

**ABOVE
BELOW
WITHIN**
PLANETARY MAGICK
AND THE GREEK GODS

KEITH NICHOLSON



Above Below Within

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To my god, Ares:

I have seen your power
and been awed by your presence.

And to my wife, Barbara:

I have felt your love
and been inspired by your support.

About the Author

What are my qualifications for writing this book? Stated simply, I am an author, a bartender, and a ne'er-do-well. I live my life as an iconoclast. I have walked underneath many steeples and I have been removed from many pews. I have preached sermons and I have been run out of churches. I have been cussed out by preachers and I have been called a *holy man* by atheists. The gods of the Bible are dead to me, but the gods of Olympus are active in my life. Yes, I am a heretic and an idolater. I am my own judge. I am my own god. I am Keith Nicholson.

A Quick Note

This book is a revision of a previous book titled *Black Magick for the Solitary Practitioner*. In it, John J. Coughlin was gracious enough to lend me his name and his talent by writing its forward. Unfortunately, Hurricane Katrina made landfall on New Orleans and Mississippi's Gulf Coast five weeks before it was scheduled to go to the printers. Since this revision took four years to complete (due to the aftermath of Hurricane Katrina), I decided not to approach Mr. Coughlin with another similar favor. I truly regret the absence of his forward in this book.

Preface

The purpose of this book is threefold. Firstly, it is an attempt to bring witches back to witchcraft. Secondly, its purpose is to introduce the most workable, pragmatic form of witchcraft to the pagan fold. Thirdly, this book was written to introduce contemporary witches to the ancient gods of Greek mythology.

I hope that this book will compel positive discussions of the tenets listed herein. Prayerfully, it will emancipate the neo-pagan community; thus, allowing its members to achieve better lives.

This book *is not* written, however, to insult neo-pagans, Wiccans, or witches. Contrarily, this book is written to assist them—to *empower them!* I use an acid tongue and poison quill throughout this book. I do so intentionally. However, I do not intend to be contemptuous with them. I merely intend to give them notice that they are missing out on their lives—both physically and spiritually.

I trust that this book will endow neo-pagans with the courage to look into the nighttime sky, hoist their chests upward, and declare, “Now or never, damn it! I want it now!”

To those neo-pagans who are already practicing witchcraft, I say, “Congratulations for living a better life!”

To the timid fluff-bunny who is tired of hiding in her hole, I say, “Welcome! It’s about damn time!”

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Introduction

“Mythology is ‘other’ people’s religion.”

—Joseph Campbell

The reasons that readers will choose to invest in this book are many and varied. I suppose that the majority will do so because they have needs and desires that are not fulfilled and have not been for a very long time. With lives in disarray, witchcraft promises to be a viable solution. What other remedies are at our disposal? The churches have failed us. The government offers little opportunity for personal growth unless one is a minority or highly educated. Politicians are inept, and corporate criminals rule the world.

Most witches are forced to stand alone in this world. Many have no other choice. I venture to report that almost everyone who finds this book in his hands has already determined that witchcraft is all that he can count on in times of direst necessity. That’s the same reason I first turned to witchcraft. Unfortunately, for most of us, witchcraft was a last resort. If the reader is anything like this writer, all of his past opportunities of acquiring money, things and stuff have been squandered on false hopes or wasted effort. Examples are numerous.

- The dream job I hope to get one day, for which I will never be qualified.
- The future spouse I’ll marry who’ll be more affluent than me.
- The mysterious inheritance from someone I’ve never met.
- All my needs will be met if I give enough money to God.

Be assured that such things will never transpire without supernatural intervention. That's why a hard-earned twenty dollars was plunked down on a bookstore's counter: You wanted a better life. Rest assured—a better life awaits; you are holding it in your hands.

Unfortunately, the information presented within this book has been typewritten with blood, sweat, and tears. If this book had been available at the beginning of my magico-religious journey, I'd have saved thousands of dollars, years of wasted time, and a lot of heartache. Unfortunately, my magico-religious journey is not unique to paganism; it is ubiquitous.

As Doreen Valiente rightfully stated, "Pagans are bibliophiles." No truer statement regarding paganism has ever been offered. The occult books that once filled bookshelves and littered bedroom floors of the witches of yesteryear have been replaced by thousands of e-files that are neatly tucked away in bookmarks/favorites folders on modern-day witches' computers. Though the medium has changed, compulsive reading remains. As a newbie, I purchased book after book, and read website after website. Nothing was taboo for me; I'd read anything I could find about magick, mythology, occultism, philosophy, psychology, religion, spirituality, and witchcraft. My hunger for knowledge was insatiable. It lasted for years. Just when I thought I'd found *the* book, or *the* website—and that all of my questions had been answered—I noticed myself still searching for even more books for more metaphysical knowledge.

After I noticed the size of my book inventory and the frequency of internet searches, I calculated the financial cost and time involved. I was shocked. After the excessive study and all of the money spent, my life was still comparably *no better-off* with paganism than it had been with Christianity. Instead of offerings in churches, my tithes went to occult shop cash registers. My time spent studying the Bible had been replaced with searching for answers in paganism. I was reluctant, however, to admit that my life had not progressed

favorably; I was still in a jail cell, just in a different spiritual jurisdiction.

I kept telling myself, “There must be *something* out there I haven’t stumbled upon yet—just one book, one quote, one piece of missing information that will feed what I’m hungry for—giving me the answers I crave.”

If my life at that time had been compared to a business model, the cost-benefit analysis would have forewarned bankruptcy—both financial and spiritual. Within the first two months of discovering paganism, I had over thirty books on my bookshelf. All were marked with highlighted passages but I still did not have the knowledge I desired, or the success I needed. I continued to go to local occult shops for supplies and advice. Shop owners flattened my wallet with *necessary* trinkets and at least two books about magick each time I entered. At their behest, I’d buy one that was needed for “right then,” and one that was always for “the really *good* magick” I’d perform “one day” when I was “ready.”

The recommended tomes I bought promised that expensive, difficultly crafted tools and ritual garb would swell my magical prowess—that nothing could be withheld from me. They also stated comparatively that Low Magick was like a handheld radio, and that High Magick was like a super-powered, concert-level, stereo system. Much to my chagrin (and shop owners’ cash registers), I never found those suppositions to be true.

For me, basic magick was so damn easy—so understandable—that my witchcraft worked right from the very first spell I performed. The more I read and studied, however, the less my magick seemed to work. By the time I started performing ceremonial magick to the exclusion of basic magick, my success rate had plummeted. In fact, I never had a spellwork success from performing ceremonial magick. I spent scores of hours and hundreds of dollars making and preparing tools, implements, robes, and plaques. I stumbled over words written in Hebrew, Latin, and dead tongues that made no sense to me. I memorized, as I could. I prepared, as I should. However, success never followed.

