of the cross extant.

The 19th century British Freemason, Rosicrucian, and author, Hargrave Jennings had written this about the Druids and the cross in his book The Masculine Cross, Or, A History of Ancient and Modern Crosses and Their Connections to Sex Worship;

"It is known that the Druids consecrated the sacred oak by cutting it into the shape of a cross, and so necessary was it regarded to have it in this form, that if the lateral branches were not large enough to construct the figure properly, two others were fixed as arms on either side of the trunk.

The cross having been thus constructed, the Arch-Druid ascended and wrote the name of the Deity upon the trunk at the place of intersection, and on the extremities of the arms.

The peculiar interest attached to this idol lies in the fact that it is described by the best authorities as the Gallic or Celtic Tau.

"The Tau," says Davies in his Celtic Researches, "was the symbol of the Druidical Jupiter. It consisted of a huge grand oak deprived of all its branches, except only two large ones which, though cut off and separated, were suspended from the top of its trunk-like suspended arms." The idol, say others, was in reality a cross, same as the linga."

Godfrey Higgins had written about the cross in his book Celtic Druids; “Having shewn that the cross was in common use long before the time of Christ, by the continental
nations of the world, it is now only necessary to shew that it was equally in use by the Druids of Britain, to overthrow the arguments used to prove certain monuments Christian, from the circumstance alone of their bearing the figure of the cross.”

Schedius, speaking of the Druids, confirms all that I have said on this head. He writes, “that they (the Druids) seek studiously for an oak tree, large and handsome, growing up with two principal arms, in form of a cross, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a cross-beam to it.

This tree they consecrate in this manner. Upon the right branch they cut in the bark, in fair characters, the word HESUSI upon the middle or upright stem the word TARAMIS upon the left branch BELENUS : over this, above the going off of the arms, they cut the name of God, THAU :T under all the same repeated THAU.

“This tree so inscribed, they make their hebla in the grove cathedral, or summer church, toward which they direct their faces in the offices of religion, as to the ambre-stone or the cove in the temples of Abury; like as the Christians do to any symbol at the altar.”

On this Mr. Davies observes, that Arrian, in Bell. Illyr., mentions the Gallican Tau, in a passage of his Catalecta, which Ausonius, the Gaulish bard, proposes as an enigma to his learned friends. This Tau was the symbol of the Druidical Jupiter. It consisted of a great oak, deprived of all its branches, except only two large ones, which, though cut off and separated, were suspended from the top of its trunk, like extended arms.

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33rd Degree Scottish Rite Freemason, Albert Pike had written about the Tau in Morals and Dogma: This Tau was in the form of the cross of this degree, and it was the emblem of life and salvation. The Samaritan Tau and the Ethiopic Tavvi are the evident prototype of the Greek r; and we learn from Tertullian, Origen, and St. Jerome, that the Hebrew Tau was anciently written in the form of a Cross.

In ancient times the mark Tau was set on those who had been acquitted by their judges, as a symbol of innocence. The military commanders placed it on soldiers who escaped unhurt from the field of battle, as a sign of their safety under the Divine Protection.

It was a sacred symbol among the Druids. Divesting a tree of part of its branches, they left it in the shape of a Tau Cross, preserved it carefully, and consecrated it with solemn ceremonies. On the tree they cut deeply the word Thau, by which they meant God. On the right arm of the Cross, they inscribed the word Hesuls, on the left Belen or Belenus, and on the middle of the trunk Tharamis. This represented the sacred Triad.
TUATHA Dé DANNAN (TRIBE OF DAN)

The ancient connections between the Irish Tuatha Dé Dannan and the Greek Tribe of Dan have been documented all throughout history. Prior to the arrival of the Tuatha De Dananns, a sea-faring exiled tribe, Ireland was composed of 5,000 people called Foibalges, who were descended from Greeks – and especially Crete, where early Gnostic/Druid traditions sprang.

They arrived 717 B.C., under a king called Nuad – the "Tuatha De Danann," said in Irish to be "the tribe of Dan." This makes sense since the old people of Ireland were once named after their tribe as the Dan-onians, and the most famous Irish ballad is forever immortalized after this tribe in the song "Danny Boy."

The Irish saga of the Tribe of Dan, "a serpent by the way," is a fascinating trail of signs and symbols left in all the places they had traveled. They gave their name to many places that were known biblically as Mahaneh Dan ("Camps of Dan").

In Ptolemy's map of Ireland we find Dan's- Lough, Dan-Sowar, Dan-Sobairse, Dan's resting place, Dan's habitation, Dan-gan Castle).
The Irish Tuatha Dé Dannan were the Western Descendants of the Phoenician/Greek “Danaans” who were also known as the “Tribe of Dan (Danaë).”

In the "Annals of Ireland" it is written: "The Dan-ans were a highly civilized people, well skilled in architecture and other arts, from long residence in Greece and their intercourse with the 130 12 Phoenicians. Their first appearance in Ireland was 1200 B.C., [Jud. 5,. ver. 17]." Jeremiah writes: "For a voice declareth from Dan, and publish the affliction from mount Ephraim . . . publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah " (4, ver. 15, 16), as if Dan dwelt in a "far country."

In the Scripture, the Tribe of Dan was originally one of the Tribes of Israel who was the second biggest behind the Tribe of Judah who were named after and who had the territory of Mount Ida on Crete. According to the Book of Genesis, Dan was the fifth son of Jacob with Bilhah. He was the founder of the Israelite Tribe of Dan. Their symbol is the serpent, and the name Dan means Judge.

The 4th century B.C. Greek historian Hecateus of Abdera (quoted by Diodorus Siculus) had written that the Egyptians, formerly being troubled by calamities [the Ten Plagues at the time of the Exodus] in order that the divine wrath might be averted, expelled all the [Israelite] aliens gathered together in Egypt.

The worship of the Gods having been neglected on account of the foreigners in Egypt, the Egyptians were warned by a pestilence to drive away the pollution. Of these, some, under their leaders Danuss and Cadmus, migrated into Greece; others into other regions, the
greater part into Syria [Canaan]. Their leader is said to have been Moses, founder and legislator of the state who led them into Judea. Herodotus had said that the Curetes had come to Crete with the Phoenician Prince Cadmus.

The Danaoi, or Danaans, which had at onetime possessed colonies in the Black Sea region around the mouths of the rivers Danube, Don, and Dnieper. The chiefs/kings of the Danaoi, or Danaans, who had claimed descent from the ancient Greco-Egyptian Pharaoh Danaus (Tanaus or Dan I), and also Pharaoh Horemheb (Horemhab or Haremhab - meaning Horus is in Jubilation). Before he became pharaoh, Horemheb was the commander and chief of the army under the reigns of Tutankamun and Ay. The 3.6 m large naophorous statue of Horemheb (Harmais) Cairo CG 1230 was found at Naukratis, the only Greek city in Egypt before Alexander.

Pharaoh Dan I was the last Pharaoh of the 18th Dynasty from either 1319 BC to late 1292 BC, or 1306 to late 1292 BC (if he ruled for 14 years). The English Dan was known by the Egyptian name of Horemheb are Αρμαίος (H/Arma-is or Harmais) and Αρμαῖος (H/Armai-os or Hormose). I have found that the names of Harmais or Hormose to be very similar to Moses and it was Moses who led his peoples in the exodus from Egypt that is well attested for in the bible.

Herodotus stated that certain people of the ancient Greeks had actually came from Egypt. He claimed that DaNae, the daughter of Acrisus, was the ancestor of the Dorian princes in southern Greece (Herodotus, VI, 1, iii). Diodorus said the following: “They say also that those who set forth with Danaus, likewise from Egypt, settled what is practically the oldest city of Greece, Argos, and that the nations of the Colchi in Pontus and that of the Jews, which lies between Arabia and Syria, were founded as colonies by certain emigrants from their country . . .” (Diodorus, Bk. I, xxviii, 1-5).

In the story passed down by ancient Greeks; Pharaoh Sesostris (and Egyptian name of Horemheb), having during his own war-expeditions to foreign lands placed his brother Harmais (Danaus) as regent, or viceroy in Egypt. While Sesostris was on expedition, his brother Horemheb or Harmais (Danaus) had conspired to destroy Sesostris and all his family in order to take the throne.

Upon Sesostris learning of the plot and on his return to Egypt, he then expelled his brother Harmais (Danaus) from Egyptian lands. Harmais (Danaus) then led an exodus out of Egypt to Argos and founded there the Danaid Dynasty or more commonly known as the Tribe of Dan, which succeeded that of Inachos.

The Tribe of Dan was said to have conquered the islands of Crete and Cyprus like many other empire after them where they brought the waymark of the serpent. The mythical name of Argos meaning shining and white was just another of the many names for Crete that an island of white sand, white limestone mountains and a shining long history. In Homer’s Iliad the “Danaans” and “Tribe of Danaē,” are referred to as the grandchildren of Belus (Phoenician ‘Baal’) who gave their name to the “Argives.”
Their territory was very close to or exactly in the same place to that of the ancient Phoenicians of Tyre and Sidon in Crete. It is said in the Scripture that they also intermarried with these Phoenicians (2 Chronicles 2:14) which was eventually outlawed in Israel (Deuteronomy 7:3; Leviticus 21:14). The Danaans were the only Tribe of Israel who were known as sailors and a seafaring race which was unusual for the Israelite tribes. This is key in understanding how they not only ended up in Ireland under the name of the Tuatha Dé Dannan, but also in many other countries such as Denmark (Dan-Mark) where they brought the ways of the serpent waymark to these lands.

Irish Historian, Thomas Moore had written that the Tuatha de Danaan (Tribe of Dana), "after sojourning for some time in Greece... proceeded from thence to Denmark and Norway". Author Geoffrey Keating (ca.1570 1646) had said that the Danaans were a people of great learning and wealth; they left Greece after a battle with the Assyrians, and went to Ireland; and also to Denmark, and called it "DAN-mares", "Dan's country."

According to The Essential Teachings of Herbert W. Armstrong, the Tribe of Dan left their serpent waymarks at “Danslaugh,” “Dansower,” “Dundalke,” “Dundrum,” “Donegal Bay,” “Donegal City,” “Dunglow,” “Londonderry,” and ” Dingle,”

The book entitled Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenaean Greece by Michael C. Astour clearly shows that the Greek “Hellenes” and the Israelite “Semitics” were closely related. Astour mentions two branches of the Danites (“Danunians” and “Danaans”), and shows that these people once occupied the island of Cyprus. It also mentions the Cyprian “tradition of the Danaan migration from the eastern Mediterranean” (pp. 14, 79).

The Greek myths of the Kings of the Danaoi, or Danaans who had all claimed descent from King Danus; who also had led a migration from Egypt (Israel) to Greece. The beginning of Greek history is often dated to this “exile” from Egypt of the Danaoi, who appear in classical writings as the "Danaans." You will also find them under other spellings such as the Danaoi (Danaoi used 138 times in the Iliad), Danaus, Danae, Danaans, Danoi, Danaids, or Dananites.

"The Danites ruled about two centuries until the arrival of the Milesians, which took place, 1000 years before the Christian era.' Thus the date of the arrival of the FIRST COLONY OF DANAANS WOULD BE 1200 B.C., or 85 years after Deborah and Barak's victory, when we are told Dan had ships...

The early connection with Greece, Phoenician and Egypt is constantly alluded throughout the Chronicles [of Ireland] and records of the Irish Dannans” (Dan Pioneer of Israel, pp.30-31, emphasis added). This first batch of Danites that went to Ireland were called the "Tuatha de Danaan." The word tuath simply means “tribe.”

In the ancient Annals of Clonmacnoise we read of the Tuatha de Danaan: "Upon them [the Firbolgs] came in the people called Twathy De Danaan out of Greece too. Being a Branch of the same stock that Firbolgs were of and were kinsmen. During the time of
Firbolg, which was 37 years, there reigned in Assyria 3 monarchs. . . . Twathy De Danaan after they had spent much time abroad in learning necromancy, Magickk, and other diabolical arts wherein they were exceedingly well skilled, and in those days accounted the chiefest in the world in that profession.

Landed in the west part of Connaught. Forbolgs hearing of their coming made towards them, and meeting them in a great plain called Moytoyrey in Connaught, fought with them, where Firbolg was overthrown and one hundred thousand of them slaine with their said King Eochy McEirche, which was the greatest slaughter that was hard of in Ireland in one meeting” (Annals of Clonmacnoise From the Creation to A.D. 1408, 1627 edition, quoted by Raymond McNair, in an unpublished manuscript on "The Lost Ten Tribes of Israel," p. 149).

We can find some of these Ancient Irish Tuatha Dé Dannan kings of Ireland: Techbaoithin, Baithen, Baithin, Baithan, Baitin, Baitan Mor (“Baithen the Great”), Boythan, Bothan, Bathan, Baeda, Baedan. He was also called Mogue or Modoc (Mo-Aedh-og), “the beloved Aidan’’ who was Áed mac Ainmuirech hig h-king of the Northern Uí Néill.

The Jewish Encyclopedia describes how the Tribe of Dan was placed in the North and that the biblical Antichrist will come from this tribe, but will be among the 144,000 saved ones of the twelve tribes: "Irenaeus (‘Heresies’ Vol. 302), Hippolytus (‘De Christo et Antichristo’, pp. 14,15), and other Church fathers have a tradition that The Antichrist comes from the Tribe of Dan, and base it upon Jer. VIII.16.

In the division of Palestine among the 12 tribes of Israel, after the Exodus from Egypt, Dan received his portion in the very north. As Dan was unable to secure and conquer much of its inheritance, due to spiritual weaknesses, they felt hemmed in and constrained to migrate and conquer elsewhere, which is one reason they captured Laish and renamed it "Dan." Their inheritance was near the cities of Tyre and Sidon, famous home ports of the Phoenicians. Dan, who "abode in ships," made concourse with the Phoenicians, intermarried with them, and established colonies throughout the Mediterranean.

In the downfall of the northern kingdom of Israel in 718-721 B.C., the inland portion of the tribe of Dan was carried into captivity with the other tribes, led by Ephraim. This portion of Dan was taken into captivity beyond the Euphrates River, into Assyria, and when the Assyrian Empire fell in the seventh century B.C., they migrated through the Caucasian Pass, just north of the Caucasus.

This was known as the land of the "Sarmatians," and the pass was called the "Sarmatian Gate.” The name Sarmatia was obviously derived from the name Samaria, which was the capital of the northern kingdom of Israel. These people called themselves the Scoloti, but the Greeks called them Sythians. They continued migrating to the northwest of Europe and eventually many of them settled in the British Isles, and are the "Scots" of today.

The chief tribe of the northern kingdom of Israel was Ephraim, the youngest son of Joseph. Even after Ephraim was carried away into captivity, and never returned,
As the Israelites migrated through Europe, they fulfilled this prophecy, and left "ROAD SIGNS" and "GUIDEPOSTS" along the way. The chief tribe to do this was Dan, because of their proclivity to leave the name of their ancestor "DAN" everywhere they went.

In Hebrew there are no vowels, so the name Dan is written DN, or its Hebrew equivalent. Thus words like Dan, Din, Don, Dun, Den, or Dn, correspond to the name of Dan.

Just west of the Black Sea, ancient geographers designated a region by the name of Moesia, which means the land of the "Moses-ites." These people revered a person whom they called Zal-moxis. "Zal" signifies "chief," so this person, "chief Moxis" or "leader Moxis" was actually "chief MOSES," the man of YEHOWAH God who led Israel to the promised land, and whom these people remembered as their original leader.

The tribe of Dan also passed through this region, and the surrounding territory, leaving its name in Mace-DON-ia, and the Dar-DAN-elles, and to the north by the river DAN-ube. In the territory of Sarmatia (or Samaria, meaning the Israelites), were located the rivers DN-iper, DN-ister, and the DON.

Denmark, the name of the modern country in Europe north of Germany, means, literally, "Dan's mark." Its people are called "Danes." In fact, because at one time Denmark ruled all the surrounding region, the whole region took its name from them – the ScanDINavian peninsula. Clearly, here are remnants of the people of DAN, who migrated westward overland from the Caucasus to their present location.

However, other Danites, who dwelt or abode in ships, and who associated themselves with the sea peoples of Tyre and Sidon, fled westward through the Mediterranean when northern Israel fell. Early Danites fled Egypt at the time of the Exodus, and migrated through SarDINia, and left their trail along the sea-coasts of the Mediterranean.

Thus Dan, who was a "lion's whelp" who would "leap from Bashan," leaped all the way to Ireland, where historians explain that the early settlers were known as the "Tuatha de Danaan." The Greeks called them the Danoi, the Romans called them Danaus.

The Greek historian Herodotus reveals that some of the ancient Greeks actually came from Egypt, and that the ancestor of the Dorian princes in southern Greece was a certain "Danae, the daughter of Acrisus". The term "Dorian" apparently comes from the name of a city of Manasseh, in northern Israel, called "Dor," near the Mediterranean coast.

The Dorians were apparently Danites, of the tribe of Dan, perhaps mixed with some of the descendants of Manasseh.

The Irish word "tuath" means literally "a tribe" or "people." These people were the tribe of DAN of Biblical fame! They came from the Greek "Danaans," and were the same people as the tribe of Dan. Hecateus of Abdera says that the Egyptians, troubled by calamities, in order that the divine wrath might be averted, expelled the foreigners – all aliens gathered together in Egypt.
Of these, some, under their leaders DANUS and CADMUS, migrated to Greece, others to other regions, but the greatest number to "Syria," that is, Palestine, their leader said to have been Moses.

The Lacedemonian Greeks // The tribal emblem of the Danites was a snake with a serpent in its claws. Interestingly, Josehus records a letter written by the Lacedemonian Greeks to the Jews in which they express their kinship to the Jews.

Their seal, that of the tribe of Dan, was affixed to the epistle – an eagle with a dragon (serpent) in its claws.

From Greece, then, the tribe of Dan – the Tuatha de Danaan – travelled by ship through the Mediterranean Sea, and thence up the coast of Europe to Ireland and Scandinavia.
**18 MISSING YEARS OF JESUS**

The historically rich and lore loaded Great Britain holds yet another tradition: that the boy Jesus lived there for a time. Persistent tradition exists that Jesus, members of his disciple group and family, at one time or another, stayed in or near Glastonbury.

Joseph of Arimathea (the man who was later given Jesus’s body and laid it in the tomb) figures significantly in these traditions, of which there are at least four. Summarizing them, Joseph of Arimathea was a tin merchant who had mining interests in the Glastonbury region of England. He took the boy Jesus with him on at least one of his trips to the British Isles. They traveled by ship and arrived in southwestern England. From there, Joseph toured the mines in Cornwall and Somerset County where Jesus learned how to extract the tin and purge it from its ore.

What did Jesus do while in England besides learn the tin trade? Writings dated around A.D. 550 by Taliesin, the Prince-Bard Druid may suggest Jesus began an early teaching ministry: “Christ, the Word from the beginning, was from the beginning our teacher, and we never lost His teaching.” Though these words could imply something more spiritual than the earthbound boy Jesus imparting knowledge to the Druids, Jesus Christ, nevertheless, had a profound impact on the future of Druidism.

40 miles distant from Glastonbury is Stonehenge. This ancient cluster of mysterious, upright granite rock forms is thought to have been an important center of Druidism.

Various authorities purport Druids believed in life after death. Their concept of God was that of a Trinity; a monotheistic supernatural being named Duw consisting of three personalities—Beli the creator who ruled the past; Taran, who was in charge of the present; and interestingly enough, Yesu, the “All-Heal,”—the future Savior. This belief finds parallels in Christian thought which describes God as Three in One.

Did this ancient religion anticipate Jesus whose teachings later so intrigued the Druids as to ignore their own faith and allow it to fall into superstitious abandonment? And, did the boy Jesus personally meet the folk who awaited Yesu’s coming?

Thinking that the entire island was heathen, Saint Augustine traveled to Britain in 597AD. All were unbelievers as expected. That is until he reached a certain western section and found a well established Christian Church tradition complete with clergy and holidays! The subsequent report to Pope Gregory describes the location of his findings in what could very well have been Glastonbury.

According to early stories, after the death and resurrection of Jesus, Joseph of Arimathea returned to England. Accompanying him were some of the believers including relatives, friends, and other followers of Jesus including his mother, Mary. Along with his companions, some legends claim he took with him the cup from which Jesus drank from at the last supper—a cup that would later be known and searched for as the Holy Grail.
Joseph and his group settled on the Isle of Glastonbury and built huts to include a church for themselves – mud plastered over sticks woven with branches. They preached and taught local people the foundation for what Saint Augustine found 500 years later.

Considering the strength of tradition, documents evidencing Joseph’s nature of employ among other things, the events of the era together with the Bible’s silence on much of Jesus’s life;* it is not difficult to believe England’s snowy meadows once felt the leather-bound feet of the boy Jesus frolicking through them on one of his birthdays.

JESUS: THE DRUID?

Another nation in which the native sun god was overthrown by the Jewish Son of God was Great Britain, where the ancient Druidism was likewise appropriated by the later Christianity. While the "Jesus in India" theory asserts the Jewish sage spent his entire early years there, the British tale of Jesus has him travel in his youth to Glastonbury in order to learn from the Druids.

The story goes that many of the tin miners in Britain at the time of Jesus's alleged advent were Jewish, which is sensible since British tin-mining was highly valued by the Jews' Phoenician predecessors and cousins. One such miner was purportedly Jesus's "uncle" Joseph of Arimathea, who, along with Jesus, allegedly founded the first Christian church at Glastonbury. Certainly there were Jews in England at the time of Jesus's supposed existence, as there were diffused throughout much of the world. However, the fact that Glastonbury was a "great Pagan sanctuary" in pre-Christian times makes this story suspicious as mythmaking.

Among other things, Glastonbury was purportedly the seat of the "Holy Grail" or sacred chalice, a pre-Christian concept, and has been equated with the mythical pagan paradise Avalon. Legend holds that St. Patrick died in Glastonbury around 472 CE. However, since it appears that "St. Patrick" may be an ancient Irish god turned into a Christian saint, it would seem that this apocryphal story represents an approximation of when Christianity really began to circulate in England.

The Glastonbury legends further hold that King Arthur and Queen Guinevere were likewise buried there, and that Arthur and the Knights of the Round Table were descended from Joseph of Arimathea. These tales appear to have been created in order to give Arthur Jewish ancestry and a divine pedigree as a descendant of King David, bestowing upon the British kings the divine right to rule as "true Israelites." Indeed, one of the Jesus-in-Britain proponents, devout Christian/British Israelite E.
Raymond Capt, writes about the presence of both Jesus and Paul in Britain. Thus, the legend serves to establish British supremacy, as Great Britain is destined to inherit the biblical promise of God's kingdom on Earth to the descendants of the "Lost Tribes."

Adding to this notion, it was asserted that Mary's mother, Ann, lived in Glastonbury, and that Mary herself was buried there. After Christ's death, the story goes, Joseph was accompanied by Mary, the risen Lazarus and his sisters, Mary Magdalene and a number of other "saints." Unluckily for the Mary-in-Britain fable, other legends place her burial in Kashmir, as noted, and in Bethlehem, Ephesus and Gethsemane.

Naturally, logic would dictate that, were Mary a real person, she would not be buried in more than one place. The reason why "Mary" appears all over is that she is the ubiquitous ancient Goddess turned into a Jewish maiden.

Concerning the British gods, Capt states that the Druidic trinity was composed of three "Beli" (cf. the Semitic Baal, Bal or Bel). Interestingly, "Yesu" (also "Hesus") was the name of the Druid "coming Saviour of the future." Capt then naively remarks, "Druidism thus anticipated Christianity and pointed to the coming Saviour under the very name by which Christ was called." In reality, Christianity copied and incorporated countless elements of numerous religions within the Roman Empire and beyond. Moreover, per the Catholic missionary Huc, who traversed India, Tibet and parts of Asia, "Yesu" was also a name of the expected avatar of the Hindu god Vishnu, of which Krishna was an avatar.

The Druidic inhabitants of "Glastonbury Lake Village" were carpenters; hence, their god was a woodworker and carpenter named Yesu/Esus/Hesus, long prior the Christian era. When one understands the brotherhood and its priestcraft, it is not surprising that Jews who purportedly lived in the very heart of Druidism--the fabled Avalon itself--and who would know about the future Druid savior and other doctrines, would return from Palestine with tales that "the" Messiah by that very name had been born in Judea.

In addition, the first "church" at Glastonbury was supposedly "circular...with 12 huts of the other disciples forming a circle around it." Many Pagan temples had a similar astrological blueprint, i.e., the circle of the Zodiac, and it is clear that Glastonbury's sanctuary was appropriated by the mythical Christ and fictive Twelve, as the original Druid "church" was likely founded in the name of their patron carpenter god, Yesu/Hesus, long prior to the alleged advent of the Jewish savior.

There can be no doubt that the Glastonbury Abbey is the oldest, continuous Christian foundation in the world." This claim of primacy is commonplace and has at its foundation not the "historical truth" but a powerful political and economic agenda. In actuality, scholars have repeatedly discredited these traditions regarding Jesus and Joseph in Glastonbury as having been devised in the 12th century by monks trying to entice pilgrims and their tourist money.

This myth was apparently created in order to establish the supremacy of the church at Glastonbury, as well as explain why Jesus and his purported teachings were so similar to
the god(s) and doctrines of the Druids. The Druids in turn supposedly received instruction from Pythagoras, who himself had traveled to India. Since the Druidic and Vedic priesthoods, language and culture are one at root, separating perhaps 3 millennia prior to the Christian era, it does not surprise that "Jesus" legends are found in India and Britain.

In fact, such a godman and doctrines already existed in Britain for centuries, if not millennia, prior to the Christian era. By having "Jesus" and/or Paul establish a church in what is "the center of the Druidic faith in Britain," the Jewish/Israelite version of the tale thus usurped the native religion. Also, Druidism was a thorn in the side of the Romans, who could not totally rule Britain so long as it existed; hence, it would benefit the eventual Roman Church to have their supposed founder personally consecrate Britain.

When Christianity preached Jesus as God, it preached the most familiar name of its own deity to Druidism; and in the ancient British tongue 'Jesus' has never assumed its Greek, Latin, or Hebrew form, but remains the pure Druidic Yesu.'

- Fredrick Haberman (Tracing Our Ancestors)

Christ is my Druid.
- St. Columba (from: Six Saints of the Covenant, by Walker)

Iesa Crios, also had his crown. The Druid crown was not of "thorns" but of roses. Regardless, of the spelling and rendition (Esa, Essa, Iesa, Hesu, Isa, Jeshua, Ishwara, or Aesar, etc,) the archetype remains the same.

Ireland had its own autochthonous (indigenous) solar religion and church. Theirs was the original solar-church, and theocracy probably transported from the pre-diluvian civilizations from which the ancient Irish (Gaels) had come. The evidence for this exists but has been cunningly concealed for centuries by the Roman (Vatican) officialdom.

That Irish Church of the Sun, the original Christianity, had its own Pontiff entitled "Crios" or "Christos," its own Druidic customs rites and beliefs. These were of such immense antiquity and knowledge that all other cultures in the world awed them.

Abaris, the great Druid, traveled Eastward to the school of Master Pythagoras ("I am the serpent") to bring what would later be referred to as "Kabbalistic" instruction to the Hellenes (Greeks) while other acolytes and priests from Ireland set up sacred colleges of Wisdom throughout the world.

Abaris came to Athens, holding a bow, having a quiver hanging from his shoulders, his body wrapt up in a plaid, and wearing trousers reaching from the soles of his feet to his waist. - James Bonwick (quoting Himerius the historian)

Among them the doctrine of Pythagoras prevailed that the souls of men were immortal, and after completing their term of existence they live again, the soul passing into another body. (metempsychosis) - Diodorus of Sicily (Historian)
Every one of the great Celtic centers of initiation and learning were eventually destroyed during the rise to power of the later imposter Roman church. They went the way of the great libraries such as at Pergamon ("of Amon"), Byblos, Carthage, and the great library of Alexandria, Egypt.

The Irish Church had its own sun-god and sun-king. The Irish Druid-Priests are known to have personified the powers of the universe through the heavenly bodies - the sun, moon, and stars. This is where words like "minister," "deacon," "sexton," and "magistrate," etc, come from. They are celestial.

It would appear probable that the religion of the Druids passed from Ireland to England (Britain) and France (Gaul). The metempsychosis or transmigration of souls (reincarnation) was one of the articles of their belief long before the time of Pythagoras; it had probably been drawn from the storehouse of Atlantis, whence it passed to the Druids, the Greeks, and the Hindus.

The Druids had a pontifex maximus to whom they yielded entire obedience. Here again we see a practice which extended to the Phoenicians, Egyptians, Hindus, Peruvians, and Mexicans. - Ignatius Donnelly (Atlantis: the Antediluvian World, 1882)

The faith in a Jesus had been for a long time in existence among innumerable Mandaic sects in Asia Minor, which differed in many ways from each other, before this faith obtained a definite shape in the religion of Jesus. - Arthur Dewes (The Christ Myth)

In India and Tibet there are apparently records of the visit of Jesus to these countries, who was known there as Isa or Issa. After visiting Leh the capital of Ladakh which borders Tibet in the Himalayas, Henrietta Sands Merrick records in her book In the World's Attic (1931):

"In Leh is the Legend of Christ who is called 'Issa', and it is said that the monastery at Hemis holds precious documents fifteen hundred years old which tell of the days that He passed in Leh where He was joyously received and where He preached.
- Barry Dunford (The Celto-Himalayan Connection)

The Irish King of the Sun was known as Iesa or Essa (also Esa, Esu, or even Hesu and Jesu). The word "deus" meaning "god" comes from it. During their rites, the Druids would find a tree in the shape of a cross, or would lop of the branches of a specifically chosen oak to make a cruciform. Upon this tree the name "Hesus" was then inscribed.

The party of Druids present, would face east toward the rising of the sun and would sing hymns and chant to the new-born "son of the sun" - Esus, or Iesa. We get the word east from his name).

It was only after later myth-mongers assimilated the custom and made a travesty of it that a physical man would appear hanging in pain from a tree. The T-shaped tree represented the Tinne and Tau letter of the sacred alphabets, and it connoted ending and rebirth.
The letter "T" served the same meaning as the Greek Omega. Christ, who is associated with this letter, is based on Iesa who was, in previous ages, associated with the letter Tau, the hierogram of which was the tree or cross.