Part of the reasoning behind my failure with ceremonial High Magick was due to my upbringing as a Christian. The recommended books about ceremonial magick instructed me to call upon Jehovah-God, invoke the name of Jesus, plead for the protection of angels, stand inside of a protective circle, and read from the Psalms—*while performing witchcraft!*

When I'd broken away from Christianity a year earlier, I was dejected and dispirited and wanted *absolutely nothing* to do with the god of the Bible. Yet, with ceremonial High Magick, I was instructed to refer to a Christianized mythology that I did not believe in, or want any part of. In doing so, I felt like a hypocrite. I was confused. I could not ascertain why so many pagan authors and shop owners clung to the Judeo-Christian trappings of ceremonial magick.

As with Christianity, I finally rejected ceremonial magick and its biblical trappings. Even though it was a cliché, I chose the oppositional practice of Satanism. I'd reasoned, "The enemy of my enemy is my friend."

In reality, all I really wanted was to be free from Christianity and to have a better life—witchcraft promised to be a viable option. Having been taught that witchcraft was oppositional to the teachings of the Bible, I had determined that Satanism was the next, logical choice. Though I did not recite Hebrew and Latin, did not call upon Jehovah, or read the Psalms, I found myself, once again, referring to a Christianized mythology. Covert Christian symbolism crept up in the satanic rites I performed, and I never felt at ease—not blasphemous, but hypocritical. More importantly, as with ceremonial High Magick, I never had a spellwork success with Satanism. I must report that I am happy with that fact. Said failures allowed me to cut the umbilical cord on which Jehovah continued to yank. I realized that I was free from the same Stockholm syndrome that a majority of neo-pagans continue to experience. As a result, I no longer had the need to choose my behavior or religion based solely on opposition to the religion in which I was reared.

Introduction

Paganism was no longer an oppositional choice; it was a logical one. I was free—finally.

After I comfortably accepted paganism, I began to examine its ceremonies and liturgies to determine which ones had origins in ceremonial High Magick (based on biblical trappings). Whenever I noticed them, they were eliminated. When terms and processes were cloaked in Judeo-Christian shadows, I shed light onto them and exorcised them accordingly. Soon afterwards, I noticed that my magical prowess had returned and success after success followed. I no longer felt lost. I was free from the bibliophilic tendencies that kept my magical life in stasis. My mundane life became dynamic.

Ironically, I found that I was not performing witchcraft as frequently as I desired, or as often as needed. I'd look at the clock and refer to my work schedule. Did I have enough time to perform spellwork today? Tonight? This week? I toyed with the notion that if I could just get past the time-consuming, opening rituals and jump right to the spellwork portion, I'd have enough time and energy. It was then that I began to question the necessity and validity of all of those opening, preparatory rituals. I was pleasantly surprised to find out that many of them, too, could be eliminated. I later came to realize that not only could they be eliminated for brevity's sake, but that they *should* be eliminated for success' sake.

The reader should not assume that witchcraft must be reduced to a shorthand approach. Some of the mechanics of magick and ritual are necessary; but many are not. Within this book, the reader will come to realize that the necessary portions will remain and, more importantly, that there is no *shortcut magick*, as might be implied.

Rest assured, if the reader follows the spellwork guides according to the ways they are presented herein, there is absolutely *no reason* not to achieve the goals of acquiring love, sex, money, things and stuff. Initially, these were the items we really wanted from witchcraft. Why back out, now? If you could take a pill that would

make you richer, a better lover, happier, and more popular...wouldn't you take it? Said *pill* is witchcraft, and the *pharmacist* is the gods of Olympus.

Having rejected the prohibitions of church doctrines and warnings of hellfire and damnation, I will not worry about an afterlife until I get there. That is, if one exists. I live in the physical realm. I want physical things. I make no apologies for that, nor similar sentiments. I am a witch. I am an idolater. I perform magick with nature and the planets of our solar system—aka the Greek gods. I reject what *mankind* determines to be right for me. I accept, instead, what the *universe* offers me.

Now, it's your turn! It's time, dear reader, to dim the lights, pour a glass of wine, light a candle, and fire up the incense burner. The book that you hold in your hands will forever change your life!

Planetary Energies and the Greek Gods

*“We are all Greeks. Our laws, our literature,
our religion, our arts, have their root in Greece.”*

—Percy Bysshe Shelley

With internet misinformation, viral publishing, and neo-pagan naiveté, it is almost impossible for a witch to become adept at witchcraft; much less understand the basics. Questions abound. The three most common are:

- ✓ What is *the truth* about the gods?
- ✓ Which gods do I work with?
- ✓ How can I, as an atheist, make use of the gods in witchcraft?

Answering these conundrums is remarkably simple. The magicians of antiquity laced their papyri with subtle hints about the gods whom they *really* called upon during magick. Unbeknownst to the masses, these gods have been secretly copied and transferred to our modern-day magical practices. They are secretly listed in almost every book on every bookshelf. It doesn't matter whether or not said magical books are written about Babylonian sorcery, Egyptian-Hermetic High Magick, Wicca, Satanism, Enochian evocation, Stregheria, or Celtic-Druidic re-constructionist rites; the information practically jumps off the pages. Stated simply, the *real* deities have been hidden in occult symbolism. Though most have not realized it, Tarot card readers, astrologers, palmists and Cabbalists are all privy to this same information. When the true identities of the gods are revealed within this chapter, no other spell book or magical rite will remain the same.

To access this information one must first remove the cited deities from any book or spell. Forget about them; they were introduced to deceive the masses. Likewise, any angels, demons, fairies, or gnomes listed in such books will bring forth nothing on their own; they do not exist. After this exercise is completed, one will notice that all that is left within each spellwork guide are the correspondences. Therein lays the answer. That's it, plain and simple.

Moving one-step farther with this discourse, magical formulae will dictate that certain herbs, plants, roots, or spices are to be used as correspondences. Then, gems or stones will be suggested. If one researches the qualities and attributes of these materials, i.e., mundane correspondences, one will determine that each has a particular *planetary* deity and influence attached.¹

With the deities removed and the correspondences identified, one will notice that each day of the week is listed for certain types of magical workings, and that colors are prescribed. After being instructed to perform spellwork on a particular day of the week, one is then shown a table of hourly correspondences. These daily and hourly correspondences are merely enigmatic devices to demonstrate *planetary* influences.

Open any book about magick, and examine closely the correspondences listed below.

- ❖ **Palmistry:** Correspondences to the planets.
- ❖ **Tarot:** Correspondences to the planets, the zodiac, and the Elements.
- ❖ **Days of the week/hour:** Correspondences to the planets.
- ❖ **Herbs and plants:** Correspondences to the planets.
- ❖ **Gems and stones:** Correspondences to the planets.
- ❖ **Candles (color):** Correspondences to planets.
- ❖ **Deities (heroes and gods):** Correspondences to the zodiac and the planets.
- ❖ **Angels/demons:** Correspondences to planets.
- ❖ **Cabala:** Correspondences to the planets.

Planetary Energies and the Greek Gods

Having previously removed the deities from our books and spells, and after having examined the remaining correspondences, it is apparent that the *real* deities responsible for the success of magick are the planets of our solar system. The minor deities (or other mythological figures one might work with magically) are the energies of raw nature, i.e., the seasons, the weather, and the movements of the zodiac.

In reality, human beings merely personified the planetary bodies and other natural phenomena—anthropomorphizing² them into deities, i.e., gods. This personification was used initially as a teaching tool for children. As the children neared adulthood, they could easily understand the mechanics of the universe by comparing and contrasting the deified-figures with real events of nature and the movements of the planets.

The criminal-elite discerned quickly that power and control could be wielded over entire communities if the masses believed the gods to be *literal* beings, not just figurative ones. Thus, they institutionalized *religious* practices, which rendered magical practices neutered. The criminal-elite formed liturgies and lay claim to be the only ones capable of communicating with the gods. After doing so, their heads became as swollen as their purses.

According to Christopher S. Hyatt,

“Myths turned into lies, lies turned into laws, and adherence to the laws has replaced the personal experience of the Myth.”³

Myth is experienced by taking allegorical stories (folklore and parables) and applying them to individual, human lives. Religion is formed when hucksters (and the uninitiated) translate these myths into literal accounts, turning myth into religion. In fact, the beginning of all religions was when the uninitiated masses *mistook* the allegorical stories of myth, and interpreted them to be literal accounts.

As a pertinent example, though Gnosticism was not a religion, it was later forced to become Christianity. This is proven both academically and biblically. Although Jesus was not a literal figure, his disciples asked why he spoke to the masses in parables.⁴ At present, we know he was giving us allegorical life-lessons, but his disciples did not have a clue. Years later, the figurative teachings of the figurative savior were taken literally. Thus, Gnosticism died and Christianity was born. All myths from the past have made this same trek, i.e., myth-turned-religion. The next myths will, too.

The previous story about Jesus' disciples is a perfect example of when people encounter *the truth*. When they hear it in their ears and see it staring in their faces, they will balk unapologetically—their egos cannot handle it. They *will* respond, however, to allegorical myths and parables. That is, until the figurative tales are believed to be literal. Unfortunately, religion will trump myth every time. As Joseph Campbell stated, "Religion is myth misunderstood."

Intentionally, the truths of the mythological stories of old became hidden; the criminal-elite kept the secrets to themselves. Thus, religion was born and the priesthood was formed.⁵ As each generation passed, the truths became more enigmatic. Thus, mystery schools were formed for those who had monetary advantage and political influence, but no ecclesiastical power. It was only with a great price and formal study that one could learn the secrets (occult knowledge) of the priesthood. This remains true today with Masonic-type lodges and biblical seminaries.

* * *

The hermetic axiom "*As above, so below; As within, so without*" is described thusly:

- The lives of the deities⁶ represent the macrocosm: the exoteric—*out there*—"As above/So without."

- Individual human lives represent the microcosm: the esoteric—*down here*—“So below/As within.”

Such examination of the human condition allowed the priesthood to become the first psychologists and social workers. Tragically, today’s discipline of psychology is a neutered version of the macro- and microcosm of yesteryear. At present, psychiatrists diagnose patients from a corporatized template of *acceptable* insurance industry terms, whereas originally they understood a patient’s behavior and could explain it to him by way of myth. Thus, at present, drugs are prescribed indiscriminately; meaningful insight into behavior is dismissed.⁷

Our present world is a technological, left-brained existence that lacks the nuance, romantic notions, and allegorical thought of our ancestors. Actually, it is only within the past forty years or so that this change of paradigm has occurred. NASA initially named its missions and spacecraft after the Graeco-Roman gods, such as *Apollo*, *Mercury*, and *Saturn*; whereas, at present, they are given names of patriotism and collective achievement, such as *Challenger*, *Discovery*, and *Enterprise*. In schools, children are taught linear study habits—how to memorize facts and dates—but are discouraged from exercising reason and rationale.⁸

Sadly, the mythological gods of yesteryear have been replaced by contemporary gods who wear spandex and don capes.⁹ Superheroes and arch villains parade throughout comic books, movie screens, and video games.¹⁰ The actions and adventures of Heracles and Perseus have been replaced by non-deific heroes such as Batman and Spiderman.¹¹ Such caricatures portray exoteric grandeur, but deny any esoteric instruction. As a result, America’s youth are so starved for the esoteric truths of the human condition that tens of billions of dollars a year are spent on superhero addiction.¹² With this longing for—and absence of—mythical tales

(exoteric) comes a loss of meaningful insight and self-examination (esoteric).

As any rehab counselor will attest, teenaged drug addictions and self-mutilation habits stem mainly from chronic, internal emptiness, and are directly related to teenagers' lack of spirituality and active mythology, as stated above. Suburban parents keep their children's lives filled with soccer and band, church carwashes, and parties—satisfying only the outside. On the inside, their lives are empty. In essence, parents do not parent. A parent's addiction of time and appearance, i.e., *keeping up with the Joneses*, bleeds over—trickles down—and births their children's addictions to prescription pills and methamphetamine; to forearm cutting, tattooing, and facial piercing. Can anyone deny that superficial parenting leads to empty minds, broken hearts, and abandoned souls?

"Idle hands are the devil's workshop," a parent might quip.

I would retort, "An idol in his hands will make him whole."

These are the same parents who told us that Santa Clause, the Tooth Fairy, and the Easter Bunny were real. They taught us how to *wish upon a star* and how to *make a wish* before blowing out birthday candles. Then, almost all at once, they threw us a curveball.

They later told us, "*Those were just fairytales. We're really supposed to just go to church and pray to God.*"

Not surprisingly, this happened about the same time we began to ask hard questions, such as "What is sex?" and "Where do babies come from?"

* * *

Concisely, all of the commonalities and underlying factors of any magical practice is the use of planetary correspondences. This was demonstrated by the bulleted list on page eight. It's plain and simple; each god is nothing more than an anthropomorphized energy that

represents a corresponding astronomical object or force of nature.¹³

When we perform witchcraft, we evoke or invoke the anthropomorphized planets and forces of nature (in the guise of mythological figures, e.g., gods, goddesses, and heroes.) In doing so, we call upon the planetary energies, i.e., “as above”/exoteric/macrocosm, and petition for a change-in-reality to occur *outside* of ourselves. We simultaneously petition for a change-in-reality to occur *inside* of ourselves, i.e., “as below”/esoteric/microcosm.

The energies of the planets most definitely influence life on Earth. They influence us individually and internally, as well as collectively and externally. There is no shortage of mainstream, academic evidence to support these claims. Besides full moons and solar flares, there are magnetic fields, cyclical positioning, plasma energy,¹⁴ radiation, and radio waves; each planet emits a unique frequency,¹⁵ utters a unique sound,¹⁶ and has a unique cosmic signature.¹⁷ Though this is mainstream, academic knowledge, NASA has omitted any mention of supernatural concepts from its reports. Astrophysicists focus on the exoteric. Witches focus on the esoteric.