If Esus was a god of vegetation, once represented by a tree, this would explain why, as the scholiast on Lucan relates, human sacrifices to Esus were suspended from a tree.
- J. A. MacCulloch (The Religion of the Ancient Celts)

Christ suffering on the Cross. A hideous travesty of the original sublime Druidic premise concerning renewed life from death, the nucleation of opposites, and human mastery over adversity. This sadistic morbid horror was the brain-child of the Vatican myth-mongers who literalized an esoteric event.

In northern India he is still remembered as Issa or Essa. From this word we derive "essence," "Essene" (followers of Essa) and "esoteric," etc. Other versions of the name are Hestu, or Esus, and Aesar which meant "He who creates (or brings) the fire."

The Celtic Heus or Esus, was a mysterious god of Gaul. The Irish form was Aesar, meaning, he who kindles a fire, and the Creator. In this we are reminded of the Etruscan Aesar, the Egyptian sun bull Asi, the Persian Aser, the Scandinavian Aesir, and the Hindoo Aeswar. The Bhagavat-Gita says of the last that: "

The Egyptian rendition is Asir (close to Asura or Osiris). The Greek hero Perseus, and the Arthurian Sir Percival, have their origins in this Celtic Esus, or Esius. The Grecian rendition and symbolism is, however, a distorted of the original. Iesa is the arche, the original archetype upon which all other masters of light and virtue were modeled.

The scandalous attempts of later Judeo-Christian myth-mongers to transfer Iesa's qualities to a stereotype of their own limited manufacture, does not detract from this fact.

As we saw above the root is the Aryan duw which becomes the Latin deus and the Anglo-Saxon Jeus, or Jesus.

The state of learning on the continent of Europe at that time, wherever the influence of the Roman Church was dominant, was at a very low state or non-existent. It was only in the monastic establishments maintained at different points on the continent by the monks of the Irish Church that learned men were to be found.

There were practically no learned men in the Roman Church at that time. Even a century later when the Emperor Charlemagne espoused the cause of the Roman Church, he had to get Irish schoolmen for instructors to teach in the palace school which he established.
- Conor MacDari (The Bible: An Irish Book)

While it is acknowledged that the renaissance of learning on the continent of Europe in the early medieval period was due to Irish instruction and culture, this acknowledgement comes only in outspoken expression from German rather than from British or Roman
sources. These latter have endeavored to minimize the work of the Irish philosophers, schoolmen, and monks and their learning and culture.

If what Caesar says be true, that the Gauls were in the habit of sending their young people over to the British Isles for instruction and schooling, and that use of letters was known in Gaul, nothing can be more absurd than to suppose that the use of letters was unknown in Britain. -Godfrey Higgins (Celtic Druids)

Opposite to the coast of Gallia Celtica there is an island in the ocean, not smaller than Sicily - lying to the north, which is inhabited by the Hyperboreans, who are so named because they dwell beyond the north wind.

This island is of a happy temperature, rich in soil, and fruitful in every thing, yielding its produce twice in the year. Tradition says that Latona was born there, and for that reason they venerate Apollo more than any other god.

They are in a manner his priests, for they daily celebrate him with continual songs of praise, and pay him abundant honors. -Diodorus Siculus (Greek Historian, 90-30 BC)

Iesa was also known to the original Irish as Críost, a word which means "circle" and also "cross" (as in "Criscross"). This is why a Celtic Cross is made of both these symbols. The design was astrologically based. The title "Christ" is probably a variant of Críost, and since the Irish and the Egyptians designed their temples based on the zodiacal circle and cross, the tradition passed into Christianity.

Deity is from the Latin "Deus," which is traceable to "dies," a day - a period of time measured by the sun; Jesus is from "Jes"...which means "the one great fire from the sun," and Christ is derived from "Chris," a Chaldean term for the sun.

- Kersey Graves (Bible of Bibles, 1863 AD)

Eventually, during the dominance of the Solar Cult, the title meant not only "circle" but "sun." Christian saints are shown with glowing halos while carrying cruciform staffs.

In Egypt the staff was rendered as a shepherd's crook which was a symbol for the Pharaohs, Druids of Egypt. The Pharaohs wore the serpent on their headgear, and the serpent was the symbol of the Magi of Ireland, the Naddreds, or Druids.

The Druids revered the zodiac above all things. Most of their legends are metaphors for Star-Lore, and encapsulate celestial phenomena such as the movement of the planets and luminaries (the sun and moon) along the ecliptic.

The Druidic knowledge of astromancy was transcribed by the Bards (Poets), Ovates (Speakers), and Minstrels (Singers) into songs and tales and into the legends of "historical" personalities who had no physical existence. The idea was always that mortals should model themselves on these fictional but archetypal renditions.
The Crios (as the Hindu Creeshna or Krishna and the Christ) was the exemplar of the perfected man, the divine Androgyne, the nucleation of all opposites.

The Christians of later times adopted this icon and used it for their own purposes, adding the name "Jesus Christ" to their fraudulent scriptures during the Reformation (between the 14th and 17th Centuries) very late in the day.

Subsequently, the biblical editors and commentators did their best to excise and obliterate previous mention of this illustrious name and title. This term was feminized by the Romans as Ceres the Goddess of the Earth. But Ceres was CHRS or Christ.

Esa was the third part of the Celtic Trinity. His name meant "the raised one." His element was the wind. This was picked up by the Gnostics and Christians and turned into the "Ruach (Hebrew)," the "Pneuma (Greek)" and finally as the "Holy Spirit."

Esa was commonly shown hanging from a great tree and often as being stabbed to death. Esa's life-blood healed the Earth. It purified and revivified the land allowing a new season's abundance. The Druids understood the land to be born again from the blood of the sacrificed god Esa.

The earth is the central creative principle in the universe that lies beneath the feat of the mortal, within which resides the god of the underworld. Through the intercession of Esus, the renewal of life is achieved every spring with the sprinkling of the blood of his raised victims. - Gregory A. Clouter (The Lost Zodiac of the Druids)

If Esus was a god of vegetation, once represented by a tree, this would explain why, human sacrifices to Esus were suspended from a tree. Esus was worshipped at Paris and at Trèves; a coin with the name Esus was found in England; and personal names like Esugenos, "son of Esus. - J. A. MacCulloch (Religion of the Ancient Celts)

This name Esus is the origin of the word Zeus. Jesus is still referred to as Essa in the Koran and was known by that name to both the Arabs and the Copts.

The Essenes were clearly named after Essa. This sect is on record as being the first followers of Jesus (also called Joshua - "the Savior") whom they believed was not the official Jewish Messiah but a teacher who lived hundreds of years previously.

Bishop Epiphanius referred to them by the name Jesseans, and said that they were followers of Jesus. They were a hard core branch of the Pharisaic Nazarene Church which opposed the elite Sadducees and their Jerusalem Temple. It was this Temple's high priest that Paul worked when he was an agent tracking down and persecuting Christians. The Sadducees and their agents took their orders and direction from the Roman invaders.

Gnostics were Gentile Christians and Essenes were Jewish Christians. Both groups believed that Jesus had lived centuries before the orthodox enclaves were insisting in the Bible. And both groups knew that the Christ-Archetype was not their own creation.
It was for these reasons that the officialdom of the early Church in Rome decided to persecute and eradicate these sects and, in more recent times, try to ban and sequester their various texts (the Dead Sea Scrolls and Gnostic Gospels, etc). Vatican appointed priests and agents were on site to monitor every stage of the translation of the apocryphal Dead Sea Scrolls after their discovery in 1947.

In the Talmud Jesus is Jeschu or Yeschu (from Yeschu bar Panthera). This is where the name Joshua (meaning "Savior") comes from. We can see that if the "J" and "Y" are silent the syllable Esu stands out. The Jewish Jeschu or Jesus is, again, none other than the Celtic Esu or Esa. The Biblical name Isaac has its origin in Isa. Isaac was the son of Sarah and Pharaoh Tuthmosis III - the true father of the Twelve Tribes of Israel.

The monogram used for Jesus in Rome and Greece was the three-lettered "IHS." Scholars know this was first the symbol of Bacchus (Bacch-ESUS). However, in Latin the Greek "H" become "E." Thus, IHS becomes IES revealing its actual connection to Es, or Esa.

Three divinities have claims to be the god whom Caesar calls Dispater (supreme god) - a god with a hammer, a crouching god called Cernunnos, and a god called Esus.

- J. A. MacCulloch (The Religion of the Ancient Celts)

Prior to Constantine's Council of Nicea in 325CE, which was organized to unify the world's creeds and cement the power of the Roman Church, Iesa was acknowledged throughout Europe and was known as an Irish deity. His origins were understood to be in Ireland, not Judea, and not Egypt. All Europe knew Iesa's birthplace to be Ireland the great temple without walls. The ancients of India referred to the British Isles as Britashtan, a word which meant "Seat of Religion."

Iesa's aspects were worshipped under various names depending upon the culture and the facet that was being venerated. He was Osiris, Horus, Set, Aton, Amun-Ra, Ptah, Serapis, Mithras, Apollo, Dionysus, Orpheus, Zeus, Jupiter, and Sol. He was all of them and yet he was one.

This simple fact has been well confounded so that we are compelled to think in terms of vast pantheons of gods morphing out of gods ad infinitum. However, it just was not the quagmire that we have been deviously lead to believe by those who imagine themselves so superior because they worship one god.

Dion-ESUS, Orph-ESUS, OR Bacc-ESUS - its Celtic all the way.

In reality there were Gnostic sects scattered over the Hellenistic world before Christianity as well as after. Their Saviour, like the Jewish Messiah, was established in men's minds before the Saviour of the Christians. "If we look close," says Professor Bousset, "the result emerges with great clearness that the figure of the Redeemer as such did not wait for Christianity to force its way into the religion of Gnosis, but was already present there under various forms." - Edward Carpenter
GNOSTIC PRIESTS OF SAINT JOHN (ISLE OF IONA)

The beautiful island of Iona is known as the “motherland of dreams”, and once home to a people known as the Ionians, and in the Scriptures as the Hebrew Levites who had settled there in approximately the 5th Century A.D. giving their name to the island jewel.

It has also been known by the name of Hu-colum-kill (Icolmkill), that is, the island of Columba of the Cell, and Iona’s old Gaelic name was said to be "Innis nan Druidhneach," which translates as the Island of the Druids.

The name of the Ionians are for various tribes included in ancient history under the general names of the Phoenicians, Hellenes or the Greeks. They were the followers of the true God symbolized by the dove which in Hebrew is the word Ion, Ionah or Iona (Jon, Jonah or John) and in Greek as Oinas.
These words are all taken from the name of Jehovah, and for this reason, they are often known as the Priests of Saint John or Iona. Many of them would have a direct involvement in the writing of both the Old and New Testaments and the formations of early Christianity in the West.

The land where they came to Ireland from was known as Ancient Ionia and Phoenicia. It consisted of the northernmost territories of the Ionian League of Greek settlements that is now the central coastal Anatolia in present-day Turkey. This empire received its name from the Ionian tribe who, in the Archaic Period (600–480 BC), settled mainly the shores and islands of the Aegean Sea now known as the Mediterranean Sea.

Herodotus states that in Asia the Ionians kept the division into twelve cities that had prevailed in Ionian lands of the north Peloponnese, their former homeland, which became Achaea after they left.

Many of the wise men educated at the Ionian School of philosophy, and distinct school of art that flourished between 700 and 500 BC, would be part of Ionian migration from Greece to the West. This is when the Ionian Empire first arrived in Ireland approximately in the 8th century BC. These dates I mention correlate exactly with the early Irish Annals and History of Ireland during what is known as the Iron Age which began about 600 BC.

This time period it is well documented that Ireland began to be colonized by who many historians call the Celtic people which in reality we can simply call the Greek Hellenes and Ionians. This gave rise to the emergence of Gaelic or Old Irish culture by the fifth century AD.

It was at this time when we find in the Irish Annals the rise of the Kingdoms of ancient Ireland of In Tuisceart, Airgialla, Ulaid, Mide, Laigin, Mumhain, Cóiced Ol nEchmacht. Like had occurred in Ancient Greece during Ionian rule, a rich culture had flourished bringing the light of learning and the arts to Ireland. The society of these kingdoms was dominated by an upper class of aristocrats, warriors and priests we know as Druids.

They traveled to Ireland from far and wide by boat from the Ionian Islands or what we can call the land of Phoenicia such as Crete, Kos (Dia), Rhodes, Cyprus, and included the islands of Chios and Samos. Their lands were bounded by Aeolia to the north, Lydia to the east and Caria to the south.

For this reason, the people who had first discovered Ireland could be called by many names like that of the Phoenicians, Greek Hellenes, Celts and Ionians since it has been found by science that these people are all interrelated with one another over three thousand years of time, travel, conquests and forgotten cousins in far away lands.
Sir Godfrey Higgins had written in his Celtic Druids, "Iona was derived from the God hi Le, and the On of Egypt; these the Romans Latinized, and thus made the oldest of all their Gods, Janus or Jonas." He goes on to say that they spoke and wrote in Hebrew and that, "Jon was the same as Baal in Welsh.

Jon was the Lord, God, the first Cause. In Basque, Jauna, Jon, Iona, Jain, Janicoa, Jaungoicoa, meant God, Lord, and Master. The Scandinavians called the sun Jon. One of the inscriptions of Gruter shews, that the Trojans adored the same planet by the name of Ionai In Persian the sun is called Jawnah. All these names have a near relation to the Etruscan Janus, who was considered the God supreme—the Deus Deorum."

These names we can easily connect to the Phoenicians who also named their priests Cohanim (Kohanim). In the Torah, the priests of Baal are referred to as Cohen or Kohen or plural: Cohanim or Kohanim, which is a Hebrew word for priest or king, and the word Bol-Khan, specifically refers to the priests of Baal.

These priests claim direct patrilineal descent from the Biblical Aaron who is often called "Aaron the Priest" (Aaron ha-Kohen) and once Aaron the Levite (Aaron ha-Levi) (Exodus 4:14). He who was the older brother of Moses, (Exodus 6:16-20, 7:7; Qur'an 28:34) and a prophet of God, that which we find in Baal which means "Lord and Master."

They were originally descendants of the educated Phoenician Kohanim Levites and Greek Ionians who came from the Mediterranean to Ireland. The Phoenicians had called their priests Bards and this is where the Druid Bard is derived. Some of this history I have discussed in many articles on the ancient Priesthood of Jupiter (Iao) such as the Kohen: The Priest of Baal, and I also briefly of their direct connection to Ireland that I discussed in my last article, "What is the meaning of the name Ireland?"
One of their symbols mentioned above is the Dove and also the symbols of the Harp, Lion of Judah and also the Celtic cross which they had imported into Ireland from the East. All these symbols are thoroughly documented in the East approximately 1000 years before these same said symbols can be found in Ireland and Europe.

They also brought with them their religion, Gods, Goddesses, secrets, secret societies along with their Phoenician Hebrew and Greek alphabet that developed and tweaked as the Children of Babylon into a new language we know today as Old Irish and English.

Many of these well-educated Ionian priests could write and speak in Greek, Latin and English. They lived for knowledge and it was from this small island that some of the most famous luminaries and Saints in early European, and Church history would hail from Iona. Men like Saint Patrick, Baedan, Columba, Bede, Cuthbert, and Johns Scotus to name a few.

They were a group of the most important wise men in this history off all of Ancient Europe who had a direct hand as some of the first true creators, historians and philosophers of what we know today as Ireland, Scotland, England, Britain, France and Germany. Some were included as the 12 Apostles of Ireland, Saints, Fathers and Doctors of the Church and others became the Father's of English History like Saint Bede.

For this good reason, their Great Work was been held in high esteem by the Church, Roman Emperors and royal elite for thousands of years. They were rewarded handsomely for their service to humanity and Christianity with their own royal house designated as the House of Dunkfeld, in Scottish Gaelic Dùn Chailleann (meaning Fort of the Caledonii or of the Caledonians).

These Ionian priests were also the original Druids whose motto in life was Y Gwir Erbyn Y Byd (“Truth Against the World”). They held nature sacred because they were its students and stewards. The Druids were Servants of Truth who held more power than the kings who ruled by the sword, but took the wise advice from these ancient teachers. It was a symbiotic relation of ruling kingdoms with wise philosophers and the deadly sword to maintain order.

But as time progressed in the 3rd and 4th Centuries A.D., the wars and violence of the times had caused serious divisions amongst the various different families and tribes of Ionians who occupied Ireland, Scotland and Britain at the time. These tribes were known by other names such as the Saxons, Angles, Picts and Normans. These battles are well documented by various historians such as Saint Bede.

Some factions of these Druid Tribes who are sometimes referred as the Culdees or Hebrew Chaldees had decided to join their Celtic Church with the Roman in order to bring peace to their lands. Some of the most famous Druids who converted to Christianity at the time were the Saints Columba, Baedan (Baothin), Aiden, Brendin and Patrick. Below there is an extensive list of many of the Gnostic Levite Priests from Iona (Phoenicia) who became attached to the Catholic Church.
Their genealogy is listed in the Bible as the Sons of Queen Baotsheeba, Tribe of Judah with the Levites and Tribe of Benjamin. They are also thoroughly documented as the pedigree of the Irish Royals in the ancient Irish annals of the Phoenicia Farsaidh (or Fenius Farsa: see No. 14, on the "Lineal Descent of the Royal Family," (Part I., c. iv.).

The name Baoth or Baedan is recorded the son of Baoth, son of Magog, son of Japhet, was, according to the Four Masters, the inventor of Letters; he was also the grandfather of Gaodhal, a quo the Gaels, and one of the 12 Apostles of Ireland (also known as Twelve Apostles of Erin, Irish: Dhá Aspal Déag na hÉireann).

Fénius Farsaid (also Phoeniusa, Phenius, Féinius; Farsa, Farsaidh, many variant spellings) is recorded in different versions of Irish folklore as a legendary king of Scythia. He was described as the son of Boath, a son of Magog. Here in the Irish History we have a direct connection to the sons of God from Phoenicia who were the followers of Baoth to the early Irish Royal family of Baothin or Baedan.

According to some traditions, he invented the Ogham alphabet and the Gaelic language. The Lebor Gabála Érenn is mythical account as the descendants of the Scythian prince Fénius Farsaid, one of seventy-two chieftains who built the Tower of Babel. Goídel Glas was the son of Nel (son of Fénius) and Scota (daughter of a Pharaoh of Egypt).

The narrative in the Lebor Gabála Érenn is a fictional account of the origin of the Gaels as the descendants of the Scythian prince Fénius Farsaid, one of seventy-two chieftains who built the Tower of Babel. Goídel Glas was the son of Nel (son of Fénius) and Scota (daughter of a Pharaoh of Egypt). Goídel Glas is credited with the creation of Gaelic (proto-Irish language) from the original seventy-two languages that arose at the time of the confusion of tongues.

This secret history of the Scythian prince named Fénius Farsaid, shows us allegorically that this Scythian prince was clearly a Phoenician since Fénius Farsaid also means Phoeniusa, Phenius, or Phoenician. The name Phenius was also a King of the Phoenician colony of Thrace who was given the gift of prophecy by Zeus (God, Jupiter).

The name of the House of Baedan and Beda becomes mythologically connected to the names the legends of the descendants of Odin or Woden whose descendants can be found in the Genealogy of the Kings from what called the Anglo Saxon of Lyndsey that appeared to survive for only a century. The first chieftains of the Goths (Geats) who were the Jutes during the 5th century, were known as the brothers Hengist and Horsa.

Later a Saxon adventurer by the name of Port, with his two sons, Beda and Megla, landed at Portsmouth, in the year 501 where they killed a British Prince on the spot. Hence, the royal House of Baothen or Beadan under the name of Beda in this story enters Britain to claim their new Kingdoms of Northrumbia and Lyndsey.

The same exact people and priests that were in Ireland and Iona now arrive in Britain with their same customs, religions, priests and myths. Not only can we find scientific
evidence of these facts left everywhere and in the history books such as that of their kin Saint Beda, m the Father of English History but they also had the same exact names. The coincidences and evidence they have left behind are just too numerous for anyone to deny, or to claim they are not one and the same people.

The mythological genealogy of the House of Baothen or Beadan, Saint Bede traces back to the god Woden; and their followers were the Jutes, or who we can call the Tribe of Judah. This genealogy can now be found today under the Kings of Lindsey, which was also known as Lindisfarne; a small island off the Northumbrian coast (Beda, 3, 17. 4, 12. Sax. Chr. ann. 780. 793), and Halig Ealand, or Holy Island. Benedict Biscop’s grandson Eata became (Beda 4, 13) one of the first bishops of Lindisfarne.

Please note that all these various names I mentioned above and below on the kings list such as King Beda, Woden, and the name Cretta and Cretting which would be a very similar name to the original holy island from which they descend, Crete. Not to mention the name of Beda on the King’s list which can easily be connected to the Irish King Baedan. These names have been left in honor of their ancestors and these stories and myths were created by their descendants to immortalize their Great.

Here are the Kings of Lindsey,: 

GODUNLF GEOTING  
FINN GODUNLFING  
ERIOTHULF FINNING  
FREALAF ERIOTHULFING  
WODEN FREALAFING  
VINTA WODNING  
CRETTA VINTING  
CUEDGILS CRETTING  
CAEDBAED CUEDGILSING  
BUBBA CAEDBAEDSING  
BEDA BUBBING  
BISCOP BEDDING  
EANFERTH BISCOPING  
ETTA EANFERTHING  
ALDFITH EATTING

These Sons of Baoth spoken about in folklore, we can connect to a real Irish King name Baothan and other spellings such as King Tech- Baoithin, Baithen, Baithin, Baithan, Baetin, Baitan Mor (“Baithen the Great”), which are some of the earlier Latin forms of the King’s name. Later in history when our language had changed over into Old English and Irish, so did the names. At that time, you will find this King called Boythan, Bothan, Bathan, Baeda, Baedan, and Saint Aidan, Aedh-og or Mo-Aedh-og who was Áed mac Ainmuirech high-king of the Northern Uí Néill.
This family line had produced several of the most well known Gnostic luminaries in the early Celtic Church. In the course of history that had went by the name of Baedan or Baithen, son of Brendan, and were the legal successors of Saint Columba as Abbot of Iona. It was at this time that Saint Columba had declared "Power by Baedan of the yellow hair will be borne from Ireland on him [the steed]."

0 God, wilt thou not drive off the fog, which envelopes our number,  
The host which has deprived us of our livelihood,  
The host which proceeds around the cam's!  
He is a son of storm who betrays us.

My Druid,—he will not refuse me,—is the Son of God, and may he side with me;  
How grandly he bears his course, the steed of Baedan" before the host;  
Power by Baedan of the yellow hair will be borne from Ireland on him [the steed].

Baedan was the son of Brendan (Muiredhach), who was grandson of Niall of the Hostages who had married Erca, the beautiful daughter of Loarn, a prince of Scottish Dalriada, and through this union he became the father of the senior line of the Hy-Niall kings. He was the third son of the Monarch, Muircheartach Mor Mac Earca, and became Monarch of Ireland jointly with his nephew, Eochaidh, in the year 566. He was the immediate successor of Saint Columba in the 6th century.

It is said that he ruled Iona for only three years, but had left his 12 sons to take his place upon his death in which the Irish Annals record the death of Baedan MacCoirill, King of Ulster, and a naval expedition in the year 598. St. Adamnan, in recording the death of St. Columba, tells us that the dying words of the Apostle of Iona, as he was transcribing Psalm 53, were: “I must stop here, let Baithéne write what follows”.

Baithéne was the most likely successor of St. Columba, and so it happened that on the death of that apostle, in 596, the monks unanimously confirmed the choice of their founder. Baithéne was in high esteem as a wise counselor, and his advice was sought by many Irish saints, including Saint Fintan Munnu of Taghmon. Abbey St Bathans in Berwickshire (south east Scotland) may be named after him.

Here is a short list of some of the Saints of Iona from the House of Baedan (Baothin) who took the name of Beadan (Baothin):

* Baedan, son of Muircheartach, joint-king of Ireland, 555, 562, 563.

* Baedan, son of Ninnidh, son of Fearghus Ceannf hoda, slain, 567.

* Baothin - Son of Brendan and the founder of the House of Baedan. - He was also known by the various spellings such as Baedan, Buadan, Baithen called Baitan Mor. He was the legal successor of Saint Columba, died, 595.

* Baedan Mac-Ua-Cormaic, abbot of Cluain-micNois, died, 663.
Over time during the rule of the family of the Levite priests of Sons of Baothan or Bedan who were the legal descendants of King Solomon through Queen Baothsbeba would help form the true original Catholic Church. These Phoenician/Greek Ionians became who I like to call the Western Celtic-Norman branch of the same Gnostic Ophites or Priests of Jupiter from who originally hail from the islands of Crete, Kos and the surrounding Ionians islands of the Mediterranean.

A people we could say are just the latter descendants of the same race of Phoenicians and Ionians who were the same race of their predecessor being the Celts in the West and that of the Greek Hellenes in the East. They are also related to the Ptolemaic Greek Badais or Roman Badanutha of Pliny of the Siwa Oasis of El-Bieda or El-Bada.

The "Prophet" Jacob, was alleged to visited there and also Alexander the Great was crowned there as the Son of God Jupiter-Amon and king of the world.

However, after the 10th Century A.D., the Norman (Northmen) Vikings had taken over much of their land, monasteries and authority by the pure power of the sword. This was the time they went from being Kings to Lords, Dukes, Bishops and priests of the now Norman owned lands.

This takeover had created a lot of ill will amongst the Royal Family of Baoth/Baothsbeba/Baothin who many of them were simply put to death by the sword for refusing to honor the authority of the Norman Kings.

This time period of the subjugation of the Ionians of the House of Dunkfeld by the Normans and Golden Horde of Genghis Kahn is described well in The Encyclopedia Britannica: Volume 13:

"The island was then inhabited by a Pictish population, but it has been disputed whether Columba obtained the grant of it from Condi, king of Dalriada, or from Brude, king of the ricta. Columba was buried in Iona, but between 802 and 807 his remains were transferred from it to the church of St Patrick in the county Down, Ireland. For a long time the monastery of Iona held the supremacy among all the monasteries and churches founded by Columba and his disciples.

It was several times plundered and burned by the Norsemen, and its inmates on more than one occasion put to death.
The Western Isles having come into the possession of Scotland in 1072, the monastery at Iona was rebuilt and endowed by Queen Margaret. In 1092 they were, however, ceded to Magnus Barefoot of Norway, who after the renewal of the cession by Edgar in 1097 visited Iona and allowed the people to retain their possessions.

The diocese of the Isles, founded about 838, of which Iona was the seat, was united by Magnus to the bishopric of Man, and made subject to the archbishopric of Dronthcim in Norway. A new monastery as well as a nunnery was founded by the Benedictines in 1203, and the Benedictine order either absorbed or expelled the Celtic community.

About 1507 the island again became the seat of the bishopric of the Isles. The monastery was demolished in accordance with the Act passed by the Convention of Estates in 1561. For many centuries it was much frequented on account of its facilities for learning, and, as may be supposed, became after the death of Columba a great resort of pilgrims, many of whom came in order to die on the island that their remains might be interred in its sacred soil; while the remains of persons illustrious in rank or in piety were brought to it for burial from all parts of northern Europe."

This feud amongst their families had reached a climax during the time of the reign of the Norman King Henry the II to King Henry the VII. It was Henry VIII who is known for his role in the separation of the Church of England from the Roman Catholic Church.

His disagreements with the Pope led to his separation of the Church of England from papal authority, with himself, as king, as the Supreme Head of the Church of England and to the Dissolution of the Monasteries. Because his dispute was with papal authority, rather than with doctrinal matters, he remained a believer in core Catholic theological teachings despite his excommunication from the Roman Catholic Church. Henry oversaw the legal union of England and Wales with the Laws in Wales Acts 1535 and 1542.

Ireland was considered a Catholic Kingdom under Papal dominion until in 1541 Henry asserted England's claim to the Kingdom of Ireland free from the Papal overlordship. What King Henry VII did was essential try to erase well over 2,000 years of history and hard work by the family of Baothsheba who was known in the West as the Baoths, Baothen, Baedans, Bedas and now Bedard.

The King did this simply by destroying and or taking over all the monasteries they owned, their ancient records, legal contracts, ancient books, and even changed their names and the meaning of their names in the books to curse their family name.

For example, today the meaning was changed in Old English, the word bao or baoth (Iao or Ildabaoth) is now used to identify worms or maggots such as in the words "Baoitheag which is a species of worm, and "baoihsmuan" which means maggot of foolish thought.

This name Bedan can be found all over the world and especially in Ireland, Scotland, and Britain during the early reign of the Kings of Ulster in the 1st through 15th centuries.
DRUID TIME MEASUREMENT (COLIGNY CALENDER)

The Coligny calendar is a peg calendar made in Roman Gaul in ca. the 2nd century AD, giving a five-year cycle of a lunisolar calendar with intercalary months. It is the most important evidence for the reconstruction of an ancient Celtic calendar. It is written in Latin inscriptionsal capitals and is in the Gaulish language. The restored tablet contains sixteen vertical columns, with 62 months distributed over five years.

Overview of the re-assembled tablet

It was found in 1897 in France, in Coligny, Ain département, along with the head of a bronze statue of a youthful male figure. It is now held at the Gallo-Roman Museum of Lyon. It was engraved on a bronze tablet, preserved in 73 fragments, that was originally 1.48 m wide by 0.9 m tall (5 ft wide by 3 ½ ft tall). Based on the style of lettering and the accompanying objects, it probably dates to the end of the 2nd century AD. A similar calendar found nearby at Villards d'Heria is preserved in only eight small fragments.

Drawing by Seymour de Ricci (1926)
The Continental Celtic calendar as reconstructed from the calendars of Coligny and Villards d'Heria was a lunisolar calendar, attempting to synchronize the solar year and the lunar month. The common lunar year contained 354 or 355 days.

The calendar year began with Samonios (Samon is Gaulish for summer, Lambert p. 112). Le Contel and Verdier (1997) argue for a summer solstice start of the year. Monard (1999) argues for an autumn equinox start (by association with Irish Samhain).

The entry TRINOX[tion] SAMO[nni] SINDIV "three-nights of Samonios today") on the 17th of Samonios suggests that, like the Irish festival of Samhain, it lasted for three nights. The phrase *trinoxtion Samonii is comparable to a Gaulish festival mentioned in a 1st-century AD Latin inscription from Limoges, France, which mentions a "10 night festival (*decamnoctaion) of (Apollo) Grannus" ( POSTVMVS DV[M]NORIGIS F(ILIVS) VERGOBRETVS) AQVAM MARTIAM DECAMNOCTIACIS GRANNI D[E] S[VA] P[ECVNIA] D[EDIT])

The solar year was approximated by the insertion of a 13th intercalary month every two and a half years. The additional months were intercalated before Samonios in the first year, and between Cutios and Giamonios in the third year.