In their book *Thunderbolts of the Gods*, mythologist David Talbott and physicist Wallace Thornhill state:

“...the ancient sky was alive with activity. The evidence suggests that only a few thousand years ago planets moved close to Earth, producing electrical phenomena of intense beauty and terror. Ancient sky worshipers witnessed these celestial wonders, and far-flung cultures recorded the events in the great myths, symbols, and ritual practices of antiquity....

“....humans once saw planets suspended as huge spheres in the heavens. Immersed in the charged particles of a dense plasma, celestial bodies “spoke” electrically and plasma discharge produced heaven-spanning formations above the terrestrial witnesses. In the imagination of the ancient myth-makers, the

planets were alive: *they were the gods*, the ruling powers of the sky—awe inspiring, often capricious, and at times wildly destructive.

“Cosmic lightning evolved violently from one discharge configuration to another, following patterns observed in high-energy plasma experiments and only recently revealed in deep space as well. Our early ancestors carved pictures of these formations—by the millions—on stone, remembering them in apocalyptic terms. In their myths, they called them the “thunderbolts of the gods.”¹⁸

When we implement the external planetary influences into our magical practices, we change internally. The change mirrors itself with whichever planet we petition. It comes from within and without, as above and so below. During magico-religious ritual, our higher minds connect with the color, frequency, sound, and vibration of the planet in question.

Having stated the above, the mythological figures that best represent the planetary energies (macro) and internal energies¹⁹ (micro) that effect change in a witch’s life are the gods of Greek mythology. This assertion is easily verifiable and constantly provable. The ancients embedded this knowledge for us to understand and use. A quick history lesson (along with an inspection of any books about magick lying amid dusty bookshelves) will demonstrate this theory fully.

The Greco-Roman culture is more of an influence in modern-day society than is Christianity, as one might suppose. The planetary bodies of our solar system are named for the gods of Greek mythology. Their names are Roman, whereas they were primarily identified, named, and worshiped by their Greek names. Greece preceded Rome. Thus, the planet Jupiter was initially named *Zeus*. Likewise, all of the planets, moons, asteroids, and comets were named after the Graeco-Roman gods, and for their respective attributes. Those attributes, it might be added, changed only nominally when the names were

transposed from Greek to Latin. Said name changes occurred *only* to accommodate the official language of Rome.

Moreover, the gods from competing pantheons are merely derivatives of the same god-identifying-process of the planets of our solar system. The identities and characteristics of such competing gods differ only by culturally specific expectations and language. For example, the gods of Sumer, Egypt, Babylon, etc. were based on the energies of the planets and stars; the only differences being that the attributes and names of their deities were specific to their culture, language, and locale. This custom of worship (based on the planets and stars) is known as astrotheology.²⁰

Due to the misunderstanding of the facts stated above, many neo-pagans proclaim, “*All gods are one god!*” or “*All gods are the same god!*” Further research will determine, however, that the gods of varying cultures were similar, but *not* identical. Dr. Carl Jung’s theory of archetypes lays claim that all gods were unconsciously plagiarized from other times and locales via the Collective Unconscious. However, an archetype should not be confused with a template.²¹ Just because the gods are based on the energies and influences of the planets does not mean that each god is an exact replica. Even though the specific energies emitted from specific planets were recognized universally as being the same, each culture’s anthropomorphized personification of the planets can differ as much as night and day. In essence, each culture transferred *its own* understandings and prejudices onto its gods’ functions, personalities, and purposes. As a result, there was *no* universally specific depiction of comparative gods from culture to culture. One can compare and contrast, but there are no dead-on examples. The gods of the Greeks and the gods of the Romans, however, are the exception that makes this the rule.

Regarding magico-religious rituals, please note that all pantheons can be worked with successfully. However, witches will find that there is a deficit of *accurate*

information available with regard to ancient deities.²² The reason being: After Alexander the Great conquered the Near East, the mystery schools in North Africa, Asia, and Asia Minor were amalgamated into the Greek Mystery Schools. After Rome conquered Greece, the Greek gods became known as the Roman gods. Parenthetically, Greece and Rome were so similar as to become synonymous with regard to religion and magical practice. The catchall term *Greco-Roman* was formed. Simply put, language was the main distinguisher between the two. It matters not when detractors claim that the Sumerians existed first, or that the Babylonians, Egyptians, or Persians might have ruled for longer periods. What matters is that all of their gods were amalgamated—then absorbed—into the Greek Mystery Schools, and then disappeared. Thus, not all gods are the same gods.

Simply put, a god is a human construct that epitomizes the behaviors, needs, and observations of a worshiper. There is nothing wrong with worshiping the gods of varying pantheons. However, due to Alexander's amalgamation, we do not know enough about pre-Hellenistic cultures or gods to worship adequately or safely. However, we do know how the Greeks and Romans catalogued their gods. We know the personalities and traits of their gods; thus, the personalities and traits of the planets.

Stated concisely, the Graeco-Roman gods are the best, most succinct interpretation of the planetary energies we have knowledge of today. Also of equal importance is the fact that the gods of Greece not only represented the planetary energies, but the energies of nature, and the psychology of human existence, as well. Inarguably, the whole of Western Society is based on Greek culture; its form(s) of government, philosophy, medicine, and science are so deeply rooted in Greek Thought that the only distinguishing factors between us and the ancient Greeks are the deficit of conversational language, and the application of religion.

However, most neo-pagan religious paths (including Wicca) use aspects of ancient Greek worship in their practices.²³ Originally, Christianity was more of a philosophy of the Greeks than an offshoot religion of Judaism.²⁴ Catholicism, however, absorbed the twelve gods of Olympus, and turned them into the twelve apostles of Christ.²⁵

Moreover, psychology is chockfull of the mythologies of the Greeks. These same planetary energies (having been anthropomorphized as the Greek gods) are prevalent in psychology. One can read any psychology textbook comparatively with any book about Greek mythology to determine this to be the case. Simply put, the psychological terms used to describe the human condition are based on characters from Greek mythology. The nomenclature of Greek myths recognizes the attributes, behavior, and characteristics of personal struggle and triumph.

It should be of no concern to English-speaking witches that the Greek language is difficult to learn, or that the pronunciation of names is sometimes troublesome. Those points do not matter. All that does matter is the fact that the Greek gods permeate society at-large. The Olympics, NASA, astrology, astronomy, medicine, politics, psychology, and religion—their influence surrounds us. In addition, statuary of the mythological gods and heroes of Greece is affordable and plentiful.

When I was a newcomer to magick, I thought the Celtic gods were surely the most powerful and the most reliable because so much was written about them in Wiccan books. However, as is common, I was taught the days-of-the-week system, and instructed to draw each corresponding planet's sigil.²⁶ I did not know, however, that the planets' sigils and the statues of the Greek gods were comparatively one in the same. Unknowingly, I'd implemented the gods of Olympus (guised as planetary days and hours) into my spellwork. It was never a conscious decision on my part to implement them fully; it was a gradual process. Regardless of which brand of magick I studied, the planetary energies were always

listed in the formulae, i.e., the planets were always present. Study, trial and error, success and failure—I finally came to understand the importance and prominence of the planetary energies in modern witchcraft. Hence, I came to know the importance of the Greek gods.