The name of the first intercalary month is not known with certainty, the text being fragmentary. In a suggestion first made by Schmidt (1979:198), the name of the first intercalary month is probably Quimonios, found in the final verse of the gnomic line at the end of the month, OX[.]ANTIA POC DEDOR TON IN QVIMON, emended to [TRICANTON] OX[OC]ANTIA PO(N)C(E) DEDOR TON IN(ON) QVIMON(IV) "Three hundred eighty and five are given this year through Quimonios" (Quimon-abbreviating the io-stem dative Quimoniu). The name of the second intercalary month is reconstructed as Rantaranos or Bantaranos, based on the reading of the fifth line in the corresponding fragment. A gnomic verse pertaining to intercalation was taking up the first two lines, read as CIALLOS B(IS) SONNO CINGOS. The term sonno cingos is interpreted as "sun's march" = "a year" by Delamarre (2003).

The months were divided into two halves, the beginning of the second half marked with the term atenoux or "renewal" (cf. Old Irish athnugud "renewal"). The basic unit of the Celtic calendar was thus the fortnight or half-month, as is also suggested in traces in Celtic folklore. The first half was always 15 days, the second half either 14 or 15 days on alternate months (similar to Hindu calendars).

Months of 30 days were marked MAT, months of 29 days were marked ANM(AT). This has been read as "lucky" and "unlucky", respectively, based on comparison with Middle Welsh mad and anfad, but the meaning could here also be merely descriptive, "complete" and "incomplete". There is no indication of any religious or ritual content.
The Coligny calendar as reconstructed consisted of a of 16 columns and 4 rows, with two intercalary months given half a column (spanning two rows) each, resulting in a table of the 62 months of the five-year cycle, as follows (numbered 1–62, with the first three letters of their reconstructed names given for ease of reference; intercalary months are marked in yellow):

<table>
<thead>
<tr>
<th>Qui</th>
<th>Riu</th>
<th>Gi a</th>
<th>Aed</th>
<th>Riu</th>
<th>Gi a</th>
<th>Aed</th>
<th>Riu</th>
<th>Ra n</th>
<th>Eq u</th>
<th>Sam</th>
<th>Og r</th>
<th>Eq u</th>
<th>Sa m</th>
<th>Og r</th>
<th>Eq u</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>8</td>
<td>12</td>
<td>16</td>
<td>20</td>
<td>24</td>
<td>28</td>
<td>32</td>
<td>35</td>
<td>39</td>
<td>43</td>
<td>47</td>
<td>51</td>
<td>55</td>
<td>59</td>
</tr>
<tr>
<td>Ana</td>
<td>5</td>
<td>9</td>
<td>Ana</td>
<td>17</td>
<td>Sim</td>
<td>21</td>
<td>Ana</td>
<td>29</td>
<td>36</td>
<td>40</td>
<td>44</td>
<td>48</td>
<td>52</td>
<td>56</td>
<td>60</td>
</tr>
<tr>
<td>2</td>
<td>6</td>
<td>Eq u</td>
<td>10</td>
<td>14</td>
<td>Og r</td>
<td>18</td>
<td>Eq u</td>
<td>22</td>
<td>Sa m</td>
<td>26</td>
<td>Og r</td>
<td>30</td>
<td>33</td>
<td>37</td>
<td>41</td>
</tr>
<tr>
<td>Sam</td>
<td>11</td>
<td>15</td>
<td>Out</td>
<td>19</td>
<td>Ele</td>
<td>23</td>
<td>Ele</td>
<td>27</td>
<td>Out</td>
<td>31</td>
<td>Sim</td>
<td>34</td>
<td>Ana</td>
<td>42</td>
<td>46</td>
</tr>
<tr>
<td>Qu t</td>
<td>7</td>
<td>11</td>
<td>15</td>
<td>Out</td>
<td>19</td>
<td>Ele</td>
<td>23</td>
<td>Ele</td>
<td>27</td>
<td>Out</td>
<td>31</td>
<td>Sim</td>
<td>34</td>
<td>38</td>
<td>42</td>
</tr>
<tr>
<td>Dum</td>
<td>3</td>
<td>Qu t</td>
<td>7</td>
<td>11</td>
<td>15</td>
<td>Out</td>
<td>19</td>
<td>Ele</td>
<td>23</td>
<td>Ele</td>
<td>27</td>
<td>Out</td>
<td>31</td>
<td>34</td>
<td>38</td>
</tr>
</tbody>
</table>

In spite of its fragmentary state, the calendar can be reconstructed with confidence due to its regular composition. An exception is the 9th month Equos, which in years 1 and 5 is a month of 30 days but in spite of this still marked ANM. MacNeill (1928) suggested that...
Equos in years 2 and 4 may have had only 28 days, while Olmsted suggested 28 days in year 2 and 29 days in year 4.

The following table gives the sequence of months in a five-year cycle, with the suggested length of each month according to Mac Neill and Olmsted:

<table>
<thead>
<tr>
<th>month name</th>
<th>Year 1</th>
<th>Year 2</th>
<th>Year 3</th>
<th>Year 4</th>
<th>Year 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quimonios</td>
<td>30</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1. Samonios</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>2. Dumannios</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>3. Riuros</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>4. Anagantio</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>5. Ogronnios</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>6. Qutios</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>Rantaranos</td>
<td>-</td>
<td>-</td>
<td>30</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7. Giamonios</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>8. Semiuisonns</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>9. Equos</td>
<td>30</td>
<td>28</td>
<td>30</td>
<td>28/29</td>
<td>30</td>
</tr>
<tr>
<td>10. Elembiuios</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
</tr>
<tr>
<td>11. Aedrinios</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>12. Cantlos</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
<td>29</td>
</tr>
</tbody>
</table>

| year length     | 385    | 353    | 385    | 353 or 354 | 355 |
| total length    | 1831 or 1832 days |

The total of 1831 days is very close to the exact value of $62 \times 29.530585 \approx 1830.90$ days, keeping the calendar in relatively good agreement with the synodic month (with an error of one day in 50 years), but the aim of reconciling the lunar cycle with the tropical year is only met with poor accuracy, five tropical years corresponding to $5 \times 365.24219052 = 1826.21$ days (with an error of 4.79 days in five years, or close to one day per year).

As pointed out already by Ricci (1898), based on the mention of a 30-year cycle used by the Celts in Pliny's Naturalis historia (book 16), if one intercalary month is dropped every thirty years, the error is reduced to $30 - (6 \times 4.79) = 1.27$ days in a 30-year period (or a shift of the seasons by one day in about 20 to 21 years). This proposed omission of the intercalary month once in 30 years also improves the accuracy of the lunar calendar, assuming 371 lunations in 10,956 days, or an assumed synodic month of $371/10956 = 29.53010$ days, resulting in an error of one day in 195 years.

Steinrücken (2012) has proposed that Pliny's statement that the Celtic month begins on the sixth day of the month may be taken as evidence for the age of this system: assuming that the month was originally aligned with lunations, a shift of five days corresponds to a period of 975 years, suggesting a starting date in the 10th century BC. Omsted (1992) in a similar argument proposes an origin around "850 ± 300 BC".
In the Coligny calendar, there is a hole in the metal sheet for each day, intended for a peg marking the current date. The middle of each month is marked *atenoux*, interpreted as the term for the night of the full moon.

There is an additional marker *prinni loudin* in 30-day months (*MAT*), at the first day of the first month (Samonios), the second day of the second 30-day month, and so on. The same system is used for 29-day months (*ANMAT*), with a marker *prinni laget*. In Olmsted's interpretation, *prinni* is translated "path, course", *loudin* and *laget* as "increasing" and "decreasing", respectively, in reference to the yearly path of the Sun, *prinni loudin* in Samonios marking winter solstice and *prinni laget* in Giamonios marking summer solstice.

The following table shows the arrangement of a complete month (Samonios of year 2, with TRINVX(TION)SAMO(NII) marked on the 17th day). This is the only month out of 62 that has been preserved without any lacuna.

<table>
<thead>
<tr>
<th>M SAMON MAT</th>
</tr>
</thead>
<tbody>
<tr>
<td>•  I  N DVMAN IVOS</td>
</tr>
<tr>
<td>•  II I+I M D IVOS</td>
</tr>
<tr>
<td>•  III +II D DVM IVO</td>
</tr>
<tr>
<td>•  IIII M D</td>
</tr>
<tr>
<td>•  V  D AMB</td>
</tr>
<tr>
<td>•  VI M D</td>
</tr>
<tr>
<td>•  VII PRIN LOVDIN</td>
</tr>
<tr>
<td>•  VIII D DVM</td>
</tr>
<tr>
<td>•  VIII H+ M D</td>
</tr>
<tr>
<td>•  X  M D</td>
</tr>
<tr>
<td>•  XI D AMB</td>
</tr>
<tr>
<td>•  XII M D</td>
</tr>
<tr>
<td>•  XIII +II M D</td>
</tr>
<tr>
<td>•  XVIII I+I M D</td>
</tr>
<tr>
<td>•  XV H+ M D</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ATENOUX</th>
</tr>
</thead>
<tbody>
<tr>
<td>•  I  D DVMAN</td>
</tr>
<tr>
<td>•  II H+ D TRINVXSAMO</td>
</tr>
<tr>
<td>•  III D AMB</td>
</tr>
<tr>
<td>•  IIII +II M D</td>
</tr>
<tr>
<td>•  V  I+I D AMB</td>
</tr>
<tr>
<td>•  VI H+ M D</td>
</tr>
<tr>
<td>•  VII D AMB</td>
</tr>
<tr>
<td>•  VIII N INIS R</td>
</tr>
<tr>
<td>•  VIII N INIS R</td>
</tr>
<tr>
<td>•  X  +II M D</td>
</tr>
<tr>
<td>•  XI I+I D AMB IVOS</td>
</tr>
<tr>
<td>•  XII H+ M D IVOS</td>
</tr>
<tr>
<td>•  XIII D AMB IVOS</td>
</tr>
<tr>
<td>•  XIII M D IVOS</td>
</tr>
<tr>
<td>•  XV D AMB IVOS</td>
</tr>
</tbody>
</table>

Drawing of month 14 (Samonios of year 2) by de Ricci (1926).
Each month is divided into two half-months or "fortnights", divided by the word atenoux. Within each half-month, the arrangement is tabular, with the Roman numeral of the day of the half-month (with the hole for the peg marking the current day indicated as a circle). In the next column are occasional "trigrams" of the form +II, I+I or II+, and sometimes the letter M, of unknown significance.

In a third column, each day is marked by the letter N or D (excepting days marked as prinni loudin or prinni laget). In the final column, days are marked with additional information, such as IVOS, INIS R, AMB (only found on odd days), among others. In the month Samonios depicted above, the 17th day is marked TRINVXSAMO, corresponding to TRINOSAM SINDIV in Samonios of year 1.

The name of the following month, DVM(AN), is mentioned several times (on days 1, 3, 8 and 16). Conversely, the following month marks days 1, 8, 16 and 17 with SAMON(I). This "exchanging of days" in odd months with the following, and in even months with the preceding month is also found in other parts of the calendar.


Most of these names are without evident etymology, with the notable exceptions of samon- and giamon-, being the stems of the words for "summer" and "winter", respectively, besides equos and cantlos, sometimes associated with Celtic words for "horse" and "song", respectively, and ogronn-, interpreted as a word for "cold" by Birkhan (1997).

<table>
<thead>
<tr>
<th>month name</th>
<th>days</th>
<th>etymology</th>
<th>interpretation</th>
<th>notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Samonios</td>
<td>30</td>
<td>&quot;[month] belonging to summer.&quot;</td>
<td>June–July</td>
<td>trinoxtion Samonii on 17th Samonios presumably marks the full moon closest to midsummer.</td>
</tr>
<tr>
<td>2. Dumannios</td>
<td>29</td>
<td>tentatively compared with Latin fūmus &quot;smoke&quot; (&quot;month of fumigation&quot;?)</td>
<td>July–August</td>
<td></td>
</tr>
<tr>
<td>3. Riuros</td>
<td>30</td>
<td>&quot;stout, thick, fat&quot;, Welsh rhef &quot;thick, stout, great, large&quot;</td>
<td>August–September</td>
<td></td>
</tr>
<tr>
<td>4. Anagantio</td>
<td>29</td>
<td>unknown (perhaps &quot;non-travelling&quot;)</td>
<td>September–October</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>30</td>
<td>&quot;cold month&quot;</td>
<td>October–</td>
<td></td>
</tr>
<tr>
<td>Month</td>
<td>Number</td>
<td>Unknown</td>
<td>Details</td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>--------</td>
<td>---------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Ogronnios</td>
<td>6</td>
<td>November</td>
<td>November–December 17th Giamonios, the day opposite trinoxtion Samonii (i.e. the full moon closest to midwinter) is marked NSDS</td>
<td></td>
</tr>
<tr>
<td>Cutios</td>
<td>7</td>
<td>30</td>
<td>&quot;[month] belonging to winter&quot; December–January</td>
<td></td>
</tr>
<tr>
<td>Giamonios</td>
<td>8</td>
<td>29</td>
<td>&quot;[month] belonging to winter&quot; December–January</td>
<td></td>
</tr>
<tr>
<td>Semiusonnns</td>
<td>9</td>
<td>30</td>
<td>&quot;[month] belonging to winter&quot; January–February</td>
<td></td>
</tr>
<tr>
<td>Equos</td>
<td>10</td>
<td>30/28/29</td>
<td>&quot;[month] belonging to winter&quot; February–March</td>
<td></td>
</tr>
<tr>
<td>Elembiuios</td>
<td>11</td>
<td>29</td>
<td>&quot;[month] belonging to winter&quot; March–April</td>
<td></td>
</tr>
<tr>
<td>Aedrinios</td>
<td>12</td>
<td>30</td>
<td>&quot;[month] belonging to winter&quot; April–May</td>
<td></td>
</tr>
<tr>
<td>Cantlos</td>
<td></td>
<td>29</td>
<td>&quot;[month] belonging to winter&quot; May–June 15th Cantlos is marked TIOCOBREXT(IO)</td>
<td></td>
</tr>
</tbody>
</table>

The names of the twelve regular months can be reconstructed with some certainty in spite of the fragmentary state of the calendar, as each of them was repeated five times. The two intercalary months occur only once each, and their names are consequently reconstructed with much less certainty.

The name Quimonios is taken from the reading QVIMON at the very end of the first segment, and the reconstruction of either *Rantaranos or *Bantaranos is based on the reading [.]ANTARAN in the fifth line of the 32nd segment. Olmsted (1992) gives a tentative explanation of *Rantaranos as "the count in between".
THE GWYDDONIC DRUIDS: WELSH TREE WITCHES

If any group possesses accurate knowledge of Druid teachings, it would be the Gwyddonaid-Druids of Wales.

"Gwyddon" is a Welsh word that translates in a few ways, but the most common rendering is "wizard." This usually refers to practitioners from North Western Wales, however, "Gwyddon" is a term used in the more southerly areas as well.

The root word of Gwyddon is shared with the Welsh words for science, the alphabet, knowledge, trees, and a word that meant "the Irish." As the development of words from a common root can give a clue to their social origin, these source words of Cymraeg (Welsh) give a valuable clue to the origins of the Gwyddoniaid teachings.

Centuries ago, members of the orginal Five Noble Families in Wales – who are now known as Gwyddons – were still preserving pieces of the ancient metaphysics and religious system. In the 1700’s they left the British Isles to emigrate to the Colonies of America. Many of these individuals and groups had only fragments of the traditions and lore to work from, and to make matters worse, the climate of intolerance and poverty predating their emigrations didn't end with their arrival in the "New World."

Gwyddoniaid families, who remained in Britain as a rule, stayed very close and insular. The pieces of information and tradition stayed fairly consistent and unchanged, although there was a tendency to loss through error or omission.

In 1792, the oldest of the Cordemanons – whose anonymous name is noted only by the anagram MEM – charged her successor with the task of carrying our particular practice to the then newly-formed United States of America. A Cordemanon is a title unique to certain Gwyddons and is a person charged by Cordemanon Peers with the purity and preservation of teachings in an untainted manner.

MEM (formed from her initials), was of aristocratic birth, of one of the Five Noble Families of the Gwyddoniaid, was very old and living in London in 1792. Although it is not confirmed, she was likely to have been a part of the living debates among freethinkers and Druid reformists of the time.

1792 was a very active year for the Gwyddoniaid families, as well as Druidic traditions throughout Britain. Another Welsh school of thought, led by Iola Morganwg, a Welshman with the birth name of Edward Williams (March 11, 1747 to December 18, 1826), reinstituted the Eisteddfod as a way of revitalizing growth of their path.

Its purpose was to recreate a form of the old College system of Druidic practice in a manner palatable to British society. The method he used was to meld Druid and Christian mythos and theology as a way of demonstrating commonality in human experience, therefore verifying the Concept of the Boundlessness.
Though this works well for others, to a Cordemanon, such an eclectic approach is unacceptable. So MEM decided to try a different method. While maintaining a closed group to remain in London, she also decided that the Americas might offer a place where the Order could grow in a more open and natural manner than it could in Britian.

To this end, the Cordemanon Corvin was to travel to Salem, Massachusetts to continue his study and teaching work. In this, he was succeeded by Lughkin who took the Order to the large Welsh communities of Baltimore, Maryland where Anna Ravenwood became Cordemanon in 1899. The Gwyddoniaid came to the West Coast during the period after World War II, arriving in San Francisco, California in 1947. It was in that very free and open atmosphere she found there, that the Order as we know it, was born.

“The Greater Book of the Art and Craft” is their sacred book.

Most historical references ascribe the Great Colleges, who acted to teach the Druidic, the Vatic, and the Bardic classes in Celtic society, to locations, centralized in the islands of Angelsey and Mann. In addition, Ireland had long functioned as the hotbed of Celtic Culture, spreading its influence back into the areas populated by the Cymru, Prytani, and Britons. From this, it is easy to see reference to the Irish in relation to the educated class.

If not from Ireland itself, the direction from and to which religious and cultural trends traveled, was certainly defined by the position of the Colleges in the direction of Ireland.

The connection of knowledge, trees, and the alphabet also identifies the linguistic source of the educated class. The alphabet is Ogham, the Celtic Tree Alphabet. The fixation of the Celtic culture on trees is shown on many levels, including the shared rood word of the Priest Administrator (Druid), the Oak (druis), and the Wren - also called the Queen of the Forest (druii), all symbols of the intellect.

Last, but not least, science is distinctly connected to what it is to be a Gwyddon. The study of metaphysics is concerned with ultimate causes and the underlying nature of things. Just as the physical sciences have matured to seek out knowledge beyond that experienced by the physical senses, the advances of science, that have included quantum mechanics, theories regarding hyperspace, and the existence of parallel dimensions, have only brought that which the Priest-Scientist or Gwyddon has known all along.

Magick is no more than science ahead of its time. As science allows itself to become more Magickal, more full of wonder, in its expression, Gwyddons can allow themselves to revel in their scientific curiosity. We are at a time of human development again, as were the Ancients, wherein the forces of inspiration seated in the spiritual and religious aspects of humanity are in a position to give purpose and drive to enrich scientific exploration to its greatest potential.

And for the Gwyddon, science has now matured to the point of fulfilling its need of verification of that which we allow ourselves to envision. Like two wings of the same bird, when science and Magick are able to work together freely.
GWYDDONAID-DRUID BELIEFS & RITUALS

The Two Kinds Of Magick

A. Worship Magick

Magick performed together, and at the Great Days and Moons.

a. Worship - In the sense of friendship, rapport, love and honor.

b. The Gods - Mortal beings who are in a merged state. We do not "worship" the gods in the sense of "reverent love and allegiance accorded a deity, idol, or sacred object." The gods seek to be our honest friends and nothing more. Worship is the love and rapport we establish with our gods.

1. Personal Rapport

The friendship we establish with the gods. The first task of the Seeker is to establish rapport with one of the gods of the Tuatha. Rapport takes time to build. This being the case, it is wise to be very careful in the choosing of a god or goddess first. After this commitment has been made, next you would begin the process a "craft name."

Your Craft Name is very important and one that is to be chosen carefully. Your Craft Name will be the name by which the other members of your College acknowledge you. It is desirable to choose a name that tells something of your personality.

It could be the name that represents what you may aspire to be, or maybe you would wish to name yourself after one of the Gods or Goddesses, possibly your own personal Patron or Patroness. Once you have decided on a particular Craft Name, you may wish to translate this name into the original Welsh. A Welsh-English, English-Welsh dictionary is very handy for this purpose, and most of the dictionaries available will have a pronunciation guide also.

An example of this could be illustrated as such: Let us say that you wish to take the name "Moon Child." The Welsh word for "Moon" is "Lleuad." The Welsh word for "Child" is "Plentyn." In Welsh, this will translate to "Plentyn o Lleuad." The word "o" means "Of," which is added to the structure making the translation "Child Of (the) Moon." This is only an example, and you may not wish to translate the name that you choose into Welsh.

This is perfectly all right and is a matter of personal preference. If you have any questions about this, you will need to contact a 3rd degree Gwyddon. Please note that in some cases, you will have to intuit whether the noun and the adjective are reversed. This is an excellent example of Merging to find an answer to the question set before you.
2. Group Rapport

Group Rapport is the love and friendships we establish with our "Tuath", or "Family". Our "tuath", or "Ilwyth", being our College family and the Family of Gods: The Tuatha of Kerridwen. We take an Oath of the Tuatha before initiation to show our true intent, and then we are asked to re-affirm it at initiation.

In the Oath, we swear to worship no gods but those of our Tuatha. Why do we do this? Worship = Rapport (love), Rapport = Power. If we give rapport to other gods outside of our family (Tuath), we weaken the power-bond of the family by that much. The stronger the rapport of our 'tuatha', the stronger the power we express in our group Magick.

At the same time, our "group consciousness", or family bond, is a collective of our uniqueness, as well as our commonality. As the tuatha grows, so does the scope of our rapport. Just as occurs in human biological relationships, your family may include persons that do not look like you, that does not mean that they are not your family.

Their inclusion does not weaken the tuatha, rather it enriches it. We, as Gwyddons, do give honor and respect to other gods outside of our tuatha. However, we do not build rapport with them.

To take the Oath of the Tuatha is a matter of great responsibility. In fact, one could say that it is one of the very first steps that the Seeker makes toward learning Self-responsibility. After you have taken the tentative oath, you will receive the God List. Then it is completely up to you to establish rapport with the gods. If you need help or direction, however, just ask.

If a Seeker makes no effort at all towards rapport, then that's exactly what they'll receive-nothing. If they're loving and warm in their feelings towards the gods, then they'll receive love and warmth in return. You can't fool the gods. You can't bribe them. If you burn a thousand candles to a god, and in your heart, you're counting the cost, or there is an effort to influence them, then it is a waste of time and candles. They respond to worthwhile efforts of love, warmth, and honesty.

Out of love, warmth, and honesty, can bloom a real friendship between a human and a god. If a god comes to love a human deeply, that love can last for many lifetimes of the human. A human may live a complete lifetime, unaware that a god is watching over them, because the god had loved them in a previous lifetime. Or, a god may reveal themselves to the human in lifetime after lifetime so that their love and friendship can continue. We are not alone in this perception. The African Voudoun, for instance, report a same experience with the deity "impressing" the human almost from birth. The deity in this case is called the "Master of the Head."

Questions may arise, however, in what the Tuatha's limits are. Certainly, we give honor and respect to more than the 81 gods in our Greater Book. An example of what doesn't work very well, are those groups who put D'Anu, Pan, and the Tetragramaton, in
one amalgamation, with no real personal connection - they are just names.

Many of our deities, who we share with other cultures in linguistical variations, which were because of ancient migrations, are also members of the Tuatha, though this may not be readily apparent.

B. Mind Magick

1. The Concept Of The Boundless

"Everything is the One, and the One is ALL." This being so, it behooves us to measure all things, whether animate or inanimate, by the "yardstick of Oneness," that no thing, and no one, is more or less of the Boundless than anything or anyone else. It is wise then for us to love all life and to respect it.

A Gwyddoniaid Saying:

"Measure all things with the yardstick of Oneness." What this saying means is that when one finds that they are having a Self-struggle, or an attack of Self-importance, or find themselves looking at life with connotations, that it is wise to turn one's mind to the contemplation of the laws and principles of the Concept of the Boundlessness. This will help one to put all things in their true perspective.

The Concept of the Boundless

The Concept of the Boundless is not a theory or opinion. It is a door to understanding reality. It is called a "concept: because it is most readily perceived by that area of the brain which makes use of "concept-symbol," rather than that area of the brain which makes use of what is known as "logic," or rational thought.

Simply put, the Concept of the Boundless maintains that all things, regardless of energy, state, form, color, density, duration, etc., is One Boundless Being. And though each aspect of the Oneness is truly unique, nevertheless, that aspect (or any aspect) is completely and fully the All, the One, the Boundless. Nor can any aspect ever be more or less of the Boundlessness.

The human mind, through a process, which we call "merging," can experience an awareness of the Boundless and thereafter know that such is the true state of existence. This knowledge can be applied with practical advantage to one's life process.

The Duality Of Reality And The Two Great Forces

2. The Duality Of Reality And The Two Great Forces
A flowchart of the Duality of Reality and the two universal forces.

**The Duality Of Reality**

a. The Manifest - That which is (Everything that one can see, touch, taste, smell, or hear. In other words, Causal Reality).

b. The Unmanifest - That which is not...yet. Everything arises out of and returns to the Unmanifested. (Be aware that the moment we think of a concept and\or apply a label, at that point, it no longer belongs to the realm of the Unmanifest. In other words, Non-Causal Reality.).

**The Two Universal Forces**

a. The Positive - Creates Patterns out of energy and matter.

b. The Negative - Breaks, alters Patterns, causes randomness to arise in energy and matter. Remember that Positive and Negative do not connote "goodness" or "evilness."

**The Manifested, the Unmanifested, and the Boundlessness**

The Manifested and the Unmanifested
Here is a mental image for you to think about concerning the Unmanifested. Space has three dimensions, and when you put something in it, such as an object, a forth dimension results as a side effect: time. So... space has structure. Imagine space as a boundless vessel without any walls. A vessel. What does this vessel contain? It contains a substance that is formless, vibrationless, and colorless. The only thing the reveals its presence is the speed of light.

Why? If the vessel of space were truly empty, the speed of light would be infinite. Therefore, there is a formless substance in the vessel of space, and its density is revealed by how much it slows the light that travels through it (186,000 miles per second). This substance is THAT which takes form and energy and becomes the Manifested.

Yet the Manifested, Space, and the Unmanifested are all aspects of the one thing: the One that is all: The Boundless. In the Qabala, the Manifested is said to be made of the four great "elements": Earth, Air, Fire, and Water. They call the unmanifested substance in the vessel of space the "Ether," or "Akasha."

The Boundlessness

We know through our study of physics and its laws, that the Universe is made of particles that are basically the same. Molecules are made up of smaller particles (atoms) which divided into negative, neutral, and positive charges. These are further divided into yet smaller particles (sub-atomic) and yet still smaller, until the entire Universe can be seen in terms of particles flying (or floating) around in space - a vast void, "that which isn't."

The particles (that make up "that which is"), swirl and flow to arrange themselves into various patterns which we perceive to be different things, but which in reality are no more different than ripples and flow of water. The only real difference between a river, lake, or creek, is the form that the common material takes. We are all made of the same basic material which forms into distinctly complex patterns (the Manifested) with "that which isn't (the Unmanifested)...filling the holes! The Manifested and the Unmanifested in this way fill the same space simultaneously and are therefore dependent on each other, with the Manifested being dependent upon the Unmanifested for form and existence and the Unmanifested dependent upon the Manifested for existence. Remember that the Unmanifested has no shape or form. When a title or description is applied to the Unmanifested, that aspect becomes Manifested.
NOTE: the "Instructions of Kerridwen," the ninefold mother "elemental" creation myth:

1. Out of THAT WHICH HAS NO NAME issued She who is Mother of All Things.

2. The Greatest One, the Mother of us all (note: the Universe) did take upon Herself two aspects: One which we call the Dark One (note: the Unmanifested), and that which we call the Bright One (note: the Manifested).

3. This was done so that there would be an ever renewing of All Things, and that all things might ever grow; learning from what has passed before.

Notes: When there is only One, Sameness, then there is no growth. It is through the dichotomy of division into two (or more) that Uniqueness occurs - that "consciousness" originates. Energy is created by the interplay of the differences of the Universe's Manifested and Unmanifested! This is friction, which can be defined by the constant of the speed of light. Energy is "Consciousness" of the Universal Mind. For the concepts of "Expectation" and "Desire" to exist, one must be "conscious" or "unique." But there is a problem here. Uniqueness limits. It tells us that we are different from the rest of the Boundless Universe. WE are only ourselves. So the process which creates our ability to cognate destroys our ability to create as we become "powerless," alienated, and not aware that we are the ALL.

To "re-energize" this equation, we must rediscover our "sameness" all over again. We must look at our Uniqueness as only "apparent." We are ripples only, not solid forms. We diffuse in this manner — our Consciousness is not limited to the distinct number of particles and spaces whose interaction created its energy. That energy, once conceived, takes on its own identity and can flow unimpeded, diffusing out - affecting matter/ether (manifested/unmanifested) patterns anytime, anywhere, and in any way. This merging of the Uniqueness back into Sameness and thereby "passing through" or diffusing beyond is just that - Merging!

That's right. In order to merge, you are experiencing a paradox – being unique consciousness while experiencing the SAMENESS of every thing. You are the tree, the tree is you; you are the table, the table is you; you are both yourself and more than yourself simultaneously as the energy lines are blurred. You can in this way also "energize" from the energy patterns around – absorb what you need and direct it elsewhere. The Laws of the Conservation of Energy apply here. The
Consciousness, or energy, is never destroyed; just transferred to affect the pattern of the matter/ether you have directed it toward. For this reason also, your energy (consciousness) cannot be destroyed, only transferred. This is how we base Reincarnation or Transmigration.

You cannot be destroyed, just transferred to "energize" another pattern of matter as the previous evaporates. But keep in mind, here also is sameness. Your unique consciousness isn't any more "inviolate" that the matter pattern. It is part of the Universal Consciousness and flows and evolves as a part of it. Change. There is always an ever renewing of all things.

4. And the Dark One took upon Herself three aspects, and likewise did She Who is Bright.

Notes: At this point, our particles take on the form we recognize in the atom - negative, neutral, and positive - or electron, neutron, and proton.

“INSTRUCTIONS OF THE KERRIDWEN”

The Instructions of Kerridwen continue beyond this in a description of the order of life, which, ever increasing in complexity, is beyond the scope of the precious subject. Suffice it to say that while there is infinite variety in the All Mother Kerridwen, She is still One and all aspects of the One are equal to every other, none more or less important, yet each having its own unique function in the Boundless Being.

1. Out of THAT WHICH HAS NO NAME issued SHE who is the Mother Of All Things.

2. The Greatest One, The Mother Of Us All, did take upon Herself two aspects: One which we call the Dark One, and that which we call the Bright One.

3. This was done so that there would be an ever-renewing of all things, and that all things might ever grow; learning from what passed before.

4. And the Dark One took upon Herself three Aspects, and likewise, did She Who Is Bright.

5. This was done so that in all things, whether Bright or Dark, that there would be a beginning, middle, and end; youth, middle age, and old; negative, neutral, and positive; birth, life, and death. For all things are governed by the Great Goddess in this manner. For even the seasons pass in this manner; dormant, the greening, and harvest.

6. The Greatest One caused us to long for She Who Is Bright more than She Who Is Dark, for if it were not so, there would be no life. They who seek She Who Is Dark live
not long, for it is Her nature to give them Death.

7. Now these are the names of the Greatest One and Her Aspects: Kerridwen is the name of She Who Is All Things; next are the two Aspects called Kerridwen The Dark, and Kerridwen The Bright. Of the three Aspects of Kerridwen The Dark are these names: Cliodna, Morgana, and Gabba; and those of the Bright are: Nimue, Viviana, and Anu. Their physical features are that of daughter, mother, and grandmother; and also daughter, mother, and hag. Before the coming of the sky-gods, She was Sun and Moon, but now they say She is only the Moon. But to us, She is still All Things.

*The Three Eyes Of Kerridwen* constitutes the three major parts of a Magickal Work. The Five Little Works that follow are structured in this manner. The three parts are: *Expectation*, *Desire*, and *Merging*.

*Expectation* means: The nature and the qualities of the thing that you wish to bring about, all of its particulars, its aspects, and expected effects.

*Desire* means: How much you crave, long for, have a passion for, want, or wish for a particular thing. The greater the desire, the better for the Work.

To *Merge* means: "Merging is a process in which one's awareness reaches a level of Synchronicity with the ground of being. Merging is the opposite of hypnosis. In Merging, one's awareness diffuses, to some degree, into the Boundlessness."

One should only undertake those things in which one has thought carefully about: *Do you need it? Is it worth your while? What could be the final effect of creating this Pattern? What effect could this Pattern have on your life and those for whom you care?* What you've brought about, you must live with. Be clear in your *Expectation* and clean in your *Desire*.

1. A Gwyddon knows the nature and ways of his times.

2. A Gwyddon knows what he knows and makes no other claims.

3. He seeks to harm none, but, if faced with the necessary choice between two ills, he will seek the lesser.

4. An evil doer must not be coddled, for if you do so, he will think you weak, and will seek to do even greater harm, having never been shown the just consequence of his former error. Therefore, *punish error, but*
without malice, and quickly.

5. Give not your living to thieves, but give to the workman his honest due.

6. Be gentle and kind to the helpless, whether animal or man.

7. The Dark One seeks sacrifice of the living, and loves much blood. If you serve Her, She will ever demand more and more until She calls for you in some foul way. Her favors are not won easily. Be Warned!

8. The Bright One demands nothing, but is greatly pleased with gifts of good deeds done in Her name. So, bring Her no dead thing, but things of beauty and love.

9. Place Wisdom first in your life rather than Love, for Love without Wisdom is often hurtful, but temper Wisdom with Love.

10. A Gwyddon seeks to know two things, and these are: What he is, and what deity is. But, here is a clue for the seeker. If he comes to know the answer to either of these, he will know also the other.

11. Turn away no one who comes to you seeking the Ancient Knowledge, even if you know he be evil. For, if we teach only the good ones, how shall the ones in error ever change their ways? But, if they misuse the Ancient Wisdom, it will draw the Dark One to them and they will bring Death upon themselves if they change not.

12. All things can be done by remembering who you really are.

13. A Gwyddon who once knew the way and goes astray is like one who is up to his knees in mud. For once you have known Her, all else is blight.

14. Seek not more than you need, and you shall ever have enough, and ever abound.

1. Measure all things by the yardstick of oneness.

2. Never believe anything. You either know something or you don't, and the only way to know something is through personal experience. Belief is a "Dirty Word."


4. Practicality Dictates.

6. Every Act is motivated by self interest.

7. Pivot on a random factor.

8. It is the Oath that initiates.

9. One goes on the journey to rid one's self of excess baggage. But remember: You have got to have baggage to go on a journey.

10. WSSL - Without "W" (Wisdom), you have SS-i-LL-y!

11. Q: What is the first thing two wizards do then they meet for the first time?
A: They sit down and laugh their heads off!

1. Master the language that you speak. For instance, here is an example of two words that are very important to the people of the Concept of Oneness: Judgment and Judgmental. One who is of the Craft must learn to make use of judgment, to see things as they really are and make use of those facts; but it is a wise crafter who avoids being judgmental.

2. There are two extremes which are wise to avoid in dealing with all members of the Family: those who use force, and taking away another's responsibility. Neither of these extremes lead to true understanding of the Concept of Oneness.

3. One will never become a Master Teacher if one harbors hate for any family member in their heart. Hate is not compatible with wisdom and love.

4. All that we know about magick arises out of the laws and principles of the Concept of Oneness. So, if one wishes to know and make use of Magick, then one must carefully learn all that one can about Oneness.

5. Love and Wisdom arise naturally out of the understanding of the Concept of Oneness, but Self-Honesty and Self-Responsibility are the means whereby we come to how to make use of that Wisdom and Love.

6. When one comes to see Reality for what it truly is, then it becomes easy to understand what ego-importance and self-struggle are. One need never be a victim again.

7. One is truly free if, when Self-importance or Self-struggle arise, the Self understands, and there is reaction, to this understanding.

8. The Gods wish to be our honest friends and nothing more...
9. If one wishes to become a Master of Magick, one must learn the language of 'symbol and concept' as well as the language they speak. A symbol is nothing more than you make of it. A concept is only as useful as the clearness and leanness of the meaning that conceived it.

10. All things change. A wise Gwyddon learns how to flow.

11. We are living beings. It behooves us to learn the extent and nature of the two great forces, for the understanding of these two great forces and how to manipulate them could lead one to having a long and pleasant life.

The Craft is a way of losing one's Conditioned Self, and finding the Non-Conditioned Self. It is like being told all your life that you are blind, and told that everything is ugly, and then told to wear a pair of dark glasses to prove it, then becoming so used to the glasses that you forget you have them on. But one day someone says, "Why don't you take those glasses off and see things as they really are?" At first, you don't even know what they're talking about, but finally after a long and useless, exhausting struggle, you realize the truth and you SEE! And now that you SEE, you must learn to live in this new and wonderful world. Though it is beautiful, it can also be dangerous at times, so one must use Wisdom to walk in this land that so few will let themselves see. But there are four wonderful Truths that will aid the new explorer in this quest, and these are:


If one will use these Truths, one will be able to SEE things as they really are.

If at all possible, find a place where the High Days of the Sun and the Moon can be celebrated. Best of all is an oak grove. And this place shall be called "The Drynemeton", which means, in the ancient tongue, "The Sacred Oak Grove", or more recently, "The Temple", or "Sacred Place." If you cannot obtain this, then set aside a place wherever you can for work and worship.

1. Finding Your Secret Name

In a Secret Name Work, the name is you and you are the name. There is no differentiation between the two. It does not represent you like your given name, craft name, or your tree name. The secret Name and You are one and the same. It is the true essence of You. Say:

"I Want To Know My Own True Name.
The Name That Is My Own True Essence Will Arise."

Chant this at every opportunity until your own true name arises. There will be absolutely no doubt in your mind when you learn your own true name. If there is a moment of hesitation or doubt, then this is not your own true name and you must continue to do this work until your own true name arises.
I. The Days Of Power Of The Sun:

*A work of power may be performed on any of the Eight Great Days, but
generally, they are reserved for worship.*

1. Alban Arthan (Yule) — Winter Solstice, which occurs at 00.00 degrees Capricorn.
2. Bridget's Fire — Feb. 1st. or 2nd., which occurs at 15.00 degrees in Aquarius.
3. Hertha's Day (Alban Eilir) — Vernal/Spring Equinox, at 00.00 degrees Aries.
4. Beltane — May 1st., which occurs at 15.00 degrees in Taurus.
5. Alban Hefin (Letha's Day) - Midsummer, also known as Summer Solstice, which occurs at 00.00 degrees Cancer.
6. Lughnassad — August 1st., which occurs at 15.00 degrees in Leo.
7. Helith's Day (Alban Elfed) - Autumnal Equinox, which occurs at 00.00 degrees Libra.
8. Samhain — Summer's End, Nov. 1st, which occurs at 15.00 degrees in Scorpio.

II. The Days Of Power Of The Moon:

*Begin with the first full moon after Yule. Note that The Oak Moon
occurs only in years that have thirteen full moons.*

1. The Wolf Moon
2. The Storm Moon
3. The Chaste Moon
4. The Seed Moon
5. The Hare Moon
6. The Dyad Moon
7. The Mead Moon
8. The Wort Moon
9. The Barley Moon
10. The Wine Moon
11. The Blood Moon
12. The Snow Moon
13. The Oak Moon
SAMHAIN & THE JACK O’ LANTERN

Enveloped in darkness, we find the spirit of man is the candle, which is our soul in the darkness and represented in the symbolism and myths of the Jack-o-lantern.

This Gnostic story of a lost spirit Jack who roams about the dark countryside of Hades on All Hallow’s Eve (October 31) with his illuminated candle, in search is his soul that is located somewhere between heaven and hell. His pumpkin represents the as without darkness of his body, that inside holds the light of his spirit as within.

This time of year is Samhain, when evil spirits were said to have roamed about the countryside. The stories and actual use of carved pumpkins known as the Jack-o-Lantern, originate from the ancient Druids celebration of the festival of Samhain where they would light their sacred fires to the god of the forest on the advent of November.

This was the great autumn festival that the Druids celebrated in thanksgiving for their harvest. Hence, this was their Thanksgiving.

These pagan festivals were later morphed into Irish, and the Scottish Highland tales. These pumpkins were "often carved with grotesque faces to represent spirits or goblins," as an attempt to scare these wandering spirits and ghosts of long-ago.

Forever, the Jack- O-Lantern wanders as a lost spirit in Hades that could not find a place to rest. In other words, Jack could never find his soul that was located within him the whole time. Hence, he never found true gnosis.
The terms Jack o' lantern or Jack of the Lantern, is also called will-o'-the-wisp, or Will of, or with, the Wisp. The term "will-o'-the-wisp" uses "wisp" (a bundle of sticks or paper sometimes used as a torch) and the proper name "Will": thus, "Will-of-the-torch."

He is also known as Jack and ends with lantern, which mean 'the little imp or goblin called Jack, who goes about in the twilight or the dark with a lantern to delude unwary travelers.' He is also called Hob with a lantern, Jack of the wad, Kit with the candlestick, Kitty with the wisp, and Will with the wisp in many variations of these names.

The Druids were descendants of the ancient Hebrews (Greek Hebraios) who are also known as the Israelites. They were the children of Jacob's whose real name is Ya'akov
which we can see the similarity in the name of Jack. Te Greek, io is pronounced as Ya, and in Syriac language Io, was the God of Wisdom or Knowledge. Ya or Yah is also the name of God in Judaism. The meaning of the word Ak is point or sharpness. The meaning of Ov is a seer or necromancer.

This ancient gnostic story was developed by the Phoenician-Hebrew Druids who were known biblically as the children of Jacob (Jack). It is a tale of the as within as without gnosis, in which Jack roams the dark countryside with a lantern in search of his soul with the light of his spirit.

It was in Ireland, Scotland, England, Wales and other countries where the Druids had observed during the dark autumn nights a mysterious phenomenon of lights shooting from the swamps & marshes. These lights burned blue and gave the appearance of spirits rising from the swamps into the air where they would roam and disappear.

There is also a mysterious science behind these gnostic myths that may indicate to us today exactly why the Druids had developed this story of the Jack-o'-lantern. After all, the Druids were the sacred science keepers and priests of Europe who had valued knowledge and truth above all other worldly attributes.

The science of the Jack-o-lantern is centered around what is called swamp gas, which is also known by several other names such as ignis fatuus, marsh gas, will-o’-the-wisp, corpse candles, and a jack-o’-lantern. They are also called spook-lights, orbs, and ghost-lights that can be seen in graveyards and are known as "ghost candles."

The will-o’-the-wisp and graveyard ghost candles are a basis of the myth that brought us All Hallows Eve that is now known as Halloween, and the symbol of the Jack-o-lantern.
Could these mysterious lights actually be the science of souls in the form of light, that are rising from the darkness of the earth to be reborn again? My research into this phenomenon and the myths surrounding these ancient stories seem to indicate that this may be exactly what we see when we witness these ghost candles, or Jack-o’-lanterns.

This version of the story is brought into spiritual perspective with a scientific spin, by the American anthropologist John G. Owens in Folk-Lore from Buffalo Valley (1891). Little did he know, that he may have been observing the cycle of life.

“This is a name that is sometimes applied to a phenomenon perhaps more frequently called Jack-o’-the-lantern, or Will-o’-the-Wisp. It seems to be a ball of fire, varying in size from that of a candle-flame to that of a man’s head. It is generally observed in damp, marshy places, moving to and fro; but it has been known to stand perfectly still and send off scintillations. As you approach it, it will move on, keeping just beyond your reach; if you retire, it will follow you. That these fireballs do occur, and that they will repeat your motion, seems to be established, but no satisfactory explanation has yet been offered that I have heard. Those who are less superstitious say that it is the ignition of the gases rising from the marsh. But how a light produced from burning gas could have the form described and move as described, advancing as you advance, receding as you recede, and at other times remaining stationary, without having any visible connection with the earth, is not clear to me.”
The immortal chemical energy known by the Greek name phosphorus, and Latin Lucifer is the true alpha and omega of all nature. When any living plant or creature dies (including us humans), the only chemical energy that is left of us after decomposition is phosphorus, and this chemical is then recycled into the earth where it is deposited.

In the occult, it is known as Lucifer, the Philosopher's Stone, and the Elixir of Life. In the bible it is called the morning star, and the Alpha and Omega.

Phosphorus is commonly found in inorganic phosphate rocks, and phosphate is the body’s source of chemical energy. The phosphorus atom is of the nitrogen family, but having that characteristic of firing.

Phosphorus is the philosopher’s stone that is the central symbol of alchemy, symbolizing the light within our DNA and in nature, and it is the least abundant element cosmosically relative to its presence in biology,” says Matthew Pasek of the Univ. of South Florida.

**Phosphorus Cycle**

Phosphorus (P) is an essential element for all life forms and is stored primarily in soil and sediment. Phosphorus is an essential component of adenosine triphosphate (ATP) which transports chemical energy within cells for metabolism (i.e. uptake and transport of nutrients); deoxyribonucleic acid (DNA) which is a nucleic acid that contains the genetic instructions used in the development and functioning of all known living organisms; and ribonucleic acid (RNA) which is important for protein synthesis in plants and animals.

**Phosphorus as a mineral is almost always present in its maximally oxidised state, as inorganic phosphate rocks. Its from these phosphate rocks that all life truly evolves.**

Phosphorus enters the environment from native rocks, or possibly meteorites from space that landed upon earth many tens of thousands, and possibly millions of years ago.

It is from these ancient life-giving rocks and mountains that deposit the phosphate sediment into the ocean and waters of the earth, in which science has stated all life comes from water. Then from this water the plants, fish, animals and mammals etc. are born and feed off this natural system of ecology; that places this phosphate rock that produces phosphorus, as the true alpha and omega of the planet earth.

The gas which rises from stagnant water is different from the lights that are said to inflame spontaneously. The gas is just decaying dead matter in the form of methane and sulfur dioxide from the result of anaerobic digestion and fermentation of any plant or animal material. This dead matter can include humans, and as I mentioned above, phosphorus (P) is an essential element for all life forms that is stored primarily in soil and sediment, and is the true alpha and omega of all nature.
This gas is a fuel, and not a light like what is described in these ancient Druid stories, and also by anthropologist John G. Owens. Gas is a fuel that ignites via spontaneous combustion. Phosphorus is a chemical energy that is like a light that burns bright, and has the tendency to fire like the descriptions of these will-o’-the-wisps.
This thermal image below, shows the actual process of phosphorus in our blood and proves the firing action that happens within our bodies which produces this unique light.

Where does this light go when we die and our bodies decompose into the ground? Perhaps this light rises from the earth, marshes, wetlands and graveyards like lights
hovering, looking for a new body to inhabit like the ancient stories of the Jack-o’-lantern. A fire, that is derived throughout the earth in the form of phosphorus.

The fabled will-o’-the-wisp and jack-o’-lantern are said to be manifestations of swamp gas. However, since methane does not ignite spontaneously, we suddenly find that this phenomenon of nature has become more phenomenal. Sounds redundant, doesn’t it?

Well, it’s not nearly as redundant as using a mystery to explain away mysteries. So, to account for the will-o’-the-wisp how does the gas ignite to provide the necessary flame?

A misconception occasionally stated in chemistry texts and books dealing with these phenomena is that the spontaneous ignition of methane could result from the additional presence of phosphine (PH₃) in the swamp gas.

Phosphine (phosphorus trihydride), a highly poisonous gas also evolved from waterlogged soils, results from the decay of protein, bone, and phosphate-bearing matter.

Interestingly, pure phosphine is not self-igniting either. In order for it to spontaneously inflame, it must be contaminated with a small amount of phosphorous tetrahydride (P₂H₄). Recently, however, some of these “given” operating conditions for swamp gas have been challenged in the laboratory.

Demonstrations have shown that if the tetrahydride-bearing phosphine is injected into a stream of methane—and if self-ignition occurs—the resultant flame will be a bright green, accompanied by copious smoke and distinct odor.

Nevertheless, jack-o’-lanterns do not produce stinking, green contrails.

Accordingly, laboratory experiments devoted to the synthesis of self-igniting swamp gas have, thus far, been unsuccessful. In fact, recent tests using soil/phosphate mixtures have evolved flammable, though not self-igniting gasses.

Additionally, in the same series of experiments, vapor phase chromatography (a sensitive analysis technique) failed to detect even part-per-million traces of phosphine in the laboratory samples.
The festival of the twenty-fifth of December was celebrated by the Druids in Britain and Ireland with great fires lighted on the 'tops of the hills. This festival was repeated on the twelfth day, or on what we call the Epiphany. In some parts, the fires are still continued. We have not now remaining any documents to inform us what amongst the British Druids was the object or name of this festival, but perhaps we may gather it from circumstances.

The order of Druids, I scarcely need observe, was as common in France as in the British isles. Christmas in France is called Noel; this word is, in fact, the Hebrew 0r Chaldee word nule. But if this be in the Chaldee dialect, the last letter may be emphatic, as it is in the word mlc-e, the kings. In this case, it may mean the parturition); or, it may be simply the verb pariri, to bring forth. In Irish, Christmas Day is called Nolagh.

The name of Christmas Day in Cornish is Nadelig; in Armorican, Nadelek; in the Gael, Nollig.§. The evergreens, and particularly the mistletoe, which are used all over the country, and even in London, in this festival, betray its Druidical origin. These had evidently nothing to do with Christianity.

Amongst the Gauls, more than a hundred years before the Christian age, in the district of Chartres, a festival was celebrated to the honour of the Virgin—Virgini pariturae.

In the year 1747, a Mithraic monument was found at Oxford, on which is exhibited a female nursing an infant—the Goddess of the year nursing the God day. Stukeley has made a dissertation on this monument, which he shews to be a memorial of the birth of Mithra in the night of light-1 ’

The Protestant ought to recollect that his mode of keeping Christmas Day is only a small part of the old festival as it yet exists amongst the followers of the Romish Church. Theirs is a remnant of the old Etruscan worship of the Virgin and Child,—the Goddess Nurtia (whence our nurse). And the proof of this may be seen in Gorius’s Tuscan Antiquities, where the reader will find a print of an old Etruscan Goddess with the child in her arms.

No doubt the Romish church would have claimed her for a Madonna, but most unluckily she has her name, Nurtia, in Etruscan letters, on her arm, after the Etruscan practice! This was a great festival with the Persians, who, in very early times, celebrated the birth of their God—Mithra.

It was the custom of the Heathens, long before the birth of Christ, to celebrate the birthdays of their Gods.

Amongst these ancient festivals, Christmas Day is perhaps the most curious. The assertion here made that this is nothing more than a remnant of the worship of the Druids, at first will startle the imagination of many persons; but whether the reader be a follower of the Roman church, or a Protestant, if his understanding be not completely blinded by
superstition, he will instantly see that the appointment, by the rulers of the church, of a
day for any particular ceremony, whether they acted from a true or a mistaken reason in
selecting the day, cannot seriously affect the question of the truth of Christianity.

It is a well known fact, which the antiquarian divines of the Protestant or the Roman
church will not deny, that at the time when the festivals were settled, great feuds and even
civil wars took place respecting them, before they were determined.

The monks of the Roman and Greek Churches were in those times the principal actors in
these matters; they were few of them in orders, they were the remnants of the sect of the
Essenes converted to Christianity, and much degraded and corrupted from their excellent
predecessors in the time of Philo. It is not necessary to enter into this question here, but it
may be shewn that there is no little probability, besides the tradition of the church, that
the inscription noticed before upon the pedestal of the colossal statue of Elias, under the
cupola of St. Peter at Rome, is true—Elias Fundator Ordin's Carmelitarum.

From Elias came the Essenes, and from the Essenes the Carmelite monks, who were in
fact Christian Essenes. These people, in the early and middle ages of the church, retained
very little of the character given them by Philo and Josephus; they had sunk with the
prevailing degradation of the human species. If they had not done so, human nature
would not have become degraded; their exception alone would have prevented it.

These Essenes in Egypt, Persia, and other places, had probably given into the prevailing
adoration of the heavenly bodies, previously to the time of Philo; and when they became
converts to Christianity, they formed an odd mixture of the two religions. Their first
religion, in its origin and history, was forgotten, and their new one not learned. They
were probably zealous devotees, but as ignorant as the lowest of the hermits and
mendicant orders of the present Italians. The grade in society of many of these people, no
educated member of the Roman communion requires teaching.

The festival of the 25th of December, was celebrated by the Druids in Britain and Ireland
with great fires lighted on the tops of the hills. The festival was repeated on the twelfth
day, or what we now call The Epiphany. In some parts the fires are still continued.

Godfrey Higgins, commenting upon this, says, "We have not now remaining "any
documents to inform us what, amongst the British Druids, was "the object or name of this
festival, but perhaps we may gather it from "circumstances."It was the great festival of
Frey, and this is evidenced by the words of the Venerable Bede, who wrote in the 7th.
century; he states that this very night was observed by the heathen Saxons.

"They began" he says, "their year on the 8th of the "Calends of January [25th December],
which is now our Christmas Day; and the very night before, which is now Holy to us,
was "by them called Msedrenack, or the Night of Mothers; because as "we imagine, of
those ceremonies which were performed that night." The Yule Clog, therefore, had
probably been a part of ceremonies.
Our object is not the feast, but the log and the candle, and the reason of their burning it at this season. Was it not quite natural that, in celebrating the festival of the "Source of Light and "Heat," they should employ such means as would give them a foretaste of the blessings his return would confer? This was achieved through burning the monster log and light, and as they danced round the blazing fire and felt the warmth it imparted, they felt perfectly secure that no better symbol of the Birth of the Sun could be employed.

Gurth and Raynar rejoiced in their hearts, because the power of bale and evil, the fiend of darkness, and frost, and storm, was being bound again by the All-powerful; yet, while they rejoiced, they trembled also as the thought stole over them that a time would come when darkness would prevail; when the serpent generated by Loki would obtain his victory, and the world would come to an end. No thought was deeper rooted in the Northman's mind. But this gave him greater reason for rejoicing.

When the victory would be gained he knew not—perhaps next year, and possibly not for an hundred years, but, as the season came round, there was a feeling of fear, the which only made the Rejoicing heartier when the supposed hour of danger had passed away.

**SANTA’S SLEIGH & THE 8 LEGGED HORSE OF WODEN**

Odin atop his eight-legged steed, Sleipnir. In pagan times the pair would ride at Yule, terrifying those who dared to be out but also bringing candy and toys to children.
Clement C. Moore replaced Sleipnir with eight flying reindeer in his 18th-century poem, and the image stuck.

Santa Claus owes his very existence to the old Norse myths. He’s changed a lot over the centuries, but his origins in Scandinavia and Northern Europe cannot be denied.

Here’s a look at how Santa Claus emerged from the lands of the Vikings, exchanging the Norse god Odin’s more terrifying traits for those of a plump, chuckling man of eternally good nature.

Odin was chief among the Norse pagan deities. (We still remember him in the day of the week named for him, Wednesday, Woden’s Day.) He was spiritual, wise, and capricious. In centuries past, when the midwinter Yule celebration was in full swing, Odin was both a terrifying specter and an anxiously awaited gift-bringer, soaring through the skies on his flying eight-legged white horse, Sleipnir.

Back in the day of the Vikings, Yule was the time around the Winter Solstice on Dec. 21. Gods and ghosts went soaring above the rooftops on the Wild Ride, the dreaded Oskoreia. One of Odin’s many names was Jólnir (master of Yule). Astride Sleipnir, he led the flying Wild Hunt, accompanied by his sword-maiden Valkyries and a few other gods and assorted ghosts.

The motley gang would fly over the villages and countryside, terrifying any who happened to be out and about at night. But Odin would also deliver toys and candy. Children would fill their boots with straw for Sleipnir, and set them by the hearth. Odin would slip down chimneys and fire holes, leaving his gifts behind.

Centuries passed, and the world was changing. About the time paganism was being replaced by Christianity—which happened centuries later in the north than the rest of Europe—honoring Odin became forbidden. Yule was rescheduled to coincide with the Christian celebrations, and Odin was pushed out of the picture.

First the chief god was replaced by the goodly Christian Saint Nicholas, a fourth-century Greek bishop. Always depicted wearing a red cloak, he became known as the patron saint of giving in most parts of Europe—but not Scandinavia. He had helpers who would report on which children were good. He’d deliver gifts to the good kids. Beware the punishments dealt out to those who were bad!

After the Reformation, Nick and the other saints became forgotten in all the Protestant countries of Europe except Holland. There he morphed into Sinter Klaas, a kind and wise old man with a white beard, white dress, and red cloak. He’d ride the skies and roofs of the houses on his eight-legged white horse, delivering gifts through the chimney to the well-behaved children on his birthday, Dec. 6, St. Nicholas Day.

17th-century Dutch immigrants brought their tradition of Sinter Klaas to America, and his name changed into Santa Claus.
Santa Claus: a portly, jolly man with a white beard, wearing a red coat, carrying a bag full of gifts for children. This image became popular in the U.S. in the 19th century after the publication of the poem “A Visit from St. Nicholas” by Clement C. Moore. The eight-legged horse was replaced for eight flying reindeer. And of course, where do reindeer come from in the first place?

Before reinvention, Santa had been a tall, wizardly looking fellow, much more like Odin. The Finns held on to a more ancient image of the Yule master for centuries. The Joulupukki or “Yule Buck” is originally a pagan tradition. He is connected to Odin and said to wear red leather pants and a fur trimmed red leather coat. But Sundblom also remembered the jovial Dutch Santa Claus with his red cloak and long white beard.

As for the elves in Santa’s North Pole workshop, it was Odin who was the lord of Alfheim, home of the elves. And all Magickal weapons and jewelry of the gods and goddesses were fashioned by highly skilled dwarves, who dwelled deep within the earth.

In steps the Yule goat, the giver of gifts until the 19th century. A popular theory is that the celebration of the goat is connected to worship of the Norse god Thor, who rode the sky in a chariot drawn by two goats. Today, the Yule goat in Scandinavia is best known as a Christmas ornament, made out of straw and bound with red ribbons.

In the 19th century, as American Santa Claus traditions were now spreading to Scandinavia, the Nordic julenisse started to deliver presents, replacing the Yule Goat.

In Norway, it is said that the Julenisse or Santa Claus was born under a rock in Vindfangerbukta north of the town of Drøbak on the Oslofjord, several hundred years ago. Today, Drøbak is considered the premier Norwegian Christmas town, with its popular Christmas house or Julehuset located right next to the town hall. Busloads of people come to see the julenisse, trolls, elves, and gnomes in the house. Whether tourists know it or not, these are the image descendants of the one-eyed god Odin.

Folklore experts can’t deny the legacy of Odin, and his transformation into new versions of Yule gift-bringers. Margaret Baker, author of “Discovering Christmas Customs and Folklore” comments that “The appearance of Santa Claus or Father Christmas, whose day is the 25th of December, owes much to Odin, the old blue-hooded, cloaked, white-bearded Giftbringer of the north, who rode the midwinter sky on his eight-footed steed Sleipnir, visiting his people with gifts.”

For Christians, that light emanates from a babe in a manger in far-off Bethlehem, worlds away from the Norse gods, the elves, the goats, and the wild hunt. In Norway, when people greet each other with God Jul—Good Yule—that origin of the Christmas observance becomes the star of the season.
GERMANIC YULE (RITES OF ASTARU)

Keeping the holy feasts and blessings of the year was one of the greatest duties of those faithful to the Germanic Gods & Goddesses. Asatru has a general calendar of the chief blessings. This is not a re-creation of the feasts held at any given time by any one particular Germanic tribe, but rather a compilation of those most important.

In Asatru, a religious ceremony is called a Blot (pronounced "bloat" – blot derived from the ancient Germanic word for "blessing" which literally means "to besprinkle with Blood" to consecrate. The verb blóta also meant to "strengthen" and the intention was to strengthen the powers of the Gods, Goddesses and Elves. 8 major Blots are celebrated in the Asatru calendar each year.