As stated previously, when I began performing witchcraft, I performed spells on the *appropriate* days, i.e., the planetary days. In doing so, I called on the planet-in-question's energy as if it were a deity. In preparation of spellwork, I read the biographies of the planetary deities for each day of the week in secular mythology books. From there, I perused internet sites to find more information (and many times, misinformation) about the deities. All the while, I consciously called upon other gods during ritual and spellwork (as instructed by Wiccan books) while I unconsciously invoked the gods of Olympus. When I came to realize my folly, I divorced myself from the Celtic, Norse, and Middle Eastern gods that were recommended frequently, and invoked the Greek gods exclusively.

After several years of spellwork, I found an online store²⁷ that sold statues of the gods of Olympus. I purchased them one by one, as my spellwork intent demanded (and my budget allowed). At first, I purchased a statue of Hermes/Mercury, then Aphrodite/Venus, and so forth. Before long, Mount Olympus was erected figuratively atop my bookshelf. Each day, even when I didn't have either the time or need for spellwork, I'd offer the appropriately colored candle and incense for said day of the week, i.e., Greek god. Noticeably, when I later performed spellwork, the results were stronger and more succinct than beforehand. The idols of the gods I'd purchased remained charged for my pleasure and beneficence. They were eager to please me when I instructed.

A successful witch must come to understand the necessity of working with deities, even when she knows that they are not real—sapient, sentient—beings. For a witch's brain-wave-function to alter from its mundane state to its magical state (from Lower Self to Higher Self)

she²⁸ must believe absolutely that her whims and desires are possible to achieve. Just as a witch must believe that wands or knives are charged with celestial electricity, she too must believe that Zeus sits on a throne and hurls thunderbolts. That is, while she is in the throes of magical theatre. Yes, a witch can be an atheist and still call upon the gods during witchcraft. This is not hypocrisy. It is magick.

¹ Cunningham, Scott. Encyclopedia of Magical Herbs. St. Paul, MN: Llewellyn Publications, 2001.

Cunningham, Scott. Encyclopedia of Crystal, Gem and Metal Magic. St. Paul, MN: Llewellyn Publications, 2002.

² Anthropomorphize: To give human attributes to a nonhuman object. Such modern-day examples include Bugs Bunny, Mickey Mouse, and Wal-Mart's rollback Smiley Face.

³ Hyatt, Christopher S. Sex Magic, Tantra and the Tarot. Tempe, AZ: New Falcon Productions, 2004.

⁴ Matthew 13:10–17, NKJV

⁵ “According to the belief of the early-civilized races of the East, the stars were the source, and at the same time, the heralds of everything that happened, and the right to study the ‘godlike science’ of astrology was a privilege of the priesthood.”

www.catholic.org/encyclopedia/view.php?id=1190

⁶ The personified planets, including the sun and its trials and triumphs while traveling in each successive sign of the zodiac.

⁷ Diagnostic and Statistical manual of Mental Disorders, Fourth Edition, (DSM-IV-TR)

Please refer to the section titled DSM-IV-TR–The Current Edition, and its subsection titled Cautions, at the website below.

www.en.wikipedia.org/wiki/Diagnostic_and_Statistical_Manual_of_Mental_Disorders

⁸ As one example, high school students can recite that the *Magna Carta* was endorsed in 1215 CE, but most cannot explain the contents or purpose of the *Magna Carta*.

⁹ Knowles, Christopher. *Our Gods Wear Spandex*. San Francisco, CA: Weiser Books, 2007.

¹⁰ According to the introduction of the movie *Unbreakable*, "...172,000 comics are sold in the U.S. everyday. Over 62,780,000 each year."

¹¹ Rosenberg, Robin S. (editor). *The Psychology of Superheroes*. Dallas, TX: BenBella Books, 2008.

¹² Regarding comic books only: "Despite the fact that they typically showcase guys in skintight suits punching each other out, comic books are serious business. The consensus among aficionados of the art form is that it's a nearly \$800-million industry in the United States if sales of specialty products like Batman figures are included. About \$600 million of those revenues are generated by the direct market, specialty retailers like Comic Attitudes. The remainder comes from the independent distribution market -- the newsstands, Wal-Marts, and K marts of the country. Roughly 800 titles are published annually, 75% of them by the industry's Big Two: Marvel Comics (which puts out tales of Spider-Man and X-Men) and DC Comics (which chronicles the exploits of Superman, Batman, and Swamp Thing). Revenues for the direct market have doubled three times during the past 20 years and are on track to double again over the next 5, according to industry consultant Melchior Thompson of Burlingame, Calif." INC. The Daily Resource for Entrepreneurs, Article: Comic Attitudes, by Alessandra Bianchi, published April 1993.

¹³ These forces and objects shall hereinafter be referred to as "planetary energies."

¹⁴ www.thunderbolts.info

¹⁵ www2.jpl.nasa.gov/radioastronomy/

¹⁶ www.solarsystem.nasa.gov/galileo/sounds.cfm, www.planetary.org, and www.inner-net.com/bmr/bmrpg2aa.html

¹⁷ www.astro.lsa.umich.edu/undergrad/Labs/extrasolar_planets/pn_intro.html

¹⁸ Talbott, David and Thornhill, Wallace. Thunderbolts of the Gods. Portland, OR: Mikamar Publishing, 2005

¹⁹ Human psychology and biology (combined) are hereinafter referred to as “internal energies.”

²⁰ Nicholson, Keith. Idolater: A Spiritual Biography of Rebuke, Revenge & Regret. New Orleans, LA: Nola-Magick Press, 2009.

²¹ *ibid*

²² Christian archaeologists were well known to destroy artifacts and writings with regard to pagan cultures. Establishing the authenticity of the cities mentioned in the Bible was more important than procuring relics for comparative religion.

²³ www.en.wikipedia.org/wiki/Religion_in_ancient_Greece

²⁴ See Appendix 3, Jesus and Perseus

²⁵ “The Greek gods were regarded as demons by the early Christians, but the ideas which found expression in the mythology of Greece and the deities and heroes were retained and Christianized. The old Greek saviors simply changed names and became Christian saints.” Carus, Paul. The History of the Devil and the Idea of Evil. Bell Publishing, 1969. P. 235.

²⁶ A sigil is a drawn symbol that represents a god or hero. When using the word *sigil* think of the words *signature*, *insignia*, or *sign*.

²⁷ www.somaluna.com

²⁸ The personal pronouns “he” and “she” appear throughout this book. I believe it is too cumbersome to use the politically correct structure “he/she” while writing. The use of either pronoun is in no way intended to be considered in any negative or positive light. Placement of both gender and pronouns was done so randomly.