TRADITIONAL BLESSINGS of the SACRED GERMANIC YEAR:

YULE (JOL) 20th December - January 1st
DISTING (Disablout) 31st January
OSTARA (Ostara) 21st March
MAY EVE (Valpurgis) 30th April
MIDSUMMER (Midsumarblot) 21st June
FREYFEST (Freysblot) 31st July
FALLFEAST (Haustrblot) 23rd September
WINTER NIGHTS (Vetrnaetr) 31st October

LESSER FEASTS: Days of Remembrance

YULE / YULETIDE: Sunset of the Winter Solstice (Dec 20th)

Yule tide is the pre-Christian Germanic Midwinter celebration. The name Yule is derived from the Old Norse HJOL, meaning 'wheel,' to identify the moment when the wheel of the year is at its lowest point, ready to rise again. HJOL has been inherited by Germanic and Scandinavian languages from a pre-Indo-European language level, and is a direct reference to the return of the Sun represented as a fiery wheel rolling across the heavenly sky. There are numerous references to Yule in the Icelandic sagas, and in other ancient accounts testifying to how Yule was actually celebrated.

The Yule holiday is the holiest of all the native Germanic spiritual celebrations, as Yule marks the return of the God Baldur from the realm of Hel.

The commencement of the Yuletide celebration has no set date, but is traditionally 12 days long with the start of the festivities beginning at sunset on the winter solstice (around December 20th) This Germanic Heathen holiday was forcibly stolen by early Christian missionaries and became known as the "12 days of Christmas".

The first night of Yule is called The Mothernight, where Frigga and the Disir (female ancestral spirits) are especially honoured. Mother Night is appropriately named, as it represents the rebirth of the world from the darkness of winter – the shortest day and the
longest night of the year. A traditional vigil from dusk to dawn is held on the Mothers night, to make sure that the sun will rise again and welcome her when it does.

Yule is the season at which the gods and goddesses are closest to Midgard: our deities were called 'Yule-Beings' by the Norse, and Odin himself is called Jólnir, the "Yule One" and is where the image of Santa Claus is derived from. Yule is also the season during which the dead return to earth and share the feasts of the living. Elves, trolls, and other Magickal beings roam freely at this time, and must either be warded off or invited to come in friendship and peace.

Yule is the time of the year at which the Wild Hunt - Wodan's host of the restless dead - rides most fiercely; it is dangerous to meet them, but gifts of food and drink are left out for them, for they can also bring blessing and fruitfulness. Yule is a time for dancing, feasting and family. Sun wheels are burnt as part of folk festivities.

It was the practice in Germanic Heathen times to swear oaths on a hallowed boar (the totem animal of Freyr and Freya). This survived in Swedish folk-custom; a large boar-shaped bread or block of wood covered with pigskin was brought forth at Yule for this purpose through the beginning of this century, and boar-cakes are used for Yule-oaths by most Heathens today. Especially meaningful oaths were also sworn on the horn or cup while drinking at the Yule-feast. The 'New Year's Resolution' is a diminished form of the holy Yule Oath. The fir or pine-tree which is carried into the house and decorated is an ancient Germanic custom, brought to America by German immigrants.

The tree on which holy gifts are hung was Heathen in origin representing Yggdrasil, the mighty cosmic tree of life. In Germany, those who kept the old custom hid it inside lest the church authorities notice, but in England and Scandinavia, the trees and various spirits received their gifts outside. In those latter countries, it was a candlelit and ribbon-bedecked wreath, the ring of which may have reflected the holy oath-ring or the Yule sun-wheel, that was traditionally brought in to decorate the home.

The Yule-log is also an old Heathen custom. This log was supposed to burn all night during the longest night of the year to symbolize life lasting even in the time of greatest darkness, its fire rekindling the Sun in the morning. Its ashes or pieces were used as protective amulets during the rest of the year. Those who lack large fireplaces often use 24-hour candles instead.

The majority of the symbols associated with the modern holiday of Christmas (such as the Yule log, Santa Claus & his Elves, Christmas trees, the Wreath, the eating of ham, holly, mistletoe, the star...) are derived from northern European Heathen Yule.

DISTING / CHARMING of the PLOW [*Pictish Imbolg]
First New Moon in February – called 'Charming of the Plough' after the Anglo-Saxon spell and ceremony. The name means 'Thing (assembly) of the Goddesses'. In Sweden, it was the first public moot/fair of the year; in Denmark, this is the time when the first
furrows were ploughed in the field (an activity much hedged about with folk custom).
This is a feast of new beginnings, at which the work of the year to come is blessed.

**MAY EVE / WALUBURGIS NIGHT [*Pictish Beltaine]*

**Waluburgis Night** *(Valborgsmassoafton in Swedish, Vappu in Finnish, Walpurgisnacht in German)* is a holiday celebrated on April 30, in Finland, Sweden and Germany.

It is named after a woman called "Valborg" (alternative spellings are "Walpurgis", "Wealdburg", or "Valderburger") born in 710 somewhere in Dorset / Wessex as a niece of Saint Boniface. Together with her brothers she later travelled to Württemberg, Germany where she became a nun and lived in the convent of Heidenheim, which was founded by her brother Wunibald. Valborg died on February 25, 779 and that day still carries her name in the Catholic calendar.

However she wasn't made a saint until May 1 in the same year, and that day carries her name in the Swedish calendar. Viking fertility celebrations took place around April 30 and due to Valborg being declared a saint at that time of year. Valborg was worshipped in the same way that Vikings had celebrated spring and as they spread through out Europe the two dates became mixed together and created the Valborg celebration.

Waluburgis is one of the main holidays during the year in both Sweden and Finland, alongside of Yule and Midsummer. One of the main traditions is to light large bonfires, and for the younger people to collect greens and branches from the woods at twilight, which were used to adorn the houses of the village. The expected reward for this task to be paid in eggs.

The tradition which is most spread throughout the country is probably singing songs of spring. The strongest and most traditional spring festivities take up most of the day from early morning to late night on April 30.

Historically the Walpurgisnacht is derived from heathen spring customs, where the arrival of spring was celebrated with bonfires at night. With the Christianization of Germany these old customs were condemned as heathen.

No true Germanic Heathen name survives for May Eve; the German Walpurgisnacht is derived from the well-documented Christian St. Walpurga. In order to avoid confusion, and because no better name survives, Many Germanic heathens have replaced 'Walpurga' with the name of the second-century Germanic seeress 'Waluburg'. This festival marks the beginning of summer in Scandinavia. In all the Germanic countries, it is seen as a time when witches are particularly active, a belief memorialized in Goethe's description of the witch-moot on the Brocken (Faust, Act I) and Mussorgsky's "Night on Bald Mountain". It is also the Germanic equivalent of Valentine's Day and a night of love: young men are expected to go out into the woods to gather green branches and wildflowers with which they decorate the windows of their beloveds.
For both these reasons, Heathens consider Freya to be the ruler of this festival, as she is mistress of both witchcraft and love. The traditional 'Maypole' or 'May Tree' is also a part of the celebration of this feast; in Scandinavia, the 'May Tree' is carried about in processions, a practice which probably goes back to the Vanic fruitfulness-procession of earliest Heathen times. Fires were kindled on grave mounds or other high places on this night; it is traditional for folk to leap through the flames for luck. A fire kindled by friction (the 'need-fire') might also be used to protect cattle against illness or cure them.

**HARVESTFEST / WINTER NIGHTS [Pictish Samhain]**

Winternights is held the 31st of October; the final end of harvest. The festival is also called "Elf-Blessing", "Dis-Blessing", or "Frey-Blessing", which tells us that it was especially a time of honouring the ancestral spirits, the spirits of the land, the Vanir, and the powers of fruitfulness, wisdom, and death. It marks the turning of the year from summer to winter, the turning of our awareness from outside to inside. Among the Norse, the ritual was often led by the woman of a family - the ruler of the house and all within.

One of the commonest harvest customs of the Germanic people was the hallowing and leaving of the "Last Sheaf" in the field, often for Odin and/or his host of the dead, though the specifics of the custom vary considerably over its wide range. The Wild Hunt begins to ride after Winternights, and the roads and fields no longer belong to humans, but to ghosts and trolls. The Winternights feast is also especially seen as a time to celebrate our kinship and friendship with both the living and our earlier forebears. It marks the beginning of the long dark wintertime at which memory becomes more important than foresight, at which old tales are told and great deeds are toasted as we ready ourselves for the spring to come. It is a time to think of accomplishments achieved and those which have yet to be made. Winternights also marks the beginning of a time of indoor work.

These festival and feast celebrated the accessibility, veneration, awe, and respect of the dead. This was also a time for contemplation. To the Germanic peoples death was never very far away, and it viewed as a natural and necessary part of life. To die was not as much of a surprise or tragedy it is in modern times and death as not viewed as something "scary" or "evil". Of higher importance to the Germanic people was to live & die with honour and thereby live on in the memory of the tribe and be honoured at this great feast.

Starting on this night, the great divisions between the worlds was somewhat diminished which can allow the forces of chaos to invade the realms of order, the material world conjoining with the world of the dead. At this time began the Wild hunt in which the restless spirits of the dead and those yet to be born walked amongst the living. The dead could return to the places where they had lived and food and entertainment were provided in their honour. In this way the tribes were at one with its past, present and future.

Again, the Christians forcefully subverted the sacred Germanic Heathen calendar to honour Christianity, Winter nights on October 31 became "All Hallows Eve" and November 1st was declared "All Saint's Day".
Germanic Paganism refers to the myths and cultic practices of the Germanic peoples preceding their Christianization. The best documented version of the Germanic pagan religions is 10th and 11th century Norse paganism, though other information can be found from Anglo-Saxon and Continental Germanic sources.

The Germanic religion was a polytheistic one with some underlying similarities to other Indo-European traditions. The principal gods of Viking Age Norse paganism were Odin (Old Norse: Óðinn, Old High German: Wodan, Old English: Wōden) and Thor (Old Norse: Þórr, Old High German: Donar, Old English: Þunor). At an earlier stage, the principal god may have been Tiwaz (Old Norse: Týr, Old High German: Ziu, Old English: Tiw).

Germanic Paganism was heavily tied to yew, and the church made sure during conversion that all the ancient yews were hacked down for the Catholic Church’s invention of Christmas Trees during Yule-time celebrations.

Most sources documenting Germanic paganism have presumably been lost. From Iceland there is substantial literature, namely the Nordic Sagas and the Eddas, relating to the pagan period, but most of this was written long after Iceland's conversion to Christianity. Some information is found in the Nibelungenlied. The literary source closest to the pagan period may be Beowulf, which some scholars believe was composed as early as the eighth century, and therefore within living memory of Anglo-Saxon paganism.

Limited information also exists in Tacitus' ethnographic work Germania. Further material has been deduced from customs found in surviving rural folk traditions that have either been mildly superficially Christianized or lightly modified, including surviving laws and legislature (Althing, Anglo-Saxon law, the Grágás), calendar dates, customary folktales and traditional symbolism found in folk art.

A great deal of information has been unearthed by recent archaeology, including the Angl-Saxon pagan Sutton Hoo royal funerary site in East Anglia and the royal pagan temple at Gefren/Yeavering in Northumberland. The traditional ballads of the Northumbrian/Scottish borders, and their European counterparts, have also preserved many aspects of Germanic pagan belief.

As York Powell wrote, "The very scheme on which the ballads and lays are alike built, the hapless innocent death of a hero or heroine, is as heathen as the plot of any Athenian tragedy can be." Although perhaps singularly most responsible for the destruction of pagan sites, including purported massacres such as the Massacre of Verden and the subsequent dismantling of ancient tribal ruling systems, the Frankish emperor Charlemagne of The Holy Roman Empire is said to have acquired a substantial collection of Germanic pagan songs, which was deliberately destroyed after his death by his successor, Louis the Pious.
Pantheon: The Ansiwiz similar to the Roman Di Consentes appear as a limited circle of powerful beings, deities or remote ancestors.

- Teiwaz, god of war, "Germanic Mars", Norse Tyr, Old English Tiw, Old High German Ziu, continues Indo-European Dyeus.
- Wōdanaz, "lord of poetic/mantic inspiration", "Germanic Mercury", Norse Óðinn (Odin), Old English Woden, Old High German Wuotan.
- Frijjō, wife of Wodanaz, Norse Frigg. "wife", c.f. Sanskrit priyā "mistress, wife". Probably also addressed as Frawjō "lady" (Norse Freya).
  - Fraujaz. "lord", c.f. Norse Freyr
- Ţunraz, "thunder", "Germanic Hercules" (c.f. Hercules' club), Norse Ţórr (Thor), West Germanic Donar, Old English Thunor.
- possibly Austrō, goddess of dawn and springtime.

Heavenly bodies may have been deified, including Sowilo the Sun, Mænon the Moon, and perhaps Auziwandilaz the evening star.

The Common Germanic period begins with the European Iron Age, contemporary to the Celtic La Tene culture to the south, growing out of earlier traditions of the Nordic Bronze Age. Early Germanic history remains in the prehistoric period until the earliest descriptions in Roman ethnography in the 1st century BCE.

The earliest forms of the Germanic religion can only be speculated on based on archaeological evidence and comparative religion. The first written description is in Julius Caesar's Commentarii de Bello Gallico. He contrasts the elaborate religious custom of the Gauls with the simpler Germanic traditions.

"The Germans differ much from these usages, for they have neither Druids to preside over sacred offices, nor do they pay great regard to sacrifices. They rank in the number of the gods those alone whom they behold, and by whose instrumentality they are obviously benefited, namely, the sun, fire, and the moon; they have not heard of the other deities even by report." — The Gallic War

Caesar's description contrasts with other information on the early Germanic tribes and is not given much weight by modern scholars. It is worth mentioning his note that Mercury is the principal god of the Gauls:

"They worship as their divinity, Mercury in particular, and have many images of him, and regard him as the inventor of all arts, they consider him the guide of their journeys and marches, and believe him to have great influence over the acquisition of gain and mercantile transactions." — The Gallic War
The worship of deities identified by the Romans with Mercury seems to have been prominent among the northerly tribes.

A much more detailed description of Germanic religion is Tacitus' Germania, dating to the 1st century. Tacitus describes both animal and human sacrifice. He identifies the chief Germanic god with the Roman Mercury, who on certain days receives human sacrifices, while gods identified by Tacitus with Hercules and Mars receive animal sacrifice. The largest Germanic tribe, Suebians, also make sacrifices, allegedly of captured Roman soldiers, to a goddess who is identified by Tacitus with Isis.

Another goddess, Nerthus, is revered by Reudignians, Aviones, Angles, Varinians, Eudoses, Suardones and Nuithones. Nerthus is believed to directly interpose in human affairs. Her sanctuary is on an island, specifically in a wood called Castum. A chariot covered with a curtain is dedicated to the goddess, and only the high priest may touch it. The priest is capable of seeing the goddess enter the chariot.

Drawn by cows, the chariot travels through the countryside, and wherever the goddess visits, a great feast is held. During the travel of the goddess, the Germanic tribes cease all hostilities, and do not lay their hands upon arms. When the priest declares that the goddess is tired of conversation with mortals, the chariot returns and is washed, together with the curtains, in a secret lake. The goddess is also washed. The slaves who administer this purification are afterwards thrown into the lake.

According to Tacitus, the Germanic tribes think of temples as unsuitable habitations for gods, and they do not represent them as idols in human shape. Instead of temples, they consecrate woods or groves to individual gods. Divination and augury was very popular:

"To the use of lots and auguries, they are addicted beyond all other nations. Their method of divining by lots is exceedingly simple. From a tree which bears fruit they cut a twig, and divide it into two small pieces. These they distinguish by so many several marks, and throw them at random and without order upon a white garment.

Then the Priest of the community, if for the public the lots are consulted, or the father of a family about a private concern, after he has solemnly invoked the Gods, with eyes lifted up to heaven, takes up every piece thrice, and having done thus forms a judgment according to the marks before made. If the chances have proved forbidding, they are no more consulted upon the same affair during the same day: even when they are inviting, yet, for confirmation, the faith of auguries too is tried.

Yea, here also is the known practice of divining events from the voices and flight of birds. But to this nation it is peculiar, to learn presages and admonitions divine from horses also. These are nourished by the State in the same sacred woods and groves, all milk-white and employed in no earthly labour. These yoked in the holy chariot, are accompanied by the Priest and the King, or the Chief of the Community, who both carefully observed his actions and neighing.
Nor in any sort of augury is more faith and assurance reposed, not by the populace only, 
but even by the nobles, even by the Priests. These account themselves the ministers of the 
Gods, and the horses privy to his will. They have likewise another method of divination, 
whence to learn the issue of great and mighty wars. From the nation with whom they are 
at war they contrive, it avails not how, to gain a captive: him they engage in combat with 
one selected from amongst themselves, each armed after the manner of his country, and 
according as the victory falls to this or to the other, gather a presage of the whole.”

The reputation of Tacitus' Germania is somewhat marred as a historical source by the 
writer's rhetorical tendencies. The main purpose of his writing seems to be to hold up 
examples of virtue and vice for his fellow Romans rather than give a truthful 
ethnographic or historical account. While Tacitus' interpretations are sometimes dubious, 
the names and basic facts he reports are credible; Tacitus touches on several elements of 
Germanic culture known from later sources.

Human and animal sacrifice is attested by archaeological evidence and medieval sources. 
Rituals tied to natural features are found both in medieval sources and in Nordic folklore. 
A ritual chariot or wagon as described by Tacitus was excavated in the Oseberg find. 
Sources from medieval times until the 19th century point to divination by making 
predictions or finding the will of the gods from randomized phenomena as an obsession 
of Germanic cultures. Or as Tacitus puts it "To the use of lots and auguries, they are 
addicted beyond all other nations."

While there is rich archaeological and linguistic evidence of earlier Germanic religious 
ideas, these sources are all mute, and cannot be interpreted with much confidence. Seen 
in light of what we know about the medieval survival of the Germanic religions as 
practiced by the Nordic nations, some educated guesses may be made. However, the 
presence of marked regional differences make generalization of any such reconstructed 
belief or practice a risky venture. We do know, however, that in Tacitus' day the Germans 
discerned a divinity of prophecy in women, and virgin prophetesses, such as Veleda, 
were honored as true and living goddesses.

During the Migration Period, Germanic religion was subject to syncretic influence from 
Christianity and Mediterranean culture. Jordanes' Getica is a 6th century account of the 
Goths, written a century and a half after Christianity largely replaced the older religions 
among the Goths. According to the Getica, the chief god of the Goths was Mars, who 
they believed was born among them:

"Now Mars has always been worshipped by the Goths with cruel rites, and captives were 
slain as his victims. They thought that he who is the lord of war ought to be appeased by 
the shedding of human blood. To him they devoted the first share of the spoil, and in his 
honor arms stripped from the foe were suspended from trees. And they had more than all 
other races a deep spirit of religion, since the worship of this god seemed to be really 
bestowed upon their ancestor." — Getica
Saint Columbanus in the 6th century encountered a beer sacrifice to Woden in Bregenz. In the 8th century, the Germanic Saxons venerated an Irminsul (see also Donar's Oak). Charlemagne is reported to have destroyed the Saxon Irminsul in 772. In the Old High German Merseburg Incantations, the only pre-Christian testimony in the German language, appears a Sinhtgunt who is the sister of the sun maiden Sunna (Sól). She is not known by name in Nordic mythology, and if she refers to the moon, she is then different from the Scandinavian (Mani), who is male. Further, Nanna is mentioned.

The Goths were converted to Arianism in the 4th century, contemporaneous to the adoption of Christianity by the Roman Empire itself. Unfortunately, due to their early conversion to Christianity, little is known about the particulars of the religion of the East Germanic peoples, separated from the remaining Germanic tribes during the Migration period. Such knowledge would be suited to distinguish Proto-Germanic elements from later developments present in both North and West Germanic. The Franks, Alamanni, Anglo-Saxons, Saxons, and Frisians were Christianized between the 6th and the 8th century. By the end of the Migration period, only the Scandinavians remained pagan.

Early medieval North Germanic Scandinavian (Viking Age) paganism is much better documented than its predecessors, notably via the records of Norse mythology in the Prose Edda and the Poetic Edda, as well as the sagas, written in Iceland during 1150 - 1400. Sacrifices were known as blót, seasonal celebrations where gifts were offered to appropriate gods, and attempts were made to predict the coming season.

Similar events were sometimes arranged in times of crisis, for much the same reasons. The goddess Frí Jrja seems to have split into the two different, clearly related goddesses Frigg and Freyja. In Nordic mythology there are certain vestiges of an early stage where they were one and the same, such as husbands Óðr/Óðinn, their shamanistic skills and Freyja/Frigg's infidelity.

In 1000 AD, Iceland became nominally Christian, although continuation of pagan worship in private was tolerated. Most of Scandinavia was Christianized during the 11th century. Adam von Bremen gives the last report of vigorous Norse paganism. Sometimes, the subjects of a lord who converted to Christianity refused to follow his lead (this happened to the Swedish kings Olof of Sweden, Anund Gårdske and Ingold I) and would sometimes force the lord to rescind his conversion (e.g. Haakon the Good).

The attempt of the deposed monarch Olaf II of Norway to retake the throne resulted in a bloody civil war in Norway, which ended in the battle of Stiklestad (1030). In Sweden, in the early 1080s, Inge I was deposed by popular vote for not wanting to sacrifice to the gods, and replaced by his brother-in-law Blot-Sweyn ("Sweyn the Sacrificer").

After three years of exile, Inge returned in secret to Old Uppsala and during the night the Christians surrounded the royal hall with Blot-Sweyn inside and set it on fire. However, Inge did not immediately regain his throne and the pagan Eirík Arsále briefly came into power before being usurped by Inge. During the High Middle Ages, Scandinavian paganism became marginalized and blended into rural folklore.
WEB OF WYRD (MATRIX OF FATE)

A modern representation of the Web of Wyrd, the matrix of fate (wyrd) as woven by the Nornir, the fates of Norse legend.

The emblem, 9 staves arranged in an angular grid, contains all of the shapes of the runes and therefore all of the past, present, and future possibilities they represent.

The web of wyrd serves as a reminder that the actions of the past affect the present and that present actions affect the future; all timelines are inextricably interconnected— in a sense, it is a representation of the tree of life – YGGDRASIL (YEW).

The number 9 was the most sacred number to the Norse people

3 and 3 and 3

in this symbol (the allrune) there are 9 lines placed in groups of 3

there are 9 worlds of yggdrasil

odins Magickk ring ‘draupnir’ would drop 8 duplicate rings every 9 months (making 9 rings each time)

this also coincides with the 9 months of human pregnancy

the ‘valknut’ has 3 triangles, each obviously has 3 points which makes 9 points

the more you look into it the more you will see the number 9.

In a simple sense, Wyrd refers to how past actions continually affect and condition the future, but also how the future affects the past. Indeed, for a true comprehension it is key
for the Wyrd to be embraced as a conceptual mystery, wherein the tides and tidings of
time and timelessness flow and weave always, entwining the reticulum of the fabric of
being and non-being.

The Wyrd also foregrounds the interconnected nature of all actions and how they
influence each other. Wyrd, though conceptually related, is not congruent with
predestination. Unlike predestination, the concept of Wyrd allows for one's wyrd or
agency: albeit agency constrained by the wyrds or activities of others, but nevertheless
capable of weaving reality.

This view is also prominent in the concept of Karma, as used in Indian religions. Wyrd is
"inexorable" and "goes as she shall", the fate (Norse ørlog) woven or scored by the
Norns. Indeed, the term's Norse cognate urðr, besides meaning "fate", is the name of one
of the Norns, closely related to the concept of necessity (skuld). The name of the younger
sister, Verðandi, is strictly the present participle of the verb cognate to weorþan.

One of the key concepts of the worldview of the pre-Christian Norse and other Germanic
peoples was their intriguing and extraordinarily unique view of destiny (Old Norse Urðr
or Örlög, Old English Wyrd, Old Saxon Wurd, Old High German Wurt, Proto-Germanic
*Wurðiz[1]). It shares the same Indo-European origin as the Greek concept of fate and the
Hindu concept of karma, but is as different from fate or karma as either of those concepts
are from each other.

Due to this uniqueness, it’s also one of the hardest parts of the indigenous Germanic
worldview for modern people to understand. However, the rewards of understanding this
concept are well worth the effort.

The starting point for understanding the Germanic view of destiny is the mythological
image of Yggdrasil and the Well of Urd. Yggdrasil is a tree that stands at the center of the
cosmos and holds the Nine Worlds, the dwelling-places of humans, gods, and all other
beings, in its branches and roots. It grows from the Well of Urd (Urðr), which could just
as aptly be called the “Well of Destiny.” Water is central to the image; the waters of the
well nourish the tree, whose evergreen leaves then shed dewdrops into the well.

The water cycle in this image expresses a circular passage of time. The well, which
corresponds to the past, influences the growth of the tree, which corresponds to the
present. But then, unlike in our modern, linear conception of time, the present then
returns to the past – even retroactively changing it! This is the significance of the
dewdrops that fall back into the well.

Destiny cycles through the image, following the course of the water. As one scholar puts
it, destiny “governs the working out of the past into the present (or, more accurately, the
working in of the present into the past).”[2] In other words, destiny is the often-inscrutable
force that causes the past to exert its particular influences upon the present, which, in this
image, necessarily also includes the influence of the present upon the past and, thereby,
the potential for a new and different present.
In the Well of Urd live the Norns, three wise women who “carve into the tree the lives and destinies of children.” This is another expression of the influence of the past (the well) upon the present (the tree). All of the beings who live in the Nine Worlds of Yggdrasil, from humans to gods to salamanders, are subject to these carvings. However – and this is the crucial point to be grasped – what the Norns carve into the tree is the earliest form of the destinies of the beings who inhabit the Nine Worlds, but not their only possible form.

Unlike the pronouncements of the Greek Fates, the words of the Norns are not necessarily absolute. The present (the tree) also influences the past (the well); having been written, the words carved by the Norns can be rewritten. All beings who are subject to destiny have some degree of power over their own destiny and the destiny of others. Everything and everyone uses this power passively, in some small way, merely by being a stopping-point in the course the water takes as it cycles through the well and the tree, thereby exerting some measure of influence over that course.

Some, however, take this process into their own hands and shape destiny more actively and more potently. Discerning and shaping destiny is the central concern of heathen Germanic Magick. While there may be only three Norns with a capital “N,” there are countless norns with a lowercase “n” – norn is an Old Norse word for a generic practitioner of Magickk. The Norns may be the shapers of destiny par excellence, but they are far from the only beings capable of altering the course of destiny as it flows through the Well of Urd and Yggdrasil. They are one stopping-point in a vast network of countless other stopping-points, albeit the most significant one in the whole system.

Just as no life’s course is entirely determined by the Norns, no life’s course is entirely free from the influence of the Norns and one’s fellow inhabitants of the Nine Worlds. To return to the image of weaving, all life is an interconnected web, where the slightest thrumming of one strand can cause the whole web to tremble. Even the most self-willed of actions, those that exert the most powerful influence upon destiny, are effective precisely because they are successful adaptations to the context within which they are taken. Moreover, in an animistic worldview, “self” and “other” are relative distinctions rather than absolute ones. Absolute freedom is impossible, as is absolute slavery. Accordingly, there is no absolutely free will, just as there is no absolutely unalterable fate. Instead, life is lived somewhere in the enormous range of possibilities that lies between these two extremes.

According to Voluspa 20, the three Norns "set up the laws", "decided on the lives of the children of time" and "promulgate their Ørlög". Frigg, on the other hand, while she "knows all ørlög", "says it not herself" (Lokasenna 30). ørlöglauxa "ørlög-less" occurs in Voluspa 17 in reference to trees (as opposed to humans).

The Well of Wyrd (ON: Urðarbrunnr or Urðarbrunni) springs "at the base of Yggdrasil". Wodening affirms that there are two other wells within the Norse cosmology also at the base of the World Tree: Mímisbrunnr "Mimir's Well", where Wóden sacrificed an eye to drink of wisdom or abovewhich he was nailed or bound inverted upon Yggdrasil for nine
days and from whence he retrieved the Runes; and Hvergelmir "the roaring cauldron", the well that all waters of the Nine Worlds are held to both flow from and to which they ultimately return. These various wells are often conflated.

Scholar Bauchatz affirms that just as The Norn though three are one, so the three Wells of Wyrd are also one.

In general tradition, The Well of Wyrd, is the wellspring which feeds the taproot, the principal root of Yggdrasil's three. Some traditions, locate The Norn in a hall by the Well wherefrom they tend the Well and the Tree.

In some traditions, The Norn score and incise the Bindrunes of Fate directly onto the living trunk of Yggdrasil from that which they scry in the Well.

Wyrd is the English form of the word which in Old Icelandic ('Old Norse') is Urðr, pronounced 'Oo-rrth', with the 'oo' long, the rr rolled, and the 'th' as in 'then'.

For many of today's Heathens, Wyrd is more than fate - it is not predestined, although it includes the concept of personal ørlög, 'ur-lay' according to Heathen scholar Kveldúlfr Gundarsson, oldest layer of what goes to make up a person's capacity and obligation. Think here in terms of strata, layers of earth being deposited in a river bed: so in Heathenry a person's life is formed of many layers, not least the oldest layer of obligation from the past. Whether you think of it as 'past lives', as ancestral bonds formed and reformed into personal obligation, or as simply who your parents got on with and whether you're embroiled in a family feud as a result - or obligated to visit your grandparents' neighbours at New Year because they expect it of you - is not really important as long as there is that concept of the oldest layer becoming part of what you do, think, say.

People make history, though not just how they please, and so the nightmare hand of the past, a great scholar once said, weighs on the consciousnesses of those now living: While this was written in a very different context from that of today's Heathenry, it seems to me to reflect the knowledge of Wyrd.

So, let's attempt, first, an introduction to Wyrd as a concept, and Urðr as a Norn - together with her sisters Verðandi and Skuld.

Northern cosmology has as its basis the concept of the great Tree Yggdrasill, whose branches support the nine worlds: and the Wyrd to which all beings, and the worlds themselves, are subject.

Yggdrasill is a yew and today's Heathens look to one or the other as its representative. But Yggdrasill itself is more than one tree, or all trees. Some heathens speculate that it may have been represented among the Saxons on the continent by the Great Pillar, the Irminsul, cut down in 772 C.E. by Charlemagne during the process of christianisation.
Whether as an oak in central Europe, an ash or yew in southern Scandinavia and in
Britain (look at the oldest yew that you know, see its flaking bark and its twisted
branches), a birch in northern Scandinavia, it may be whatever tree represents the growth
and age of the area, suited to soil type and climate.

The concept of a central pillar or Word Tree is familiar in many shamanic cosmologies,
and certainly Yggdrasill appears as such in its descriptions in mediaeval literature: not
simply a tree, but a living pathway connecting worlds.

The World tree is described in the Eddic poem Grimismál (the Sayings of Grimmír, a
name for Óðinn) as having three great roots, which end within the realms of Ásgard,
Jotunheim, and Nifelheim: confusing, if the Tree also supports on its branches all the nine
worlds as described by Snorri Sturluson.

Below the roots dwells the wyrm Nidhöggr, who gnaws the underside of the lowest roots.
Nidhöggr is also described as the one who flies to snatch bodies to devour. This lowest
root spreads above the well Hvergelmir, from which many rivers flow.

Beneath the root of Jotunheim is the well of wisdom, guarded by the wise Etin Mímir.
For one draft of the waters of that well, and their knowledge, Óðinn gave an eye.

Völuspá tells us:

All I know, Óðinn, where you left your eye
depth within the famous well of Mímir.
Mímir each morning drinks his mead
from Valfather's pledge.

The image that I work with, and that seems attested by the lore (at least according to
Bauschatz and other scholars) is of a microcosm that is also macrocosm. The tree stands
spreading above a pool - here setting aside the triplicity, reducing the three wells back to
one, Urðarbrunnr, Wyrd's well. Roots draw in the water, sap rises through the tree, and
eventually beads of moisture appear on the tips of the needles/leaves, and fall, dew-like,
into the valley. Some return to the well, some to the earth at the tree's roots.

Some, says Bauschatz, falls outside the drainage area of the pool, and may be lost to the
system, while other moisture enters the system from outside, but mostly it is self-
generating: and it includes those Norns who sit by the tree.
The three Norns are not simply 'Past, Present and Future': While Urðr, the eldest, implies all that has gone before, Verðandi implies the process by which Past and its bonds and connections shape the Being that is now, and Skuld, the youngest, appears more related to the obligations that exist between people, which they must fulfil, than she does to any precise prediction of absolute 'future'.

Her name, Skuld, has the meaning of 'obligation' - it is from a helper-verb similar to the English 'should'. Together they can be seen as the shaping forces of destiny, obligation, constraint, fate, Wyrd; and their Well contains all the words that are spoken, the promises that are made, the obligations that must be upheld, the ways in which people, and other beings, bind themselves into the fabric of life, or are so bound by others: and all the potential that is inherent in those words, those promises, those obligations, the ideas that spring from the minds and hearts of all beings.

From there come maidens, greatly knowing
Three from the pool beneath the tree
Urðr one is called, Verðandi another
- on slips carving - Skuld the third;
Laws they allot, lives they choose
For children of men, ørlög of men.
'Wyrd' is the English form of 'Urðr'. Arlea Hunt-Anschutz - in that website I referred you to earlier - says that

The Anglo-Saxon noun wyrd is derived from a verb, weorðan, 'to become', which, in turn, is derived from an Indo-European root *uert- meaning 'to turn'. Wyrd literally means 'that which has turned' or 'that which has become'.

I like this idea of 'turning'. It holds all the sense of movement, change, transformation that I've endeavoured to suggest so far - that lives are not fixed, but created and manipulated, and that people by what they do, building on what has gone before, shape what comes next, the turnings of their own lives.

But, as previously mentioned, they do not do so just as they please.

I have seen and heard arguments as to whether the Norns 'actually' spin or weave! The evidence of the poem Völuspá is that they carve on slips of wood (carve runes, maybe? the poem doesn't say). But we are not speaking of human women - rather, attempting to translate processes connecting life and death, people, human and non-human relationships, society and landscape, into metaphors that enable us to think about the unimaginable, to conceptualise that which is too big, too vast to be conceptualised.

In the first Poem of Helgi Hundingsbani, Norns twist or spin the ørlög-threads of the infant Helgi, and appear to fasten the strands to the sky, and to the land, north, east and west, which holds an implication of the fate of child and land as connected. The weaving metaphor is used in Njáls Saga - one of the most famous of the great stories written in the middle ages in Iceland - but those weaving are not the three great Norns, but Valkyries who are creating the course of the battle of Clontarf with their work. Here the fabric tells the tale of battle, and valkyries are described as weaving 'with drawn swords' and arrows for shuttles, where the loom, strung with human entrails, is weighted with heads, and the heddle-rods are bloody spears.

This is fantastic imagery, equal to anything from today's visual imagery, given for a shocking purpose, telling of a battle in which many Icelanders and their friends were involved (on both sides - for this was no simple 'Celt versus Viking' struggle according to either Irish or Icelandic sources).

Still today for many of us today within Heathenism, the concept of spinning and weaving 'fate' is one that makes absolute sense. However that may be, what the Norns do has a particularly Northern 'spin' to it: the three Norns measure out the lifespan of each person, and they include within it the potential that is inherent in each one - the diverse skills, talents, or genius; together with the obligations that are inherited from past generations, or maybe past lives. So a person is born with ørlög.

It is not clear in the old material to what extent the Norns shape wyrd rather than reflect it. Völuspá says that they set down laws, and select lives for people. It is however clear that while wyrd can be modified, postponed, even altered by subsequent events, it can
never be totally escaped. Even the High Goddesses and Gods of the Aesir and Vanir, are subject to wyrd.

In a sideline, here, I should mention that not only the great Three are referred to as 'norns'. Others who, at birth, confer blessings or at least fates, are 'norns' likewise. Remember Sleeping Beauty, anyone? Although I've just said that it's not clear to what extent Norns shape wyrd, there may be specific times when personal ørlög is more easily influenced or shaped, times - such as the birth of Helgi, referred to above - when the norns spin ørlog from whatever material is to hand.

While ørlög or wyrd is dynamic, not 'carved in stone', changing a 'gifted' wyrd is not easily done. I've seen pagan 'child namings' in which 'all present' are invited to give the baby a gift of future, skill or fate. My reaction is that those doing this may have read little mythology or few folk-tales: please don't do this to your baby!

In the short story (Thattr) of Norna-Gest, the youngest of three women invited to the naming of a baby felt slighted by the attention paid to her - and said that the baby's life would last only as long as the candle now burning. The senior Norn went to his mother and advised her to blow out, and preserve the candle. Three hundred years later, Norna-Gest told the story and presented the candle to king Olaf Tryggvason, who lit the candle, and as it burned so Norna-Gest expired, according to the story.

There may be other situations in which personal ørlög, or community wyrd, can be influenced or shaped. In the saga of Arrow-Odd - a late-mediaeval telling of a fantastic story of 'the past' (yes, they did that too!) - it is told that a seeress (seiðkona, according to the story) prophesised a future for Odd, in which he would die from a wound from his own horse. He had the horse killed and buried, and lived for 300 years, with many adventures as one would expect - and on returning, had the horse's skull dug up and gloated over it: but a scratch from a tooth in the skull proved his death.

Ørlög represents a personal weaving of wyrd, shaped by the actions of the Norns, modified by the individual and community, and interwoven with the ørlög of others. Among those 'others' are the Elder Kin, the Goddesses and Gods of the North. They also have ørlög, and they deal with it often through interactions with people.

The Elder Kin are not creators, in the sense of creating the Universe out of nothing at all. They have, in the old stories, given shape and being to people and to the Earth, but even there they are themselves a 'creation' - or better, an evolution, a becoming, and indeed their evolution continues through the Northern cultures with which they were associated, into the present day, and beyond. They deal with the long term, and with the history and fate of Midgard; and they change along with that with which they deal.

So, the Elder Kin interact with Wyrd on the long term, and their council place is by the Norns' well. They deal also with human ørlög, where this intersects their own Wyrd. Thus, we address or petition them, involve them in our doings, talk with them and ask
their blessings on what we do in our daily lives. Likewise, the Elder Kin involve us in their own destinies and the wyrd of the worlds.

But although the Norns shape, or direct, fate, we do not usually address or petition them, or involve them in workings of Magick: the Norns do what they do, what they must do. They are implacable. At times we ask that our words be heard, as words, statements of fact or of intent, as part of the fabric of wyrd, as ideas that will become part of the well. This is particularly the case during the ritual known as sumbel, where Heathens ask Norns and deities to witness our statements.

It is here that people state what has been and what is in process of formation. Within sumbel, participants give honour to the Elder Kin and to other beings, notably ancestors, heroines, heroes, but including if they wish wights of land or home, alfs or dwarves.

We honour also ourselves, our own actions (where we feel these to be honourable), and those of our kin and friends. Sumbel involves ritualised toasting, the passing of a horn of liquid which represents the Well of Wyrd. In sumbel, the one who holds the horn has the floor, and that person’s words become part of the Well.

For many of today’s Heathens, a sumbel will usually have three rounds. The first is to the Gods, the second to those who have gone before - ancestors, heroes and heroines, and the third for what we will, usually what we have ourselves recently completed or what we intend to do. However sumbels can and do develop other rounds at need.

The Tree grows from its three great roots. It has no creation: it simply is. The tree appears in the mythology, supporting the worlds on its branches, and according to Vafthrúdnismál (another of the poems of the Poetic Edda), after Ragnarok two humans, Lif and Lifthrasir, descend from its branches where they have hidden throughout the catastrophe.

But though it appears everlasting, it is under constant attack. Below it, the wyrm Nidhögr gnaws at the lowest roots; according to Grímnismál many serpents do likewise. Four harts (deer) crane their necks to eat the young shoots of the high branches. The sides of the tree decay, and the tree suffers many pains, though it is tended by the Norns.

At the top sits a great eagle, with between its brows another bird, a hawk. Up and down the trunk runs the squirrel Ratatosk, which carries gossip - and insults - between the eagle and Nidhögr.

The association with wisdom persists through all the accounts of the Tree. Each well holds its powers. Sometimes the three wells become one, Hvergelmir.

The name, Yggdrasill, may be yet another link with knowledge, for the name means 'The steed of Ygg', where 'Ygg' is the Terrible One, one of the names of Óþinn. It is likely that the name refers to an episode known through a passage from the poem Hávamál:
I know I hung on the windy tree,
Nights all nine,
Wounded by the spear, given to Øðinn
Self to myself offered,
On that tree, for which no one knows
the roots from which it rises.

No loaf gave they me, nor drinking horn
I peered down, I spied the runes,
Screaming, I took them up,
and after fell back from there.

The speaker is Øðinn, who underwent the ordeal of hanging on the tree. Through this
means he gained knowledge of the runes. The word 'rune' means a hidden thing, a secret,
an idea of power. The passage does not suggest that the 'runes' were created by Yggr, but
that he discovered them, as secrets of power.

These 'runes' are not necessarily the shapes that we know today by that name, though it is
possible that today's rune-staves represent the ideas that our ancestors considered to be
those that Øðinn found. It's usually considered that the Tree on which the god offered
himself to himself (as god of both knowledge and death) was Yggdrasill, the World Tree,
the source of wyrd and of wisdom: thus connecting Øðinn, and runes, with the tree.

There are implications here about rune-Magickk: there are further implications about
seiðr-Magickk, which Øðinn likewise performs, connected with the concept of the tree as
a shamanic world tree or pole, connecting the realms of being and their inhabitants. The
tree can also be seen as connecting the innermost attributes of an individual, and I regard
the rune Eihwaz (or Eoh), the Yew Tree, in both these lights, enabling shifts of
consciousness between worlds, and connections with my own attributes and desires.

What are these implications? Well, it seems to me that both rune-Magickk and seiðr-
Magickk deal with wyrd, in different ways. In each case, though, they can tap into the
flow of wyrd, as divination, or can be actively used to transform wyrd: though it needs to
be remembered that attempts to change wyrd are subject to the manipulation of others
also. There is little evidence for rune-divination, as we know it today, in the lore

For dealing with rune-Magickk, then, 'intent' is not enough: runes had meaning
independent of the intentions of the carver, tapping into the relationship between Øðinn,
the tree, and wyrd, hence instruments of wyrd.

Some practitioners have spoken of seeing strands of wyrd, and using these for various
purposes: including most often 'seeing along' a strand to what possibilities are inherent in
a situation, and what obligations have been woven from the interactive threads of
people's lives. At other times, people have spoken of seeing the twisting of specific
threads, viewed as yarn, as thin gold wires, even as twisting plant stems.
To pursue the metaphor further, seiðr in the past may have involved reaching out to touch the threads, altering reality, a process fraught with many problems as a tiny touch of the fabric of wyrd can have astounding repercussions. One seeress today has described the fabric as a three-dimensional blanket in which the threads are themselves constantly moving and changing - and for her, Óðinn, or Woden, can shake this blanket so that a ripple effect of change spreads throughout - but we can only touch a small corner.

This returns us to the concept of knowing wyrd, and 'working with wyrd' – there are times when each of us feels embattled, with the worlds against us and everything going pear-shaped. There are other times when the flow of life around us is smooth: and there are still others when life can be immensely problematic, often challenging rather than not; but with solutions that become available, when a small action on our part, a decision, a change, combines with those of others to produce something that works, that transforms our surroundings or situations.

Dealing Magickally with wyrd is not so much a question of 'spells', but of trying to see what possibilities exist and what the implications of actions may be, and hence how we can move with the flow, become part of the energy that surrounds a situation, and hence take the issues and concern that most closely interest us, a stage further. To work with wyrd is to experience a flow that moves through you, in which you are knowingly positioned within the woven tapestry. While we cannot know all events that result from our actions, working with wyrd therefore involves examining the situation and its potential, and attempting to sense that flow.

With the concept of 'flow', I'm returning, somewhat, to that other metaphor for wyrd that I used when talking about Yggdrasill. The tree stands above the pool, and moisture rises through the tree to fall from its branches and eventually return to the pool. The flow of that moisture, water moving in streams and rivers, can be turbulent or smooth. There are times when working with wyrd can mean seeking the smooth flow of the pleasant stream, finding a channel that seems right and that gives joy to others as well as oneself, finding the means to create frith, productive peace, wherever one is.

But at other times the flow cannot be smooth. Here, working with wyrd is about change, transformation of self or community, taking decisions that will effect a new 'becoming', and it is here that people most seek guidance. We see only a little way along the strands and cannot know all outcomes of wyrd's weaving, yet sometimes we can recognise these turning-points, know when the time is right for our actions, and by acting with a knowledge of the complexities of wyrd, commit ourselves to follow particular courses and to accept responsibility for what we do there.

And so, finally, for me 'wyrd' is about responsibility. I do not make my own history just as I please: but within the social fabric of gods, wights and people, and working with whatever the norns have given me, I create my own weaving, author my own story, and accept the obligations that result.
Creation is but a swing of the cosmic pendulum from inertia, through energy, and back again to inertia, forever and ever. It is but a series of opposing pulsations of action and reaction, integration and disintegration, gravitation and radiation, appearance and disappearance.

THE LAW
Positive electricity is force generated against pressure resistance. Positive intensity increases with contraction due to pressure resistance in streams flowing in opposite directions. Positive electricity is the accumulating, absorbing, endothermic force of contraction which seeks higher pressures.

THE LAW
Negative electricity is force radiated in the direction of pressure assistance. Negative intensity decreases with expansion due to pressure assistance in streams flowing in the same direction. Negative electricity is the dissipating, separating exothermic force of expansion which seeks lower pressures.

ALL EFFECTS OF MOTION ARE ORDERLY AND PERIODIC. THE COSMIC PENDULUM UNFAILINGLY RECORDS AND ADJUSTS ALL PERIODICITIES.
BLOODLINES OF MITHRAS

[*c/o David Livingstone:] The original Mithras network was centered in the House of Herod, and included an important Armenian bloodline. The importance of this Armenian bloodline figures in their descent from “The Lost Tribe” and mixed Alexandrian/Persian heritage, a hereditary Syrian priesthood of Baal, and the family of Julius Caesar.

It was the coalescence of these families, at the turn of the first Millennium BC, that effectively incepted the conspiracy. And, while the trail of these familial relationships is complicated and detailed, it is essential to examine them, in order to properly understand the origin, direction and beliefs of their successors – the Illuminati.

Once Constantine the Great implemented Catholicism – which was an assimilation of Mithras with Jesus – the cult eventually penetrated to the Islamic world to produce the heresy of the Ismailis, from which emerged the first terrorist network, the Assassins. It was the legend of contact with the Assassins with the notorious Knights Templars, during the Crusades, which became the basis of Scottish Rite Freemasonry.

Initially, the cult of the heretical Magi was most prevalent in that part of Asia Minor, that is, of Armenia, Cappadocia and Pontus. Pontus was founded following the death of Alexander the Great, shortly after 302 BC. As the greater part of this kingdom lay within the immense region of Cappadocia, which in early ages extended from the borders of Cilicia to the Black Sea, the kingdom as a whole was at first called “Cappadocia towards the Pontus”, but afterwards simply “Pontus”. Pontus included not only Pontic Cappadocia, but also Colchis, and Lesser Armenia. Therefore, this cult of the Magi, which worshipped the dying-god in the form of Mithras, was most prevalent in that part of Asia Minor to which the so-called Lost Tribes had been relocated, to be later absorbed by Scythians and Medes.

Commagene (Cappadocia) // Commagene was a small kingdom, located in modern Turkey ruled by a dynasty known as the Orontids. The dynasty was founded by Orontes, who had been appointed by the Persians as “satrap”, or governor of Armenia. In 401 BC, Artaxerxes II, then reigning Emperor of Persia, gave him his daughter Rhodogoune in marriage. Artaxerxes II would have been the grandson of Xerxes. The Armenian kingdom of Commagene arose in 162 BC; Mithradates I Callinicus of Commagene embraced the Hellenistic culture and married Laodice, a Seleucid princess. Thus, their son, Antiochus I of Commagene, who lived from 69 BC to 40 BC, could claim dynastical ties with both Alexander the Great and the Persian kings. The combined heritage found in Antiochus led to the assimilation of Mithras with the Greek Hercules, which marked the first early form of the Mithraic cult.

The Mithraic Bloodline // The House of Commagene combined with the family of Herod the Great, the Syrian priest-kings of Baal, and the family of Julius Caesar. Together, they took the early symbolism of the Mithra worship of the heretical Magi, and combined it with the emerging Kabbalistic mysticism, to form the Mysteries of Mithras. Essentially, the Mithraic mysteries adapted the ancient king-worship of the Babylonians,
to the worship of the emperor, as a personification of their god the Sun. Through the influence of the Commagenian dynasty, this cult retained its Persian themes, but represented its god Mithras with the physical form of their progenitor, Alexander the Great… The person through which the House of Commagene was able to enter into contact with that of Julius Caesar, in addition to the family of Julius Caesar, to produce the Mithraic bloodline, which went on to produce the leading conspiratorial families of Europe, was Antiochus IV. Antiochus IV’s great grandfather, Antiochus I of Commagene had supported Pompey against the Parthians, and in 64 BC was rewarded with additional territories. After submitting to Greek rule under the Seleucids, the Persian Empire eventually re-emerged under the Parthians, a semi-nomadic people who, in the second century BC, arose from an area southeast of the Caspian Sea. It was ruled by the Arsacids, who claimed descent from the Persian king Artaxerxes II. Through the conquests of Mithradates I and Artabanus II in the second century BC, the Parthians established control over Iran and expanded westward into Mesopotamia.

**Caesar Augustus** // Antiochus I was able to deflect Roman attacks from Mark Antony, whom he eventually joined in the Roman civil war, but after Antony’s defeat to Augustus, Commagene was made a Roman client state. This state of affairs led to the transference of the Mithraic cult to Rome. Augustus, who ruled the Roman Empire from 27 BC to 68 AD, was the first of the Julio-Claudian dynasty, followed by Tiberius, Caligula, and Claudius, until the last of the line, Nero, who committed suicide. The dynasty is so named because its members were drawn from the Julia and the Claudius family. Julia derive their name from Iulus, or Julus, also known as Ascanius, who, according to Greek and Roman mythology, was a son of Aeneas, himself the son of Aphrodite, the Greek Venus, and the cousin of Priam. The name “Ascanius” is thought to have been derived from Ashkenazi, or Ashkuza, the name given to the Scythians by the ancient Akkadians. After the Trojan War, Ascanius escaped to Latium in Italy and had a role in the founding of Rome as the first king of Alba Longa. The founder of the dynasty, Caesar Augustus, was a Julian through his adoption by his great-uncle, Julius Caesar.

**Emperor Caligula** // In 17 AD, Tiberius deposed Antiochus I’ successor, Antiochus III, but Caligula reinstated his son Antiochus IV of Commagene. And, although Caligula deposed him shortly after, he was again restored by Claudius in in 41 AD. In 52 AD, Antiochus VI campaigned against some wild tribes there which had been harrowing the coastal cities. And Beck considers that, “it is worth considering whether the germination of the Mysteries might not have taken place when Commagenean and Cilician Mithra-worship coalesced at the exposure of Commagenean administrators and military to the rites of the Cilician tribes.” Antiochus IV’s associate, Caligula, was influenced by the Babylonian or Mithraic tradition of worshipping the king as embodiment of the sun-god, and cult which he tried to institute in the Roman Empire. Reflecting the characteristics of his occult leanings, Caligula was described as a “monster of lust and diabolical cruelty.”

**Caligula and Herod** // Caligula, like Antiochus IV, was also a close friend of Herod Agrippa, king of Judea, also called the Great, who lived from 10 BC to 44 AD. Herod Agrippa was the king named “Herod” in the Acts of the Apostles, in the Bible. He was the grandson of Herod the Great, rebuilder of the Temple. Herod the Great arose from a
wealthy, influential Idumaean family. The Idumaeans were successors to the Edomites, who had settled in Edom in southern Judea, but between 130-140 BC, were required to convert to Judaism. According to Josephus, after the murder of his father, young Agrippa was sent by Herod the Great to the imperial court in Rome. There, Tiberius conceived a great affection for him, and he eventually became a close friend of Caligula. And on the assassination of Caligula in 41AD, Agrippa’s advice helped to secure the ascension as emperor Claudius, who was also the grandson of Mark Antony and Octavia, and who eventually made Herod Agrippa governor of Judea.

The Emesa Dynasty // Along with Commagene and the Julio-Claudian families, a third would be introduced into this mix, which would feature in not only the creation of Mithraism, but its continued preservation through the centuries, culminating in the Illuminati families of Europe. That family was the hereditary priest-kings of Emesa. The Royal Family of Emesa, today Hims in Syria, was a dynasty of Priest-Kings. Emesa was renowned for the Temple of the Sun, known as Elagabalus, a derivation of Baal, adored in a shape of a black stone. Around 64 BC, Pompey the Great had reorganized Syria and the surrounding countries into Roman Provinces, and had installed client kings, who would be allies to Rome. One of those client kings, would be Sampsiceramus, the founding member of the Priest-King dynasty of Emesa.

St. Paul and Mithraism // Paul seems to have been part of a conspiracy on the part of the House of Herod, to subvert the Christian movement by conforming it to their occult doctrines. Paul was from Tarsus, capitol city of Cilicia, the very hub of intrigues that produced the Mithraic religion. In addition to Paul as a Herodian, there is evidence, in the New Testament, early Church literature, Rabbinic literature, and Josephus, to suggest some connection between Paul and so-called “Herodians.”

France and the Merovingians // The union of Jesus and Mary Magdalene was preserved to disguise a more occult secret about the origin of this bloodline. More importantly, the descendants of the Merovingians eventually intermarried with the family of Charlemagne, founder of the Holy Roman Empire, and supposedly, that of an Exilarch, or claimant to the Davidic throne, named Rabbi Makhir. It is from this lineage that all the leading lines of European aristocracy descend, a bloodline featured as the central secret of Grail lore. The Merovingians, again, came originally from Scythia, where they were known as the Sicambrians, taking their name from Cambra, a tribal queen of about 380 BC. Then, in the early fifth century AD, the invasion of the Huns provoked large-scale migrations of almost all European tribes. It was at this time that the Sicambrians, a tribe of the Germanic people collectively known as the Franks, crossed the Rhine and moved into Gaul, establishing themselves in what is now Belgium and northern France. The Merovingians are believed in occult circles to have originally been Jewish, and descended from the Tribe of Benjamin, who had entered Greece known as Cadmus and Danaaus. Details of the history of the Merovingians are related in the Fredegar’ Chronicle, a facsimile of which is in the Biblioteque Nationale in Paris. Fredegar, who died in 660 AD, was a Burgundian scribe, and his Chronicle covered the earliest days of the Hebrew patriarchs to the era of the Merovingian kings. Fredegar’s Prologue tells how the Sicambrian line of “Franks”, from whom France acquired its name, were themselves
first so called after their chief Francio, a descendant of Noah, who died in 11 BC. Prior to their Scythian days, Franco's race originated in ancient Troy after which the French city of Troye was named. The city of Paris, established by the sixth century Merovingians, likewise bears the name of Paris, the son of King Priam of Troy, whose liaison with Helen of Sparta sparked the Trojan War. According to the genealogies compiled by James Allen Dow, a descendant of Mary Magdalene and this Jesus, Quintus Tarus, a prefect of Rome, married Argotta, heiress of the Franks, to father Merovech, King of the Franks. The most famous of all Merovingian rulers, though, was Merovee's grandson, Clovis I, who reigned between 481 and 511 AD. Gaul was the richest and largest area of the western empire, but the Frankish tribes had not succeeded in organizing a single state, until Clovis defeated the surviving Roman forces in 486 AD. During his reign and that of his sons, Frankish power was extended over nearly all of Gaul and far into Germany. The Frankish kingdom eventually became the strongest and most extensive of the new German states, and it was the only one that truly survived into later centuries, and from it were descended the modern states of both Germany and France.

**Charlemagne (the Merovingian)** // It is frequently claimed by genealogists that all of European aristocracy can claim descent from Charlemagne. Less well-known, though significant for occult lore, is that Charlemagne's descendants were intricately intertwined with those of one Rabbi Makhir, a Jewish Exilarch from Baghdad, known as Rabbi Makhir, or Natronai, who became the father of Guillaume the Gellone. This was the important union, infusing European aristocracy with Davidic lineage, by which occult societies, and books like the *Holy Blood Holy Grail*, have claimed represented the secret of the Holy Grail. Coincidentally, according to Medieval Jewish legends, one Makhir, often confused with Natronai, apparently arrived in southern France by the invitation of Charlemagne, who is said to have sent an embassy, in which a Jew, Isaac, took part, to ask the “king of Babel” to send him a man of royal Jewish lineage. In response, the Caliph Harun al Rashid, dispatched Rabbi Makhir to him... that Makhir was “close to the king and all his descendants”, as meaning he was inter-related with Frankish aristocracy, through intermarriage, was proposed by Arthur Zuckerman, in *A Jewish Princedom in Feudal France*. There are numerous confusing genealogies provided as to the descent of this Makhir, or Natronai. According to the research of James Allen Dow, Natronai married one Rolinda of Aquitaine. Their sons were Makhir and Gilbert of Rouergue. Makhir married Alda, the daughter of Charles Martel... According to Zuckerman, Makhir would have assumed the Christian name of Theodoric, or Thierry, and assumed the title of King of the Jews, and ruled over the independent state of Septimania in southern France. In the Mediaeval, romances Theirry is called Aymery, and he was the father of Guillaume de Gellone, about whom there were at least six major epic poems composed before the era of the crusades. The device of his shield was the Lion of Judah. At the height of his power, he included as part of his dominion, northeastern Spain, the Pyrenees, along with the region of Septimania. Zuckerman maintains Makhir’s descendants being “close” to those of the king should be understood to mean “inter-related”, or that Guillaume’s ancestors intermarried with Carolingians.

**The Sinclairs** // Sinclairs were also descended from the Viking, Rollo Ragnvaldsson and Poppa of Bavaria. Charles the Simple, King of France, met Rollo at the castle of St. Clair,
and there made him Duke of Normandy. The Sinclairs soon multiplied to such an extent that they could not all stay at the castle of St. Clair, and were given various other castles around France. However, they all went to England with the Conqueror. One Sinclair, named William, did not like the Conqueror, his cousin, so with some other discontented barons, he went to Scotland. William St. Clair, like William the Conqueror, and Alain IV of Brittany, were descended from Conan I of Brittany. The two Williams were the grandsons of Emma of Normandy’s brother, Richard II “the Good” of Normandy, and Judith of Brittany, the daughter of Conan I of Brittany and Ermangard of Anjou.

**The Templars of Scotland** // Robert the Bruce claimed the Scottish throne as a great-great-great-great grandson of David. He was also a descendant of Robert the Brus II, who married William St. Clair’s sister Agnes. Robert the Bruce was also the grandson of Walter Stewart, 3rd High Steward of Scotland. Walter Stewart, the sixth High Steward of Scotland, played an important part in the Battle of Bannockburn. Walter Stewart then married Majory, daughter of Robert the Bruce, and their son Robert II, eventually inherited the Scottish throne after his uncle David II of Scotland died. From them were descended all subsequent Stewart, or Stuart, kings of Scotland.

**Rosslyn Chapel** // There are hundreds of stone carvings in the walls and in the ceiling of the Rosslyn Chapel, which represent biblical scenes, Masonic symbols, and examples of Templar iconography. There are swords, compasses, trowels, squares and mauls with images of the Solomon’s Temple. In addition to the Jewish and occult symbolism, there are also some traces of Islam and pagan serpents, dragons, and woodland trees. The fertility figure of the Green Man, a European version of the dying-god Dionysus, is to be found everywhere on the pillars and arches, together with fruits, herbs, leaves, spices, flowers, vines and the plants of the garden paradise...The remains of William St Clair, great-grandfather of the founder of Rosslyn Chapel, are said to be buried in Rosslyn, in the style of the Templars, in a grave marked by a skull and crossbones.

**Escape of the Templars** // Again, in England, the property of the Templars was transferred to the Knights Hospitallers, by King Edward II, the son-in-law of Phillip IV of France. Edward II was married to Phillip IV’s daughter, Isabella of France. But Edward II initially refused to implement the papal order enforced by his father-in-law. Between October 13, 1307 and January 8, 1308, the Templars went unmolested in England. Many fugitive Templars, seeking to escape torture and execution, fled to apparent safety there. Although, after the intercession of Pope Clement V, King Edward II ordered the seizure of members of the order in England on January 8, 1308. Only handfuls of Templars were duly arrested however. But most Templars in England, as well as elsewhere, escaped.