Death & Spiritual Taxes

*“Popes, swamis, snake-handlers—all
feeding at the same trough.”*

—The Devil’s Advocate

The theory of reincarnation frustrates many enlightened neo-pagans and witches. It is a frustration, however, that usually never surfaces, nor is given a voice. To be a neo-pagan and not accept the theory of reincarnation is comparable to being a Christian who does not believe in Christ’s resurrection. The church-house would close its doors to such a heretic; similarly, Wiccan circles would quickly disappear for such a neo-pagan.

When examined closely, the theory of reincarnation collapses onto itself. On its face, it is frustrating and nonsensical. It is founded on hope-driven delusions and fear-driven pathology.

According to the doctrine, each human being originated in the spirit realm. In order to commune with the divine, each spirit is supposed to leave the presence of the divine, and be born into the physical realm. While here, they are required to learn lessons and become more spiritual.

Yes, according to the doctrine, it’s true. We are supposed to leave the spirit realm and enter the physical realm, where we learn how to be more spiritual. When we die in the physical realm, our spirits (souls)¹ are supposed to return to the spiritual realm, where they await another incarnation in the physical realm. And so on, and so on. Supposedly, this process is necessary because our spirits didn’t learn their lessons, or training of spiritual matters, while living in the physical realm. For some asinine reason, according to reincarnation,

spirits cannot learn about being spirits in the spirit realm. They have to migrate and incarnate into the physical realm, where they learn spiritual matters. The process is repeated as many times as is necessary for the spirit or soul to “get it right.”

However, that’s not all. With each subsequent incarnation, the plot thickens—the mission increases. Not only are our spirits trained to learn and re-learn how to behave as spirits, they are also imprisoned in fleshy bodies to undergo punishment for the sins of their last physical incarnation. Thus, each person’s evil deeds are to be purged upon their next incarnation. Likewise, the souls pay for their sins and crimes the next time around. For instance, a man who is a rapist during his last incarnation might have to return after death to be a woman or child who is to be raped during his next incarnation. By doing so, the offender pays penance through living the life of a victim. All the while, he is supposed to learn other spiritual truths while in the physical realm.

Let’s examine this theory further. In order to exist in the spirit realm as a spirit, I have to leave it and enter the physical realm, to be more spiritual. While living in the physical realm, I am supposed to deny physical pleasures and needs. Those will be provided for me in the spiritual realm. Right?

Bullshit!

I have a daughter whom I’ll use as an example. Suppose I tell her to go to the store to buy something I want. She asks me directly what it is that I want and how much money she will need to take with her. I refuse to tell her. Instead, I send her off with no knowledge about what it is that I want her to buy. When she returns home, she shows me that she has bought batteries. I scold her for her error. I then force her to return to the store, though she still has no idea what I want her to buy for me.

She repeats the scenario ten times. At that point, she is crying. Frustrated and crying. She is almost out of money. The storeowner thinks that either she is a liar or

insane. How could a father be so absurd? Ever vigilant, I send her back to the store, because she has not purchased what I want. Also, each time I have kept her receipt so that she is unable to collect the money wasted on her last trip.

The example above is the epitome of the reincarnation fallacy. Are we to assume that a divine entity such as “God” has orchestrated such an insidious plan? Are we nothing more than cosmic yo-yos for the creative force of the universe? There’s no other way to say it; that’s just stupid.

It is also no less stupid, however, than the concept of heaven and hell. As is commonly known, each culture has entertained its own concept of reward and retribution. Religion is born from these concepts. In reality, it is a simple notion—one that has developed solely from mankind’s collective fear of death.² That fear of death is compounded by the fact that we cannot fathom the injustice of wrongdoers who *get away* with their malicious deeds. As humans, we cannot accept the fact that little Adam Walsh and serial-killer-turned-cannibal Jeffery Dahmer end up with the same fate after their deaths. We cannot accept the possibility that there is nothing else. No heaven, no hell, no repeat performance, no curtain call; there is only life, then death. That’s it. That’s all. Such lucidity scares the hell out of us! (Pun intended.)

As Carl Jung observed:

“Death is psychologically as important as birth. Shrinking away from it is something unhealthy and abnormal which robs the second half of life of its purpose.”

Humans are the only beings who contemplate their own deaths. We are also the only species that feels we are special enough to be entitled to live-on after death, or unique enough to have a relationship with “God.” Therefore, we have instituted religions to cushion the blows of reality.³ In essence, as human beings, we are

the only life form so self-deluded as to think that we are important enough to warrant having a life after death. It is true that life on earth is cyclical. There is the Wheel of the Year. There are ebbs and flows. Seasons depart and return. Energy, however, never dies; it dissipates. Energy changes forms, but never dies.

It is also true that the lives of humans are linear. Our bodies decay and feed the soil where they are buried. However, they do not rebound. They only assist the physical ecosystem. Plants will spring from our remains. Worms and birds will feed off us. Our deaths will allow other species to survive, but we will not “return”; especially not as mankind or in physical form. We are not capable of doing so. Nor, is the universe to allow it.

A reincarnation enthusiast will declare that our souls/spirits will return. Others might offer that our spirits linger, immediately outside the physical realm, in order to assist our heirs in the journey called *life*. Such notions are as preposterous as any of the other hope-filled, pseudo-scenarios listed herein. If it were true, there is no doubt in my mind that my grandfather would sit on my shoulders and whisper (if not scream) the proper direction for my life. All of the little decisions in which I could possibly err on a daily basis would be halted by his direction and input. He hasn’t done that, nor have my other deceased relatives.

As a supporting example, has the reader ever paid close attention to the psychic readings of John Edward or the notorious Sybil Browne? They usually state that deceased relatives are happy, don’t have the hang-ups that they had while living, and are *watching over* their distraught families. Has the reader ever noticed that they never have a message for a living family member such as, “Divorce him! He’s cheating on you!” or “Take job-A, not job-B!” or something similar?

It is possible that John Edward is a competent clairvoyant, which in and of itself determines that he *does not* communicate with the dead.⁴ This declaration is based solely on the discourse of the last paragraph and knowledge of the Akashic records. I have never met

him. Though I must admit, I would like to, if for no other reason than for him to convince me otherwise.

Sylvia Browne, on the other hand, is a charlatan of the highest caliber.

On *Larry King Live*, Browne informed a caller, “Your mother is sorry for the way she mistreated you before she died.”

The caller, an English-speaking woman who lived in Japan, asked Browne, “So my mother’s dead?”

Browne’s contemptuous, raspy voice replied, “Yes, dear. Why else would you be calling?”

The caller replied, “Well, I just spoke with her on the telephone. I guess I’d better call her back and tell her she’s dead!”

The director quickly cut to a commercial. Live television and charlatan psychics do not mix well, to say the least. In my opinion, Sylvia Browne is the equivalent to the concept of reincarnation: They’re both full of shit!

* * *

Taking all of these matters into consideration, the question begs to be asked: If you knew without a doubt that there was no afterlife and that reincarnation was a false doctrine, how would you live your life differently? Would your life be feast or famine? Would you sink or swim? Would you live your life as it was supposed to be lived?