**The Order of the Garter** // The traditions of the Templars seems to have taken on a new guise, under the Order of the Garter, founded by Edward II’s son, Edward III King of England. Edward III’s sister, Joanna, married David II King of Scotland, the son of Robert the Bruce. While, in exile in the French court, it was David who created the The Guarde De Ecosse, derived from Templar faction the Scots Guard of Robert the Bruce. As Scots Guard continued, prominent families involved in its history were the Sinclairs and the Stuarts. In France, they become the Personal Bodyguard to the French Kings.
Sinclairs and Rothschilds // Jacob Rothschild, the current head of the Rothschild dynasty, has intermarried with the Sinclair family, forging an important dynastic alliance between the head family of the Illuminati, and the supposed “Grail family”. This marriage is significant, as it is an exception in the marriage practices of the Rothschilds. The founder of the dynasty, Mayer Amschel Rothschild, had ordered his sons to marry only their first cousins. The first exception was Hannah, daughter of Nathan Rothschild, who married the Rt. Hon. Henry Fitzroy, a direct descendant of Charles II Stuart King of England. However, more recently, the great-great-great grandson of Nathan Mayer, Nathaniel Charles Jacob Rothschild, Fourth Baron Rothschild, current head of the dynasty, married Mary Serena Dunn, whose mother was Lady Mary Sybil St. Clair-Erksine, the daughter of James Francis Harry St. Clair-Erskine, 5th Earl of Rosslyn. The title of Earl of Rosslyn was created in 1801 for Alexander Wedderburn, 1st Baron Loughborough, the former Lord Chancellor. The earldom was created with special remainder to his nephew, Sir James St Clair-Erskine, who was Grand Master of the Grand Lodge of Scotland, on behalf of King George IV. The Erskine family were the hereditary Earls of Mar. They are descended from Robert I Erksine, who married Elizabeth Stewart, the daughter of Robert II of Scotland, the son of Robert the Bruce’s daughter Marjorie and Robert Stewart. John 5th of Erskine was guardian of King James V, and afterwards of Mary, Queen of Scots. James V had an illegitimate child through his daughter named James Stewart, step-brother to Mary Queen of Scots. In 1565, Queen Mary made Margaret’s brother, John 7th Earl of Mar.

Jacob Rothschild is the current head of the UK Rothschild family, having inherited the fourth baronetcy from his father, Victor, an eminent zoologist, and sometime MI5 agent and friend of KGB agents Anthony Blunt and Guy Burgess. Jacob resigned from the family’s bank NM Rothschilds in 1980, run by his cousin Evelyn, and started RIT Capital Partners. Jacob is chairman of Yad Hanadiv, the Rothschild foundation, which chairs the Jewish Policy Research, dedicated to promoting issues affecting Jews worldwide. Yad Hanadiv was also responsible for building and granting the Knesset government buildings, and the Supreme Court of Israel, which prominently features Masonic symbolism and the pyramid and all-seeing eye of the Illuminati.

Jacob was a close personal friend of Princess Diana, and maintains strong personal and business links with Henry Kissinger. His country estate has been a regular venue for visiting heads of state including Presidents Ronald Reagan and Bill Clinton. Margaret Thatcher received French President François Mitterrand there at a summit in 1990. He hosted the European Economic Round Table conference in 2002, attended by such figures as James Wolfensohn, president of the World Bank, Nicky Oppenheimer, Warren Buffet and Arnold Schwarzenegger. He knows Rupert Murdoch well, having been friends since the Australian newspaper magnate first came to the UK in the 60s.
NEO-DRUIDISM

The origins of the modern Druid Revival lie in speculation about the historical Druids in Early Modern 17th century Britain. William Blake, the artist and poet, was among those who used the image of bards and Druids symbolically in his poetry.

In Blake's mythos, bards are cast as the noble and admirable advocates for imagination (Divine Imagination as Blake characterized it). Druids, on the other hand, were used most often by Blake in a negative way to symbolize priesthoods of Literalism without imagination. In this poetical symbolism, Blake was inspired by current theories of certain scholars of his day which speculated that the British Druids were in fact a remnant of the antediluvian religion of Noah and Adam in the Biblical mythos.

Some saw them as the martyred exponents of the true religion taught by God in the Garden of Eden, as distinct from Christian religion as it later developed, which was seen by Nonconformists such as Blake to be corrupt.

The theory that ancient Druids were the true inheritors of the ancient Patriarchal religion was a move intended to make "True Religion" something British rather than foreign. Such a theory turned on its head the previous view of churchmen that Druids had been bloodthirsty pagan priests who worshiped "devils" and were quite rightly stamped out by the superior culture of the Romans.

A more positive view of the Druids, portraying them as wise old men arose with the northern European Romantic movement of the eighteenth and nineteenth century. One of the key proponents of the idea that the bards preserved a purer and more universal religion that transcended sectarianism was the Welsh Iolo Morganwg.

His writings, though now acknowledged to be partly his own invention claimed to be based on manuscript sources and oral traditions in Wales. His work led to the establishment of the Welsh Gorsedd of Bards and influenced the forms of the Welsh National Eisteddfod, celebrations of British culture as distinct from that of the conquering English. The romantic positive figure of the Druid and the bard became powerful images within the Welsh and Irish nationalist movements.

Among the ideas and symbols that came out of Iolo's work is the Awen symbol of three rays of light (see above). This symbol serves as a mystic glyph for Revivalist Druids who give it varying interpretations. One interpretation is that the three points and three rays represent the Sun at the points of its rising at the solstices and the equinoxes. More mystically, the symbol may be taken as a sign of the Divine Light entering the minds and hearts of the poet as Awen, Welsh for inspiration. The cultivation of personal inspiration is central to the practices of many Druid organizations.

Several of the eighteenth century voluntary societies in Britain had a particularly "Druidic" flavor, such as the Ancient Order of Druids (founded in 1781), Ancient and Archaeological Order of Druids (founded in 1874) and the Ancient Druid Order (founded
in 1909-10. These organizations often drew upon Iolo Morganwg for their philosophy and symbolism, including the use of the Druid's Prayer. These organizations were modeled loosely upon Freemasonry and seem to have operated as fraternal societies of a nationalistic character. The substitution of British mythology and bardic or pseudo-bardic terms for the Biblical legends that form the basis for Freemasonry, seems to be a part of this desire to find an indigenous British tradition.

Many of Iolo's ideas have since been rejected by both historical and literary scholars as fabrications. Twentieth-century Druidic Revivalists nonetheless consider some of Iolo's ideas as visionary, rather than scholarly, insights.

In 1909-10 the colorful figure George Watson MacGregor Reid founded a society called the Brotherhood of the Universal Bond, which despite its name admitted women along with men. Based on Reid's ideas of physical culture and vegetarianism, his interest in Hermeticism, Egyptian religion, and the search for a Universalist religion, this organization also adopted the white robes and accouterments of the Druid Revival.

It differed from earlier groups in that it was the first to actually pursue Druidry as a new form of spirituality. Upon the founder's death in 1946, his son Robert assumed leadership of the Universal Bond, which now called itself the Ancient Druid Order-British Circle of the Universal Bond. George Watson MacGregor Reid 1949-1953 fought a highly public battle with Ancient Order of Druid Hermeticists for the right to conduct Druidic ceremonies at Stonehenge.

In 1964 when Robert MacGregor Reid, Chief of the Ancient Druid Order, died, a dispute between a group of senior neo-Druids broke out over the election of Dr Thomas Maughan as the new chief. Consequently the order split into two branches one of which had Ross Nichols as its Chosen Chief. This new order – the Order of Bards, Ovates, and Druids – was organized to include the three grades of Bard, Ovate and Druid fully recognized in a way that had not previously been done in the Order's modern cycle.

The Order of Bards, Ovates and Druids now represents the largest body of organized Druidry in the world, with over 10,000 members.

Recent decades have seen an explosion of Druidic orders and groups in Britain, including the Loyal Arthurian Warband, the British Druid Order, the Secular Order of Druids, the Glastonbury Order of Druids and so on, with the Council of British Druid Orders set up in 1989 to enable meetings and discussions between different Orders to take place.

In February 2003, The Druid Network was launched; its aim is to be a source of information and inspiration about the modern Druid tradition, its practice and its history.

While modern Druidism came to North America first in the form of fraternal Druidic organizations in the nineteenth century and orders such as the Ancient Order of Druids in America were founded as distinct American groups as early as 1912, the Neopagan branch of Druidism can be traced to one particular root in the Reformed Druids of North
America, which was founded by protesting college students. The history of this organization is interesting and one of the best documented of any Druidic organization.

The founding of the first congregation of the Reformed Druids of North America, or RDNA, at Carleton College, Northfield, Minnesota, in 1963, though not itself Neopagan proved influential in the birth of other Neopagan organizations.

Carleton College's requirement that each student participate regularly in religious services (of the students' choice) caused a minor rebellion among several students who started calling themselves "Druids." This tongue-in-cheek religion was designed mainly to challenge the college administration and its attempt to enforce religious attendance. It developed its own religious practices (to conform to the college's definition of "regular religious services"), which to the astonishment of the founders began to draw increasing numbers who saw them as a legitimate spiritual outlet.

This tiny movement came to be called The Reformed Druids of North America (RDNA), a pun on the genetic molecule, or just "the Reform". It melded references to Celtic mythology, spiritual eclecticism, more general counter-cultural agitation, and easy-going self-irony. Although the religious attendance requirement was rescinded in 1964, the group persisted and still exists today.

Students from Carleton carried RDNA across the United States. The Berkeley Grove became associated with Wiccan groups and generally introduced Neopaganism to the movement. The original RDNA services involved periodically gathering in a wooded area, generally referred to as a "Grove".

These gatherings were usually weekly, but some groups used astrology to calculate meeting times. Meetings involved several possible components.

- the ritual consumption of "spirits" (Scotch whisky or Irish whiskey blended with water) called "the water of life" (uisce beatha, or whisky),
- the singing of religious songs,
- the performance of ceremonial chanting, and,
- a meditation, occasionally a sermon, typically exploring other religious traditions.

The written RDNA liturgy calls for a "sacrifice of life", reflecting the core of the Reform, namely plant rather than animal sacrifices, and (for the ordination of a priest) an outdoor vigil. RDNA celebrated the solstices and the High Celtic days of Beltane, Lughnasadh, Samhain and Imbolc).

Later Reformed Druids groups added the equinoxes. These are celebrated with (usually outdoor) parties, religious songs, dancing in circles, etc. Various individuals will also have their own private ceremonies. Often, small groups will break off, and perform their own separated ceremonies before rejoining the general group — these groups are often split along initiatory lines as those of higher degree work their own ceremonies.
Individual choice is a major theme of Reformed Druidism. So is ecology, particularly in the sense of living lightly on the land.

The major gods are, in RDNA liturgy, the Earth-Mother (addressed as "our Mother"), seen as the personification of all material reality, Béal, the personification of nonmaterial essence, and Dalon Ap Landu, the Lord of Groves. Some individuals prefer to devote most of their praise, however, to other gods, like Health or Music (usually also named in Gaelic). And "A Druid Fellowship" has various scholastic posts and honors, though usually in the arts as devoted to religious praise rather than as formal studies.

**Ár nDraíocht Féin**

Robert Larson, a priest ordained in the Carleton Grove in 1963 or 1964, relocated to Berkeley, California about 1966, and eventually encountered Isaac Bonewits there. Together they founded a small congregation with affinities to various Wicca groups and to various practitioners of ceremonial Magickk (or Magick if they were Crowleans). Since then it has had several periods of greater or lesser activity. Currently the most visible offshoot of the RDNA is Ár nDraíocht Féin ("ADF" or "our own Druidism" in Irish), with branches present across the United States, in Canada, and some other countries.

The Druids or members of ADF often adopt the taxonomy of the organization's founder which distinguishes their Druidry from the earlier Revivalist movement claiming that its is "Neo-Pagan" while such other groups are "Meso-Pagan" on the analogy of archaeological terminology (i.e., Paleolithic, Mesolithic, Neolithic).

The distinction seems mainly political and is significant as an attempt of some American Druids to separate themselves from the traditional Druidism of Britain and Europe. ADF's liturgy is considerably more complex than that of the RDNA, though its roots in the older group are obvious, based on theories of a common pattern to Indo-European worship.

Neo-Druidism is often considered a Neopagan religion, though some orders consider Druidry to be a philosophical and spiritual movement rather than a religion along the lines of the major religions with centralized authority structures.

It is important, however, to realize that the founders of RDNA intended it to complement or supplement "organized" religion, not to supplant it; most of the founders were practicing Christians. They were very surprised when RDNA continued after the college repealed the religious attendance requirement. As someone put it, "Apparently our disorganized religion appealed to those who couldn't stomach organized religion!" Present-day adherents range from those who are exclusively neo-Druids to those for whom it is, indeed, a complement to another faith.

**In Ireland, neo-Druids staged public gatherings for the Midsummer Solstice on the Hill of Tara, intermittently from 1996 to 2005. Currently, a number of Irish neo-Druids are**
working with the various Save Tara heritage campaigns to preserve the Tara-Skryne Valley from the potential environmental impact if the M3 motorway that is planned for the area goes through.

The proposed construction would place a large, 38 acre, eight-lane motorway interchange within a mile (1.6 km) of the Hill, making it clearly visible from one of Ireland's most sacred and historic sites, and irreparably damaging important archaeological evidence of Celtic and pre-Celtic history.

A number of small orders and groves exist in Ireland, with varying practices and beliefs; most of these have come into existence in the 1990s or later. Druidism in Ireland is still relatively young, is still in the process of establishing links between groves and orders, and so a stable neo-Druidic community does not yet exist.

In 2002 The Order of Bards Ovates and Druids, which already had considerable numbers of members in the Netherlands, began offering their distance learning courses in Dutch, French and German, with local groups soon forming.

The New Order of Druids was opened by David Dom in Belgium in January 2003. It is an online organization, offering a free alternative for people to learn through the means of the Internet, with three main goals: to learn, to grow, to exchange.

The New Order of Druids opened the first of its local groves, the Mother Grove called Nervii Nemeton, on September 2, 2005 in Antwerp, Belgium. It may possibly be the first Dutch Druid organization of modern Belgium.

Another Belgian Druid organization is the Druidic Seat Glastoratin, founded November 30, 2003, and the Albidatla Druidion Arduina or Assemblée Universelle des Druides d'Arduina, a French Druid organization in Belgium founded by Raphaël Zander in 1998.

On November 1, 1980, Gwenc'hlan Le Scouëzec became the "Grand Druid of Brittany In France", of the "Fraternité des Druides, bardes et ovates de Bretagne" (Fraternity of Druids, Bards and Ovates of Brittany). Gwenc'hlan is sometimes also considered the "Grand Druid" of France.

Other European Druid organizations are: Le Cercle de l'Ambre (France) // La Taverne du Sidh (Switzerland) // The Kengerzhouriez'h Drouizel an Dreist-Hanternoz [Compagnonnage Druidique d'Hyperborée] founded in 1982 (France) // The Kredenn Geltiek Hollvedel (Worldwide Celtic Creed) or Kevanvod Tud Donn (Assembly of the people of the Goddess Ana), founded in 1936 by Raffig Tullou (France) // The Order of Clochsliaaph — Nemeton Clochsliaaph in Hamm, Germany, founded by Uwe Eckert in 2002. The Order of Belle Vue Neo-Druidics (Builders of neo-Druidic henges).
NEO-DRUIDIC ORGANIZATIONS

Since the 1960s, a number of modern Druidic organizations have been founded, including Ár nDraíocht Féin (ADF), the Order of Bards, Ovates and Druids (OBOD), British Druid Order, The Druid Network (TDN), and Keltria.

They all have similar, but distinct beliefs and practices. OBOD is based in the UK, while ADF and Keltria are in the USA, though all 3 have international reach. ADF is a descendant of RDNA since its founder was a member of RDNA before founding ADF.

Keltria came about as the result of disagreements between focus. There are many other Druid groups in Britain, Europe and America, considered the modern Druidic Movement.

The Order of Bards, Ovates and Druids organizes its postal study course into 3 "grades", with acceptance into each grade requiring completion of the previous grade under direction of a tutor. Initiation ceremonies are sometimes conducted in person within a grove but often individually as a personal ritual.

The study course consists of meditations on the four elements and the cycle of life and death, Celtic mythology, and the arts of herbalism, tree lore, stone lore, and self-transformation. It is notable for not excluding Christianity or any other religious practice. OBOD's study course is easily compatible with the practice of other religions and does not require that order members "convert."

Each grade alludes to one of the historical subdivisions of the ancient Druids.

**Bard** - The bards cultivated the arts of imagination and language, which is to say the art of symbolism. They learned the complexities of poetry and the arts of memory. Bards were the keepers of lore and were expected to know by heart all the myths, legends, history and even bloodlines of the people.

**Ovates** - Ovates (Vates) are thought to have been seers & ritualists – the “Druidic Witch” partnered alongside the proper Druid. Within OBOD the student devotes time to the study of herb-lore, walking between worlds, meditative work with one's ancestors, and with trees and the ancient Irish writing system the ogham.

**Druid** - Druids within OBOD focus more upon the lore of gods and goddesses, of stones and alignments, and seeking a call or vocation to some form of further practice, either as a teacher, grove leader, or in solitary ways as a contemplative.

Members of OBOD in any of the three grades are considered equals and may pursue a broad range of specialized fields of study and practice within the scope of their grade. There are few formalities about grove organization except that there is a distinction made between OBOD groves, which must have at least two members in the Druid grade, and OBOD seed-groups which have no restrictions. The groves and seed groups are completely autonomous and the study program is administered only through the central
office in England by post. Members worldwide maintain contact through an extensive web forum and via e-mail.

**The Ancient Order of Druids in America (AODA) is another major new group that is a revival of one of the branches of fraternal Druidism that came to North America with European settlers. Descended from Freemasonry and the Ancient Order of Druids, the AODA was revived in the 1990s by John Michael Greer who serves as Grand ArchDruid and has been instrumental in bringing the order's teachings up to date. His book The Druidry Handbook lays out the first degree teachings of the order.

Like the OBOD and many other esoteric orders descended from Freemasonry, there are 3 degrees. In addition to ideas inspired from the Druid Revival of the 18th and 19th Centuries, members study natural history, conservationist ecology, ethics, and Magickal arts. The AODA maintains slightly more connection to the Hermetic traditions of ceremonial Magickk than does the OBOD.

**Ár nDraíocht Féin (ADF) teaches a spiritual practice based on the study of comparative Indo-European religion and linguistics. This is presented as a religion and the act of joining ADF implies that one is a polytheist in some interpretation of that form of religion. Instead of "grades", new ADF members study basic Druidry as "Dedicants" and then move on to the ADF Study Program by joining various Guilds, e.g., Liturgists Guild, Healers Guild, etc., to specialize.

These study programs are essentially independent study with some monitoring by a Preceptor who decides when student work is acceptable. Advancement within the Guilds and Special Interest Groups is awarded through passing various "circles" of study culminating in the equivalent of a Master status in a particular pursuit. This guild system attempts to emulate the social structure of ancient and medieval pagan Europe.

ADF also has a clergy training program for those who aspire to priesthood. Completion of the Dedicant Program is a prerequisite for guild and priest work. ADF differs from other neo-Druidic groups in that it aims to provide structure and services similar to major organized religion – paid clergy, formalized education, permanent places of worship.

Although it has a great deal of structure under development, it’s actually a fairly loose association of local groves sharing a common liturgy and reporting to the Mother Grove, which is the organization's elected board of directors.

**Keltian Druidism is a Celtic Neopagan tradition dedicated to honoring its ancestors, revering the spirits of nature, and worshiping the gods and goddesses of its members' Gaelic heritage. Focus is placed on personal growth through the development of mind, body, and spirit. The group is an initiatory tradition that places special emphasis on the development of spiritual relationships through study and practice of the Druidic arts or draíocht. It originally broke off from ADF through disagreements over the pursuit of a pan-Indo-European paganism that went beyond the specifically Celtic cultures associated with the ancient Druids.
HEMLOCK, ELDER & YEW: THE OVATE 3

Tree lore is an ancient school of knowledge with roots stretching back into our earliest symbolic imaginations. The Tree is a common universal, archetypal symbol that can be found in many different traditions around the ancient world.

Trees are symbols of physical and spiritual nourishment, transformation and liberation, sustenance, spiritual growth, union and fertility. The tree is a spiritual motif and framework, a map of conception and consciousness that brings together the temporal worlds of time, space and consciousness.

Trees are the places of birth and death; sacred shrines and places of spiritual pilgrimage, ritual, ceremony and celebration.

With the Celts, sacred trees were essential, as they were with the Druids.

It is well documented that the “Sacred 3” of the Druids were Oak, Ash & Thorn.

Yet we know there were 9 Sacred Trees – and 3 Druidic Caste Systems.

I would like to speculate that each of these caste systems had their own Sacred 3 Trees. The “Proper” Druids were magistrates, judges, doctors, so Oak, Ash & Thorn fit perfect.

But the lower tiers of Druidry – the “Ovates” (Level 2) & “Bards” (Level 1) must also have had 3 specific trees assigned to them.

We know that Holly, Hazel & Rowen are all fused with the bards & musicians.

The Ovates were the “Druid Witches”—an entire caste that would be the main target of the Roman Empire’s destruction campaign.

I think I have shown more than enough ample evidence to claim with historical accuracy that without a shadow of a doubt, if this 3 trees for each caste system idea is true, then no one can dispute Yew as the most sacred of the Ovates.

As for the other two, I believe they are Elder and Hemlock.

The Celtic belief was that witches could shapeshift into Elder trees – and Elder was the final month of their alleged Tree Year, the 13th month when Yule took place. It has a great number of applications for health & medicine; berries can be eaten & turned wine.

Hemlock also has a strong mythological connotation to witchcraft in the UK, yet there is little record of it in any literature or myth we know. The traditional lore about it is much sparser than we might have imagined, and that in itself is a curiosity.

It’s a consistent puzzle piece to many pagans.
Of all the plants traditionally associated with European witchcraft, the one you are most likely to come across in Britain is hemlock, or Conium Maculatum. All plant parts are poisonous, with the seeds containing the highest concentration of poison. The conium alkaloids are volatile and can even cause toxic reactions when inhaled.

It has a disagreeable “mouse-piss” smell which hangs around the plants on a hot day and is extremely pronounced when the leaves are crushed between the hands. Culpepper comments that “It grows in all counties of this land, by walls and hedgesides, in wastegrounds and untilled places.”

Oliver Rackham, however, writing in “The History of the Countryside” says that it grows profusely in disturbed ground, especially along the edges of new roads and around building sites.

Surprisingly, there appears to be little folklore or traditional belief associated with this plant other than its reputation for being used by European witches.

In France, during the 19th century and presumably earlier, the related and even more toxic water hemlock (Œnanthe crocata) was used to poison moles.

It is in fact quite difficult to imagine what use a witch or anyone else could put the plant to. Unlike the other traditionally “witchy” plants, hemlock does not have any significant effect on the consciousness of the user.

Whereas belladonna, mandrake and henbane all have pronounced effects on the consciousness of the user, providing hallucinations and altered perception and trance states to a greater or lesser extent, the action of the alkaloid in hemlock, coniine, is almost entirely on the physical nervous system; thus a person who has consumed a lethal amount of the plant will suffer a progressive collapse of the respiratory system while the brain and the rational faculties remain unaffected and alert up to the time of death.

In Britain, it has generally claimed its victims by accidental poisoning, most typically when it has been misidentified and its leaves mistaken for those of more innocuous members of the family such as wild parsley or its roots eaten in place of wild parsnip.

There is also a long history of children being poisoned by the plant when they have made whistles from the hollow stems, and Mrs Grieve indicates that such accidents were not uncommon as recently as the 1920s in the UK.

**Which brings speculation whether the original Pan pipes, said in Greek mythology to have been played by the Wilderness God, Pan, and to have denoted his proximity, and subsequently adopted and played by the shepherds of the Greek mountains and forests, may not have been specifically made from the stems of the hemlock.
The name of the principle alkaloid in the plant, coniine, derives from a Greek word meaning “spin” or “whirl” because hemlock produced a form of vertigo, indeed a madness, in those who consumed it.

If children have been lethally poisoned by a whistle made from a single stem, can we doubt that a set of pan-pipes would have had sufficient of the alkaloid in them to have produced at least a very marked effect on an adult user?

If so, we might imagine that the playing of such pipes would truly summon Pan (aka Cernunnos), the bringer of madness and terror, to the pan-piper sitting and playing in a lonely glade deep in a forest in the stillness of the noontide.

We might, in particular, imagine the slow progression of a paralysis in the extremities, beginning with the fingers and toes and slowly spreading up the limbs until the player was almost unable to move, but was fixed, helpless, in the place where he sat; providing he did not take a lethal dose of the poison in his playing, the paralysis would eventually pass and he would reclaim control of his body.

But in those hours of motionlessness, of helplessness in the remote forests and mountainous places, did the player feel the touch of Pan, of panic, sweep over him in the very knowledge of that helplessness and surrender to the God and his wild things?

Hemlock’s most famous victim was, of course, the Greek philosopher Socrates who was ordered by the authorities in Athens to do away with himself for daring to ask awkward philosophical and ethical questions and thereby corrupting the minds of Athenian youth.

Hemlock was commonly used in Greece for executing the condemned, though whether out of mercy in that the degree of physical distress to the criminal was less than with other toxins, or perhaps precisely because it does leave the mind clear until death intervenes, thus allowing the dying person plenty of time to reflect on his crimes and to kick himself for getting caught, is uncertain.

"The little hemlock is sister to the great hemlock", ie "The little sin is sister to the great sin" says a Manx proverb, while there was until fairly recently a traditional English belief that the dark red markings on the stem represent the brand put on Cain's brow after he had murdered his brother Abel.

Mrs Grieve quotes Lewis Spence as follows: "The Scottish fairies were equipped with bows fashioned from the rib of a man buried where three lairds' lands met, and were tipped with gold.

Quivers were made with the sloughed skin of the adder, and the arrows they held had for shafts the stems of the bog-reed, and were pointed with white field flint and dipped in the dew of hemlock". Which probably explains why faeries are seen so seldom - they’re probably too busy looking for all of this stuff to have much time for humans.
Hemlock has had only a limited use in medicine. The Anglo-Saxons used it in their medicine, and is mentioned as early as the tenth century in Old English medical texts. The modern English name is derived from the Anglo-Saxon words hem (border, shore) and leāc (leek or plant).

Another authority derives the British name 'hemlock' from the Anglo-Saxon word healm (straw), from which the word 'haulm' is derived.

Conium is sedative and antispasmodic, and in sufficient doses acts as a paralyser to the centres of motion (as described above). In its action it is, therefore, directly antagonistic to that of strychnine, and hence it has been recommended as an antidote to strychnine poisoning, and in other poisons of the same class, as well as in diseases such as tetanus and rabies where powerful muscular spasms are a feature of the disease, and it has also been used as an inhaled treatment for asthma.

Mrs Grieve comments that during the middle ages, hemlock was mixed with betony and fennel seed and considered a cure for the bite of a mad dog.

It has also, in the past at least, been used as a treatment for neuralgia and rheumatism, although its use in medicine gradually declined due to the difficulty of preparing and administering reliable dosages of the alkaloid. Indeed, a few drops of the pale, watery juice are usually sufficient to kill a small mammal.

Hemlock was formerly believed to be effective in the treatment of scrofulous disorders. Both the Greek and Arabian physicians were in the practice of using it for the cure of indolent tumours, swellings and pains of the joints, as well as for skin problems.

HEMLOCK:

Planet: Saturn // Element: Water // Associated Deities: Hecate

Sacred to Hekate and evidencing a very Saturn-like preoccupation with borders, like other baneful herbs, hemlock likes to grow along roads, ditches, trails, or edges of fields.

This baneful herb is used for Magickal work involving astral travel and for purifying ritual swords and knives. The flowers are said to be used in spells to cause impotence in men, and the plant is good for ritually paralyzing a situation.

In Europe, it is considered one of the quintessential witching plants and an essential in any witch’s garden. It has been cultivated there since at least the Middle Ages.

Some online sources claim that Native Americans used the juice of this plant to tip poison arrows, but that’s doubtful; for one thing, this is not a North American native plant. Despite its high toxicity, it was brought over to North America as an ornamental and has made itself at home here, naturalizing widely.
Magickal Uses: Folk names include warlock’s weed, winter fern, water hemlock, poison hemlock, spotted hemlock, spotted cowbane, and water parsley.

Hemlock is a powerful herb of consecration, immortality, and a funeral herb. Lore holds that Solomon used Hemlock when consecrating his ritual knife. It is considered sacred to Hecate. They say Hemlock should be used carefully. It offers a very powerful type of Magick, one which is capable of moving the energy out beyond the abyss. In days of old Hemlock was used in “flying ointments”. For those venturing into the “astral plane.”

Hemlock is an invaluable herb to use for protection and grounding. Lore holds that Solomon used Hemlock when consecrating his ritual knife or sword. Rub the juice (be sure to protect your hands) on to empower and purify them before use. Hemlock should be used carefully. It offers a very powerful type of Magick, one which is capable of moving the energy out beyond the abyss.

In days of old Hemlock was used in “flying ointments”. For those venturing into the astral plane, Hemlock is an invaluable herb to use for protection and grounding. The juice of Hemlock has in the past been used to carry out death sentences. Poisoning from Hemlock causes extreme dizziness. Used to arouse jealousy. Astral projection. Banishing.

The oil is good for anointing talismans for destructive work. Talismans should always be infused with power. In addition, one should always know what the symbols mean on any talisman before using it. Hemlock works well with earthy saturnine energies and should only be used with a compatible talisman. The incense can enrage the mind for black Magickal workings. Olive leaves can be added to the Hemlock for a more peaceful means of disposing of enemies and hated ones.

Though hemlock is frequently associated with Magickal workings, most of this comes from myths and wives’ tales about the herb. Because of its poisonous properties, it was considered an evil plant and associated with witches and the Devil.

Today, hemlock is used in spellwork involving chastity or the reduction of sexual desires, as well as general purification. Because of its toxicity, hemlock is not often carried in your every day herbal shop. If you do not want to use hemlock because you cannot find any or simply because it’s a bit hazardous to work with, you can substitute tobacco.

It was sometimes planted at the front and back of a house, to keep any poison from entering. There have also been claims that flying ointments contained small amounts of hemlock because of the psychotropic properties. As stated earlier, hemlock is quite poisonous and even though Medeival physicians used it for many medical purposes, it should not be experimented with in such a manner.

One of the foremost hexing agents. Added to any oil or incense to change its meaning (for example to Luck oil to deny good luck)
**SACRED TREES OF THE DRUIDS**

OAK: (Quercus spp.) - The Oak is one of the sacred Druidic three: 'Oak, Ash & Thorn'. In general, Oak is associated with spells for protection, strength, success and stability, healing, fertility, health, money, potency, and good luck. Oak has been considered sacred by just about every culture that has encountered the tree, but it was held in particular esteem by the Norse and Celts because of its size, longevity, and nutritious acorns. The oak is frequently associated with Gods of thunder and lightening such as Zeus, Thor, and the Lithuanian God Perkunas. This association may be due to the oak's habit of being hit by lightening during storms. Specific oak trees have also been associated with the 'Wild Hunt', which is led by Herne in England and by Wodin in Germany. Oak galls, known as Serpent Eggs, were used in Magickal charms. Acorns gathered at night held the greatest fertility powers. The Druids and Priestesses listened to the rustling oak leaves and the wrens in the trees for divinatory messages. Burning oak leaves purifies the atmosphere. In general, oak can be used in spells for protection, strength, success and stability; the different varieties will lend their own special 'flavour' to the Magick.