¹ The Greek word for “soul” and “spirit” is *psyche*.

² “Prayers are never used for salvation after death as the Hellenes didn’t believe in eternal punishment.” www.hellenion.org/duttond/on_prayer.html

³ See Appendix 4, Bring back the Greek gods

⁴ To be clairvoyant doesn’t mean that one “talks” with the dead; it means merely that one is able to access the Akashic records, just like when one reads runes, talking boards, Tarot cards, and so forth.

Ethics & Hypocrisy

“Do people choose paganism to have better lives through magick and myth, or to justify their whack-job behavior?”

—Keith Nicholson

The most common communiqué of initiates within the neo-pagan community is for spell requests. Likewise, it receives some of the most damning responses. Somewhere along the way, some self-proclaimed, Wiccan *authority* started an urban legend within paganism that has taken on a life of its own. More and more pagan authors and *high priestesses* are professing that anyone who allows someone else to use one of their spells will receive the karma for same.

Such claims are erroneous. Karma does not apply to the here-and-now. “Instant Karma” was a song by the late John Lennon. Though a wonderful song, it holds no metaphysical weight. On the contrary, karma is reserved for the *next* incarnation of life, according to Buddhists and Hindus, who established the concept of karma. Notably, neo-pagans coined the term.

Gerald Gardner, the father of Wicca, never once attempted to apply the concept of karma as a detriment or hindrance to practicing witchcraft. Mistakenly, he has been given credit for authoring the Law of Three, a.k.a. the Threefold Law.¹ Most Wiccans have failed to interpret properly the *figurative* language of Gardner. His symbolism of the scourge, and the increasing increments of lashes, is almost poetic. (Incidentally, most Wiccans have never used a scourge, nor even heard of one.) “If three lashes are given, expect nine in return. If nine, oblige with twenty-seven. And so on.”

According to this formula, Gardner does not imply that the person who receives the three-fold whammy

does so by the hands of the universe; he expresses that it comes at the behest of the person who was first whipped. As an example: *If Person A does a deed against Person B, then Person B is well within his rights to seek revenge up to three times against Person A.*

For some unknown reason (as the opening paragraph eluded), neo-pagans believe this to be demonstrative of receiving karmic retribution for performing witchcraft for personal gain, *as well as* for a witch's malicious acts. Most fail to see that Gardner's instruction was a sentence of retribution imposed *by humans* and *not* the universe.

* * *

Not only are internet groups full of questions about the ethics of love spells, they are also full of erroneous advice from those within who wish to subvert neo-paganism. Tragically, their advice further enforces guilt-ridden, herd mentality. With dire warnings of the Wiccan Rede, karma, and the Threefold Law, one is made to feel as if *any* magical practice will produce negative and devastating effects for the witch.

While playing the devil's advocate in January 2002, I posted an inquiry on an internet group called the Oracle.² The initial response I received was hopeful. The subsequent replies, unfortunately, were equally divisive and frustrating; especially after I posted several follow-up questions to clarify the responses.

The query: *Is it okay to perform spellwork to get a better job?*

The immediate replies were numerous and similar to: "Of course it's okay! That's what magick is for!"

Then a more extreme reply was posted that changed the whole face of the discussion. It was:

"Performing spells for a better job is Left-Hand Path magick and you should never perform such types of spells. Do you already have a job? If so, being greedy will cause bad karma to get you. What if you do this

spell and there is some young mother who needs the job to feed her kids? You will have taken the job from her, and bad karma is sure to get you. Also, if you get the job, you will have caged the employer into giving the job to you; bad karma will get you. Don't forget about the Wiccan Rede, now. 'An' it harm none,' now. The only appropriate spells are for health and healing, or honoring the goddess."

I immediately had a flashback of the Baptist church! Was this person serious, or was she just doing as I—playing the devil's advocate?

She was serious. She placed several follow-up messages stating expressly that she was *dead* serious. She declared boastfully that she was the *high priestess* of some *XYZ Coven of the Pentacle of the Mooing Cows* or some other nonsense.³ Shortly afterwards, several other *solitary* high priestesses⁴ chimed in and expressed agreement with her. And what of all the *little guys* who'd initially asked for the outcome of the spell? They all, without exception, recanted; then *apologized* for not having realized that performing witchcraft for a better job was *wrong*. They each expressed further that they would *never again* seek personal gain from witchcraft.

A grave injustice was done to those poor initiates and seekers. Neo-pagans have allowed the PC⁵ pendulum to swing too far into their own corners. They've been so thirsty for acceptance by the secular world and mainstream religions that they have fallen prey to their own PR.⁶ Instead, they'd rather offend; rendering impotent the neo-pagan communities they pretend to embrace.

As of this writing, numerous neo-pagan groups are spamming every e-mail list possible. Their intent is to circulate a petition that will ensure that the word *pagan* be capitalized when used by the written media, next-edition dictionaries, and encyclopedias, or else some sort of boycott campaign will ensue. This is utterly ridiculous! Imagine if all of that attention, effort, energy, and time were properly applied to, or directed toward,

spellwork or charity issues. Imagine the state of utopia the world could enjoy.

Typical neo-pagans might exclaim, “No! My rights have to be established! My religion *must* be recognized! Else, how will I be respected by the other soccer moms? How can I be a productive member of society if the other mailroom clerks at work don’t understand about Beltane? I’m not saying that they have to attend also, but they should *have* to know what Beltane is!”

This has a resounding reminiscence of the Christian church’s conversion tactics, doesn’t it?

While reading an article one afternoon on a website called WitchVox, I was pleasantly surprised to discover an unsolicited article that caught me off-guard.

In the article, Elektra stated:

“Has the concept of karma become our excuse to do nothing? Possibly it is time to revisit some of our ideas and question how many of them were born in an attempt to be more acceptable to a Christianized world instead of in truth.”⁷

It is utterly refreshing to know that there are neo-pagans who notice the misreckoning of their kith and kin! To further compliment this observation, Anton LaVey, the founder of the Church of Satan, wrote:

“...This is yet another indication of the guilt-ridden philosophy which is held by these neo-pagan, pseudo-Christian groups. White witches want to delve into witchcraft, but cannot divorce themselves from the stigma attached to it. Therefore, they call themselves white magicians, and base 75 percent of their philosophy on the trite and hackneyed tenets of Christianity.”⁸

As has been demonstrated, most neo-pagans are quick to jump onto the proverbial soapbox (or pulpit, as it were) and fight to the front of the crowd to exclaim

those tired, old platitudes and injunctions “An’ it harm none!” or “*Real* witches don’t do that!” Simply stated, this is herd mentality and conformist personality taken to the highest extremes. If neo-pagans want all of those prohibitive “now don’ts,” they should have remained members of the Christian church.