ASH: (Fraxinus spp.) - Druid wands were often made of ash because of its straight grain. The Ash is one of the sacred Druidic three: 'Oak, Ash & Thorn'. The Ash is associated with applications in Magick for sea power, ocean rituals, karmic laws, Magickal potency, healing and health, protection, love, women's mysteries, prophetic dreams, prosperity. The first man, named Ask, was created from an ash log. Ash was commonly used to make spears because of its 'springiness' and straight grain. In North America, strips of black ash were split along the grain to make splints for baskets and hoops. It is used in weaver's beams. Women would weave cloth and intermingling threads together in a tight pattern as the microcosm and the macrocosm are united. Ash can be used in spells requiring focus and strength of purpose, and indicates the linking of the inner and outer worlds. Put fresh ash leaves under your pillow to stimulate psychic dreams. Oak, Ash and Thorn were called the 'Fairy Triad': Where they grow together it is said that fairies live...!

HAWTHORN (Crataegus oxyacantha) - Hawthorn is associated with protection, love & marriage, health, prosperity, fertility, purification, fishing Magick, purity, inner journeys, intuition, female sexuality, cleansing, and happiness. The fey (Earth spirits/Fairy Folk) are said to especially like Hawthorn since it is sacred to them. The wood from the Hawthorn provides the hottest fire known and wands with the greatest power. The blossoms are said to be highly erotic to men. Its leaves and blossoms are also used to create a tea to aid with anxiety, appetite loss and poor circulation. The Greeks and Romans saw the hawthorn as symbolic of hope and marriage, but in medieval Europe it was associated with witchcraft and considered to be unlucky.

…Other Sacred Trees & Their Druidic Meanings…

ALDER: (Alnus spp.) - Associated with protection and oracular powers. The pith is easily pushed out of green shoots to make whistles. Several shoots bound together by cordage, can be trimmed to the desired length for producing the note you want and used to entice Air elementals. The old superstition of "whistling up the wind" began with this
custom. The oily water resistant wood has been used extensively for underwater foundations and pilings in Venice and elsewhere. It is used in dairy vessels and the branches in making whistles. It is associated with Bran, as he used his body as a bridge to span dangerous waters. It is used in the construction of bridges.

APPLE: (Malus spp.) - In Norse myth, Idunna was the keeper of the 'apples of immortality' which kept the Gods young. The 'fruit-bearing tree' referred to by Tacitus in his description of Norse runic divination may have been the apple. Apple indicates choice, and is useful for love and healing Magick.

BEECH: (Fagus spp.) At one time Beech tablets were used as writing surfaces. Beech and book have the same word origins. Beech is concerned with ancient knowledge as revealed in old objects, places and writings.

BIRCH: (Betula spp.) - Associated with fertility & healing Magick, new beginnings, purification, protection, creativity, fertility & birth. It was known as ‘The Lady of the Woods’. Birch twigs were used to bestow fertility on cattle and newlyweds, and children's cradles were made from it. Birch is one of the first trees to grow on bare soil and thus it births the entire forest. Nearly every part of it is edible, and it's sap was an important source of sugar to Native Americans and early settlers. The inner bark provides a pain reliever and the leaves are used to treat arthritis.

BLACKTHORN (Prunus spinosa) - Blackthorn is a winter tree used for purification & protection, ridding negative energy. It aids in combating fear, depression and anger. It’s associated with inner work and assessment, grounding and protection. It represents the action of fate or the outside influences in life. The wood is used in the cudgel shillelagh and Blasting Stick. Its thorns are used to pierce waxen images. Blackthorn indicates strong action or influences that must be obeyed.

ELDER (Sambucus spp.) - aka Ellhorn, Elderberry, Lady Elder. Sacred to the White Lady and Midsummer Solstice. The Druids used it to both bless and curse. Standing under an elder tree at Midsummer, like standing in a Fairy Ring of mushrooms, will help you see the "little people." Elder wands can be used to drive out evil spirits or thought forms. Music on panpipes or flutes of elder have the same power as the wand. The pith can easily be removed from the small branches to make a flute. Elder re-grows damaged branches with ease and can root rapidly from any part. A tea for purifying the blood can be made from the flowers and wine from the fruit, but in general the tree is poisonous. In Norse mythology, the Goddess Freya chose black elder as her home. In medieval times it was the abode of witches and considered dangerous to sleep under its branches.

ELM (Ulmus spp.) - Elm is associated with Mother and Earth Goddesses, and was said to be the abode of faeries, explaining Kipling's injunction; "Ailim be the lady's tree; burn it not or cursed ye'll be". Elm wood is valued for it's resistance to splitting, and the inner bark was used for cordage and chair caning. Elm adds stability and grounding to a spell.
FIR (Abies spp.) - Fir is a very tall slender tree that grows in mountainous regions on the upper slopes. Fir cones respond to rain by closing and the sun by opening. Fir can see over great distance to the far horizon beyond and below. Fir indicates high views and long sights with clear vision of what is beyond and yet to come. Also known as the Birth Tree. The needles are burned at childbirth to bless and protect the mother and baby.

HAZEL (Corylus avallania) - Hazel, The Tree of Immortal Wisdom has applications in Magick done for manifestation, spirit contact, protection, prosperity, divination-dowsing, dreams, wisdom-knowledge, marriage, fertility, intelligence, inspiration. Hazel is a tree that is sacred to the fey Folk and a wand of hazel can be used to call the Fey. In Celtic tradition, the Salmon of Knowledge is said to eat the 9 nuts of poetic wisdom dropped into its sacred pool from the hazel tree growing beside it. Each nut eaten by the salmon becomes a spot on its skin. The Hazel tree provided shade, protection and baskets. In Europe and North America, hazel is commonly used for 'water-witching' - the art of finding water with a forked stick. Magickally, hazel wood is used to gain knowledge, healing, wisdom and poetic inspiration. Forked sticks are used to find water or buried treasure. If outside and in need of Magickal protection quickly draw a circle around yourself with a hazel branch. To enlist the aid of plant fairies, string hazelnuts on a cord and hang up in your house or ritual room. Magickally, hazel wood is used to gain knowledge, wisdom and poetic inspiration.

HOLLY (Ilex aquifolium) - Holly is associated with the death and rebirth symbolism of winter in both Pagan and Christian lore. Holly is also associated with Magick for protection, prophesy, healing, animals, sex, invulnerability, watchfulness, good luck, Holiness and consecration. It is also said to have the ability to enhance other forms of Magick. In Arthurian legend, Gawain (representing the Oak King of summer) fought the Green Knight, who was armed with a holly club to represent winter. It is one of the three timbers used in the construction of chariot wheel shafts. It was used in spear shafts also. The qualities of a spear shaft are balance and directness, as the spear must be hefted to be thrown the holly indicates directed balance and vigour to fight if the cause is just. Holly may be used in spells having to do with sleep or rest, and to ease the passage of death. A bag of leaves and berries carried by a man is said to increase his ability to attract women.

LARCH (Larix europaea) - Larch is one of the few conifers which sheds its needles in the winter. It plays an important role in Sami (Lapp) and Siberian mythology where it takes the place of the ash as the World-tree. Their shamans use larch wood to rim their ceremonial drums. The smoke from burning larch is said to ward off evil spirits. Larch may be used for protection and to induce visions.

MISTLETOE: - Also known as Birdlime, All Heal and Golden Bough. Bunches of mistletoe can be hung as an all-purpose protective herb, also for kissing under. The berries are used in love incenses.

PEAR (Pyrrus spp.) - The Germanii would carve runes into the wood of a fruit tree. This is often assumed to be the apple tree, but may well have been the pear which is considered by some to be of the same genus as the apple. In the 5th century, Constantius
told of a pear tree which was honoured by the North-men. The pear tree is also mentioned in literature and folklore connected with love and temptation.

PINE (Pinus spp.) - The Pine trees needles are a valuable source of vitamin C and can loosen a tight chest. The scent of Pine is useful in the alleviation of guilt. It was known to the Druids as one of the 7 chieftain trees of the Irish. Mix the dried needles with equal parts of juniper and cedar and burn to purify the home and ritual area. The cones and nuts can be carried as a fertility charm. A good Magickal cleansing and stimulating bath is made by placing pine needles in a loose-woven bag and running bath water over it. To purify and sanctify an outdoor ritual area, brush the ground with a pine branch.

POPLAR (Populus spp.) - The White Poplar flourishes in watery areas. The pith is star shaped. The upper leaves are green, the underside is silver. The wood was used in the making of shields. It is commonly referred to as the talking, whispering and quivering tree. It’s associated with the rune berkano. In Christian lore, the quaking poplar (aspen) was used to construct Christ’s cross.

ROWAN (Sorbus aucuparia) - The Rowan tree (aka Mountain Ash and ‘Witchwood’) is long known for aid and protection against enchantment. It is associated with divination, astral work, strength, protection, initiation, healing, psychic energies, working with spirits of the dead, psychic powers, personal power, and success. Sticks of the Rowan were used to carve Runes. It was also used in the art of metal divining. Rowan spays and crosses were placed over homes for protection. The berries have a tiny pentagram on them. The pentagram is the ancient symbol of protection. The Rowan was sacred to the Druids and the Goddess Brigit. It is used for wands, rods, amulets and spells. A forked Rowan branch can help find water. Wands are for knowledge, locating metal and divination.

WILLOW (Salix babylonica) - The willow is associated with Moon Magick, enchantment, wishing, romantic love, healing, protection, fertility, Magick for women, femininity, love, divination, friendship, joy, love, and peace. Willow bark contains Salicin which is used in the treatment of rheumatic fever and various damp diseases. Her catkins attract bees to start the cycle of pollination. Willow indicates cycles, rhythms and the ebb and flux; its groves considered so Magickal they transmitted prophecies.
Taxus baccata
IRISH/ENGLISH YEW CULTIVARS

Well over 200 cultivars of *T. baccata* have been named. Our principle interest is the Fastigata – yet the only one widely available to the public is the Fastigiata/Stricta. This “Stricta” is a rare mutation of the original Fastigata, which once discovered took over the nursery market in the 1700s.

It is difficult to get the original plant, the plain old “Fastigiata” of the Picts/Druids unless ordering specialty seeds from overseas.

Another variant of the Fastigata are a cultivar with yellow leaves collectively known as the "golden yew". These forms of Yew were too also involved with the Druids, although clearly the larger Fastigiata tree was the main source of worship – others involved in lesser forms later became cultivars known as Repens Aurea, Semperaurea, Standishii’Fastigiata’; Fastigiata Aureomarginata’ Repandens.

‘Fastigiata Aurea’ – This is really a collective name for plants agreeing with the Irish yew in habit but with gold-variegated foliage. Such plants were raised by seedlings from the Irish yew, planted near ‘Elegantissima’, which was itself a hybrid of the Irish yew.’

Fastigiata Aureomarginata’ is a selection of the golden Irish yew, raised at the Handsworth Nursery around 1880. Leaves with a margin of bright yellow, male.

The Taxus Baccatta cultivar Hicksii is a cross between both the Irish Yew and the Taxus Caspiata of Japan (aka The Suicide Forest). It was created by Henry Hicks of Long Island New York and available to the public in 1924 in both female and male form.

“Costich” is another of his seeding and thought to be a male.

The *Taxus Media* (”Anglojap”) is also a hybrid between *Taxus Baccata* and *Taxus Cuspidata*. The common name Anglojap stems from the national origin of *T. baccata* (a species native to England) and the national origin of *T. cuspidata* (Japan).

Fastigiata Robusta, of columnar habit, was found in a Swiss garden and put into commerce in 1950. Female. The leaves are lighter green than in the Irish yew.

**Being propagated by cuttings, the Irish yew is female, like the original. When its flowers are fertilised by pollen of a normal yew the seedlings usually take after the male. But branches bearing male flowers have been observed on the Irish yew, and the fastigiate seedlings occasionally produced are possibly self-fertilisation.

The name *T. baccata erecta* has been applied to more than one of such seedlings. The only one to rival the Irish yew is ‘Overeynderi’, raised at Boskoop in 1860.
THE PACIFIC YEW // TAXUS BREVIFOLIA

Taxus brevifolia, the Pacific yew or western yew, is a conifer native to the Pacific Northwest of North America. It ranges from southernmost Alaska south to central California, mostly in the Pacific Coast Ranges, but with isolated disjunct populations in southeast British Columbia (notably Zuckerberg Island near Castlegar) and in Idaho.

The Pacific yew is a small to medium-sized evergreen tree, growing 10–15 m tall and with a trunk up to 50 cm diameter, rarely more. In some instances, trees with heights in excess of 20 m occur in parks and other protected areas, quite often in gullies.

It has thin scaly brown bark, covering a thin layer of off-white sap wood with a darker heartwood that varies in color from brown to a magenta/purplish hue. The leaves are lanceolate, flat, dark green, 1–3 cm long and 2–3 mm broad, arranged spirally on the stem, but with the leaf bases twisted to align the leaves in two flat rows either side of the stem except on erect leading shoots where the spiral arrangement is more obvious.

The seed cones are highly modified, each cone containing a single seed 4–7 mm long partly surrounded by a modified scale which develops into a soft, bright red berry-like structure called an aril, 8–15 mm long and wide and open at the end. The arils are mature 6–9 months after pollination. The seeds contained in the arils are eaten by thrushes and other birds, which disperse the hard seeds undamaged in their droppings; maturation of the arils is spread over 2–3 months, increasing the chances of successful seed dispersal. The seeds contained in the arils are eaten by thrushes and other birds, which disperse the hard seeds undamaged in their droppings; maturation of the arils is spread over 2–3 months, increasing the chances of successful seed dispersal. The male cones are globose, 3–6 mm diameter, and shed pollen early spring. It is mostly dioecious, but some can be variably monoecious, or change sex with time.

Taxus brevifolia var. reptaneta. Although T. brevifolia is typically a tree as described above, T. brevifolia var. reptaneta is a shrub variety that generally occurs in the mid to upper elevation range of the typical variety, 3,500 to 4,000 ft at its southernmost occurrence in the Klamath Mountains region, and at lower elevations further north.

It is distinguished from young trees of the typical variety (var. brevifolia) by its stems initially creeping along the ground for a short distance before ascending (curving) upwards and by the branches growing off to one side of the stem, usually the upper side. The epithet reptaneta is from the Latin reptans which means “creeping, prostrate, and rooting,” which is exactly what this variety does; in rooting it forms yew thickets; hence, the common name, thicket yew.

Unlike the typical variety, thicket yew grows in abundance on open sunny avalanche shoots or ravines as well as in the forest understory and margins. In northwestern Montana, a variant of the thicket yew does not ascend upwards; rather, it remains along the ground. This is probably the ancestral form; the upright form with branches along the upper side would be the expected growth pattern that might evolve from one with stems that strictly creep along the ground since branches can only arise from the upper surface.
Taxus brevifolia var. reptaneta has been arbitrarily indicated synonymous with typical yew, T. brevifolia (var. brevifolia); there are no studies to support this view. Taxus brevifolia var. reptaneta has also been proposed to be elevated to subspecies status without justification or explanation. Such a change would likely cause considerable confusion in view of the subspecies rank having already been used in the genus Taxus for defining geographically separated subspecies of a single species (T. baccata).

**Taxus brevifolia var. polychaeta.** Typical Taxus brevifolia, like most species in the genus, usually produces a single ovule on a complex scaly shoot, composed of a primary shoot and a secondary short shoot. To the casual observer they appear as one funnelform shoot with an ovule at the apex. However, Taxus brevifolia var. polychaeta differs from var. brevifolia in producing a relatively longer primary shoot with **as many five secondary shoots.** The epithet, *polychaeta*, is in reference to the primary shoot resembling a polychaete worm; hence, its common name “worm cone yew.”

Variety polychaeta appears to be relatively rare. It may have been extirpated from the type locality—around Mud Bay near Olympia, Washington. It is also known from northern Idaho and Sonoma County, California. As in the case with thicket yew, worm yew has been indicated to be the same as the typical variety, but again there are no specific studies to support this conclusion.

**HIMALAYAN YEW // TAXUS WALlichIANA**

The Himalayan yew is one of the many species of yew tree that grow in temperate zones around the world. Unfortunately this yew is an endangered species of tree due to its capacity to provide taxol from its bark. When this species was virtually on the verge of extinction, botanists and scientists found that taxol could also be obtained from Taxus Wallichiana, and now the same fate faces this tree.

In the remote Himalayan regions where this evergreen coniferous tree grows, it is used in traditional medicine which has its roots in prehistoric times and which uses soil, herbs and the roots and bark as well as other parts of trees to cure illnesses, along with **“Magick rites.”** The people who inhabit these regions believe in local gods; some of them were people who have been deified such as Bhola Nath, Gollu Devata and Lakiya Bhut, but others are far more primitive gods. Illnesses are believed to come form the gods and they are appeased with offerings and ceremonies performed by the shamanic priest or **Poochari.** These people are not sure which specific ingredient cures an illness, but will mix them together in the ways of their ancestors.

In most of the literature referring to Taxus in the Himalayas only one species, T. wallichiana Pilg., is recognized for the entire mountain chain [often referred to as T. baccata ssp. wallichiana (Zucc.) Pilg.]. More recently, all of the populations occurring from central Nepal westward to northern Pakistan and Afghanistan have been assigned to the relatively recently described species T. fuana Nan Li & R.R.Mill, which was first known from the Himalayas of SW Xizang [Tibet].
This species has turned out to be synonymous with T. contorta Griff., a much earlier name, which therefore has priority and must be used instead. It is quite distinct from both T. wallichiana and from T. baccata, which does not reach further east than Northern Iran.

Two other species, T. chinensis and T. mairei, were included in T. wallichiana as varieties in Flora of China 4 (1999), but on the IUCN Red List they are treated as distinct species. In Malesia, the species Taxus celebica and T. sumatrana, although considered distinct in recent treatments (Farjon 1998 [2001], several Floras, Spjut 2007) do not differ consistently in their morphological characters from T. wallichiana.

Earlier botanists usually identified the specimens from the Philippines, Sumatera, and Sulawesi as that species. In some of these accounts, T. celebica and T. sumatrana are reported to extend from Malesia into Indochina and China, or even to Nepal, and there to occur alongside T. wallichiana. On the IUCN Red List these two species are considered synonymous with T. wallichiana, which therefore extends from Nepal to Sulawesi. Taxus yunnanensis W.C.Cheng and L.K.Fu is considered synonymous with T. wallichiana.

MEXICAN YEW // TAXUS GLOBOSA

Taxus globosa or Mexican yew is an evergreen shrub and one of the eight species of yew. The Mexican yew is a rare species, only known to be found in a small number of locations in eastern Mexico, Guatemala, El Salvador and Honduras, and is listed as an endangered species. The Mexican yew is a shrub that grows to an average height of 4.6m.

It has large, sharp light green needles growing in ranks on either side of its branches. There are several projects in order to produce Paclitaxel (an anti-tumor agent) around the world, but Mexican yew has not been as well studied because its low production of Taxol by in vitro plant cell cultures. Few researchers focus their work on this species, the team leader on Taxus globosa S. is Barradasat Instituto Tecnológico de Veracruz.

CANADIAN YEW // TAXUS CANADENSIS

Taxus canadensis, the Canadian yew, is a conifer native to central and eastern North America, thriving in swampy woods, ravines, riverbanks and on lake shores. Locally called simply "yew", this species is also referred to as American yew or ground-hemlock.

Most of its range is well north of the Ohio River. It is, however, found as a rare ice age relict in some coves of the Appalachian Mountains. The southernmost colonies are known from Ashe and Watauga Counties in North Carolina.

It is usually a sprawling shrub, rarely exceeding 2.5 m tall. It sometimes forms strong upright central leaders, but these cannot be formed from spreading branches, only from the original leader of the seedling plant. The shrub has thin scaly brown bark. The leaves are lanceolate, flat, dark green, 1–2.5 cm long and 1.5 mm broad, arranged in two flat rows either side of the branch.
The seed cones are highly modified, each cone containing a single seed partly surrounded by a modified scale which develops into a soft, bright red berry-like structure called an aril, open at the end. The seeds are eaten by thrushes, waxwings and other birds, which disperse the hard seeds undamaged in their droppings. The male cones are globose, 3 mm diameter. It is a monoecious plant – one of the few in the genus.

All parts of Canadian yew, save the aril, are toxic; it is, however, thought to be of lower toxicity than T. baccata. Tribes in its native range used small quantities of yew leaf tea topically or internally for a variety of ailments – notably rheumatism. Tribes are also said to have used yew twigs in steam baths to help alleviate rheumatism.

Taxus canadensis is also being harvested in northern Ontario, Québec and Atlantic Canada for cancer research. T. canadensis is much more abundant than the near-threatened Taxus brevifolia (Pacific Yew), and the "greens" (new growth) can be harvested sustainably every five years, instead of stripping the bark and killing the plant.

**GROWING THE TAXUS BACCATA**

Sowing Taxus baccata Seeds: For best results, please follow the instructions in the order provided. Scarify: Soak in water for 24 hours Stratify: Warm 90-200 Days, then Cold 60-120 days, 40 Degrees F in a Moist Medium (Not wet). Germination: Sow 1/4” Deep, Keep moist (Not wet).

English Yew, Taxus baccata, Tree Seeds Long Lived, Evergreen, Showy Fruit, Wildlife Food/Shelter, Topiary, Bonsai Taxus baccata, commonly called English Yew, is a long-lived, evergreen, conical tree that is native to Europe, Southwestern Asia and Northern Africa. It typically grows to 30 to 60 feet tall. Old trees usually develop thick trunks with scaly reddish-brown bark. Lustrous, flat-needled, two-ranked, dark green foliage (needles to 1 1/2 inches long) is attractive year round. Young shoots emerge light green.

Although classified as a conifer, female yews (plants are dioecious) do not produce cones, but instead produce red, ornamentally attractive, berry-like fruits, each having a single seed almost completely surrounded by a fleshy red aril. Birds will feed on the berry-like fruits and help spread plants to other locations. All parts of the tree are highly toxic, except the bright red aril surrounding the seed, enabling ingestion and dispersal by birds. The seeds are eaten by some bird species. The aril is not poisonous and very sweet.

Leaf: Evergreen needles, single, spirally arranged but appearing 2-ranked on shaded branches, 1 inch long, long pointed tip, needles typically angled upward forming a V-shape on branch, dark green and shiny above, yellow or pale green below with 8-10 stomatal rows.

Flower: Dioecious; Male is a globose strobili; female is a small stalked bud in leaf axils. Fruit: Naked ovoid seed 1/4 inch long, surrounded by a bright red, fleshy aril, maturing in late summer, persistent through fall. The Seed is Poisonous. Twig: Light green in color,
turning brown after several years; buds green with scales keeled. Bark: Dark, usually red-purple, and scaly or somewhat peeling.

Small tree or large evergreen shrub up to 60 feet tall with many limbed boles and a short trunk. Other Names: Common Yew, European Yew Zone: 6 to 8 Growth Rate: Slow Plant Type: Large Evergreen Conifer Shrub or Small Tree. Family: Taxaceae Native Range: Europe, Southwestern Asia and Northern Africa. Height: 30 to 60 feet Spread: 15 to 25 feet Shape: Wide Spreading, Dense Branches. Flower/Fruit: Yellow flowers on male plants; red fruit on female plants.

Sun: Full Sun to Part Shade Fall Color: Evergreen Drought Tolerance: Low Water: Medium Maintenance: Low Site Requirements /Soil Tolerances: Best grown in evenly moist, fertile, sandy loams with excellent drainage in full sun to part shade. Tolerant of full shade, a wide variety of soils (except poorly-drained ones) and considerable pruning. Plants are easy to prune and respond well to pruning.

Intolerant of temperature extremes (e.g., prolonged summer temperatures or cold winter winds). Susceptible to winter burn from exposure to extreme cold and/or dry winter winds, particularly in exposed sites. Should be located in sheltered locations with protection from winds.


Yew trees can be propagated through cuttings, seed, graftings or layering. It is also possible to find small trees growing near bigger trees, which transplant well. They prefer a moist, fertile, sandy loam soil, but will grow well in most soils except water-logged ground or sticky wet clay.

They also grow well on chalk. They resist pollution and can flourish in the shade of taller trees, but little will grow in the shade they themselves cast.

Yew has been found to be beneficial in propagating other species. Cuttings soaked in an infusion of crushed Yew and water produce quicker and healthier root growth.

Cuttings of Yew taken from lateral branches generally produce shrub-like plants, while those from erect toward branches are likely to produce a tree.

How to multiply a Yew into a dozen smaller plants by shoot clippings: https://www.youtube.com/watch?v=15-rLbuqFnY
TAXOL

In recent years it has been found that Taxol, a chemical found in the bark of the Yew, inhibits cell growth and cell division of cancer. The biggest problem is that such a huge amount of bark is needed to produce even small amounts of Taxol. Although they have tried, scientists have not been able to make a synthetic version of Taxol.

Now researchers are trying to find ways of extracting the Taxol from the twigs and needles. Yew tree forests as a sustainable resource could be planted. Branch trimming would probably stimulate growth of foliage, potentially increasing supply. Experiments are being made with varieties which grow faster and may produce higher levels of Taxol.

The Pacific Yew of North America has been found to have the most Taxol in its bark, but the bark is only 1/8th of an inch thick. A 200-year old tree with a diameter of 10 inches will yield 6lbs of bark, which in turn will produce 1/5th of a gram of Taxol. The average amount to treat one patient is 2 grams, so clearly the problem of supply is impossible.

Taxol is effective against breast and ovarian cancer treatments, although alone it has a 56% success rate in treating breast cancer and only a 30% success rate of treating ovarian cancer; when combined with other drugs it has more than 60% success rate. Male trees yield more taxol than female trees.

United States Department of Agriculture (USDA) together with the National Cancer Institute (NCI) started a screening process where Pacific yew extracts were tested against two cancer cell lines, ovarian and breast cancer. One such discovery resulting from the screening was Paclitaxel, a hydrophobic anti-neoplastic agent found in Taxus brevifolia which has been shown to have anticancer properties. It is an active component of ethanolic extracts from the bark of the tree. Paclitaxel blocks cell division by decreasing the amount of free tubulin in cells (Bombuwala et al. 2006).

Unfortunately, the hydrophobic nature of paclitaxel hinders further research and drug preparation because it impedes rapid and efficient drug distribution in the body’s aqueous fluid system and increases exposure to macrophage activity. Low availability of taxol and environmental concerns regarding stripping yew tree of bark have triggered research into alternative sources and production of taxol and its precursors. Currently, plant cell fermentation technology is used by Phyton Biotech to produce Paclitaxel which eliminates the need for harvesting yew tree.

Since chemical synthesis of complex diterpenes involves numerous steps with low yields, research is now concentrated on enhancing in vivo production of paclitaxel and its precursor 10-deacetylbaccatin III. Understanding the enzymatic mechanism of taxol production in pacific yew has led to better synthesis of taxol like substances in cell cultures of other Taxus species. One alternative is 7-xylosyl-10-deacetylpaclitaxel, isolated from Taxus chinensis, which showed high water solubility along with mitotic cell cycle arrest and apoptosis (Jiang et al. 2008).
In-vitro and in-vivo experiments conducted to test the effects of docetaxel as an anti-glioma therapeutic agent presented encouraging results when used in conjunction with biodegradable polymer. Docetaxel has also been used as a palliative agent to treat neoplasms such as hormone-refractory prostate cancer. Clinical trials demonstrated docetaxel along with prednisone, a common corticosteroid, every three weeks increased survival rate, improved quality of life and reduced serum prostate-specific antigen levels. Additional trials on the use Docetaxel with supplementary therapeutics, for example cisplatin and oxaliplatin, to treat metastatic gastric and gastroesophageal junction adenocarcinoma, multiple lung metastases of hepatocellular carcinoma, advanced or metastatic breast cancer and uterine and ovarian cancer showed promising results.

Fungal endophytes such as Taxomyces andreanae (Class Ascomycetes), have been isolated from the yew tree to produce taxol and taxol like substances (Stierle et al. 1995; Anonymous 2007). Ubiquitin promoter was used to constitutively express taxadiene synthase gene and produce taxa-4(5), 11(12)-diene precursor in moss Physcomitrella patens. Unlike higher plants, taxadiene didn't exhibit growth pattern inhibition due to altered diterpenoid metabolic pool, thus making it a promising alternative host for paclitaxel and its precursor biosynthesis (Anterola et al. 2009).

Side effects of paclitaxel include peripheral neurotoxicity mucocutaneous reactions such as alopecia, mucositis, hypersensitivity reactions (with erythema and urticaria), nail changes, changes occurring at intravenous sites, and radiation recall dermatitis. Some of the side effects of docetaxel use during clinical trials included asthenia, nail toxicity, neutropenia, hypersensitivity reactions, and fluid retention.

FURTHER INFO + LINKS

Excellent presentation by Michael Dunning expanding on information not yet included in this thesis: https://www.youtube.com/watch?v=Eml85xA-Lqc

Database of living ancient Yews: http://www.ancient-yew.org/gazetteer.php

USDA Plant Database: http://plants.usda.gov/core/profile?symbol=TABR2

American Forests Group: http://www.americanforests.org/

DANGERS OF TOXIC POISONING

Fatal poisoning with Taxus baccata.–Tandem Mass Spectrometry c/o http://jat.oxfordjournals.org/content/36/1/36.full
Hieroglyphical Representation of Jupiter or Pan

A. A ruddy face, the power of heat in the world.
B. The power of the heavenly rays upon sublunary nature.
C. Masculine elements.
D. The power of the periodic return of the year and of all its revolutions.
E. Everything is maintained by its virility.
F. The power in the firmament, or the sphere of the fixed stars.
G. Earth (the feminine element), bristling with plants, seeds, and trees.
H. Aqua et liquors fons (elementum femininum) rigtione fecundans terram.
I. Fields, crops, and various forms of vegetable life.
K. The harmonies of the seven planets.
L. The mountains show rough and uneven places.
M. The power of fecundity.
N. The firm foundation.
O. The force of the winds and their speed when agitated.
"Thy Glory fills All the Worlds"