* * *

New Agers, Wiccans and other right-hand path protagonists simply do not realize how common it is to produce magick in their daily lives. Humorously, a neo-pagan who wants to catch the eye of a coworker might say to her closest, *witchy* friend:

“Loves spells are caging spells and that’s wrong. It goes against ‘the Rede’ to do a binding on someone. I also know that karma will kick me in my goddess-given tush. So, I’ll just buy a new outfit and some new cologne. I’ll get a make-over and start a workout program until he notices me.”

The neo-pagan doesn’t know it, but she just performed a love spell on Mr. Joe Cubicle! When she puts on her best clothes, gets into shape, wears better makeup, and flirts with the guy in the next cubicle, she *has* practiced witchcraft!

✓ *“Magick is the Science and Art of causing change to occur in conformity of will.”⁹*

✓ *“Every intentional act is a magical act.”¹⁰*

According to her actions, she is attempting to alter her present state of being, as well as her representation to him. She is attempting to create an illusion, i.e., glamour magick or fascination, which will allure him to notice her; causing him to find her more acceptable for mating or dating. It’s that simple. No poppets, no incense and candles to the gods, no written statement of intent, no banishing ritual, no calling the Quarters and no Great Rite; but spellwork, nonetheless.

Wait a minute! Those spellwork precedents *are* included in what she's done! Shall we have another look? Yes, let's take a closer examination.

- ❖ She sees Mr. Joe Cubicle and wants a relationship with him. *That's the Intent.*
- ❖ She purchases a gym membership and new, sexier clothing. *The receipts and contract are her Parchment Writings. Payment and exercise are her Sacrifice.*
- ❖ She dresses her best for a couple of shifts and does a little nicer job with her makeup and hair. *There's her Poppet. (Also could represent Ritual Clothing.)*
- ❖ She wears seductive perfume. *There's her Ceremonial Incense.*
- ❖ She makes sure that Mr. Joe Cubicle actually sees her and notices her changes. *That is Fascination or Enchantment, and he is her Target.*
- ❖ While walking into the multi-office she tells herself, "I am good enough; he will notice me. I am beautiful; he will notice me. I am fun to be with; he will notice me." *There's her Mantra, Witch's Ladder, and Energy Raising.*
- ❖ She continues to fantasize about them being on a date or in bed together. *There's her Visualization and Magical Theatre.*
- ❖ She tidies up her living room, bedroom, kitchen, and fragrances the bathroom. She further washes her car and reorganizes her cubicle at work. *There, she's just Called the Quarters by use of feng shui.*
- ❖ She's not going to tell Mr. Joe Cubicle directly that she's attracted to him. Therefore, she "keeps silent." *Oops! Now she's starting on the Witch's Pyramid.*
- ❖ Mr. Joe Cubicle has taken her on a date. She has just kissed him and is leading him down the hallway to her bedroom. *Great Rite in progress!*

Levity? Yes. Truthfulness? Indeed. I'm confident the reader will agree with this example without further demonstration. The same can be found true of *any* type of working—be it magical or mundane. A popular neo-pagan catchphrase states, "Magick is a way of life for me!" Ah, if they only knew!

* * *

The hard truths about the Wiccan Rede have been so articulately presented by John J. Coughlin and his website¹¹ that I will refer the reader to it at this time. It is well worth the time to read Coughlin's extensive findings. Whereas Coughlin gave an academic approach regarding the Wiccan Rede, I will not. I am not an academic. However, I will offer my own random rants, rebukes, and thoughts with regard to the Wiccan Rede. Clumsily, they are as follows:

Neo-pagans are known to scream at the top of their lungs that it's wrong to perform animal sacrifices. However, "An' it harm none, do what ye will" apparently doesn't count for fetuses; most Wiccans are pro-choice.

Hypocrisy!

Neo-pagans will fight their way to the head of the trough for any possible information that removes validity to Christianity. Such examples might be: Jesus was a pagan construct; Horus was a predecessor; and so forth. However, when their own gods are examined, they cry in unison, "Foul!" More importantly, they'll proclaim defiantly that Satan (and the devil) does not exist in their pantheons of gods. However, they'll call on *any* other god-form they desire, even if not in their own pantheon, except of course, Satan or the devil.

Hypocrisy!

Neo-pagans will display defiantly and proudly *Never Again the Burning Times!* bumper stickers and T-shirts. Most will give lengthy debates about mistranslations to biblical edicts about killing witches, e.g., "Thou shalt not suffer a witch to live."¹² In reality, why should neo-pagans care what the Judeo-Christian Bible has to say? Why is it so important to them? If an Indo-European text dating to the Bronze Age was translated as saying, "Do not allow a witch to live," there would be no bumper sticker-style hyperbole, so why the difference with the other?

Hypocrisy!

Contradictorily, neo-pagans will *never* discuss the fact that *pagan* Rome beheaded, crucified, impaled, and tortured early Christians. They will not admit that it was *pagans* who cheered (and purchased tickets) when lions devoured Christians in Caesar's *pagan* Coliseum.

Hypocrisy!

Neo-pagans love the movie *The Wicker Man*. They will smile from ear to ear and state that they wish for a place such as the island of Summerisle to live, i.e., a place where children can acquire a pagan education, and pagan beliefs are embraced. However, they will avoid discussions about the scenes of human sacrifice at the end of the movie. When cornered, they will usually state, "Hollywood is biased." (Ironically, the original movie was produced in 1973, by British Lion Films—a *British* film company.)

It is interesting that when a re-make of *The Wicker Man* was released in 2006, the producers eliminated the nude (*skyclad*) scenes; they most assuredly kowtowed to neo-pagan sensitivities. It is apparent that neo-pagans were willing to allow a human sacrifice to be depicted at the end of the movie, but were not willing to acknowledge that *the pagans of old* danced naked and fucked. It is as if they are willing to accept ritual human sacrifice, when depicted in art; but will *never* allow the world to know that paganism was a originally a fertility religion, based on sexuality and nudity.

Hypocrisy!

It is no wonder why Wiccans are so adamant about the Wiccan Rede. Summarily, it has allowed Wiccans to neuter a wonderful pagan system of fulfilling the flesh into a watered-down system that fulfills the emotions.¹³ They continue to live in the exoteric, mythological worlds of their religious pantheons. They refuse to seek out the deeper, esoteric symbolisms and pragmatic workings of their religions.¹⁴

Their actions (and inactions) are reminiscent of Christians who sit on pews three times a week. The ones who can quote chapter and verse of biblical writings, but have never once performed that which the writings

demand. The typical Christian does not consider the church-house to be a place of worship and spiritual rejuvenation. Instead, he chooses it to be his fellowship quarters; his *country club*, per se—a restricted place where *godly people only* can entertain and fellowship. This sanctimonious mind-set is so pervasive that many churches rent large-screen televisions for Super Bowl Sunday.¹⁵ Many churches have pizza parties on weekends so that their teenagers will not *get in with the wrong crowd*. Ironically, Jesus was *always* with the wrong crowd; his entire ministry was based on it!

As a further example, alcoholics who attend A.A.¹⁶ meetings rarely behave any better than Christians or neo-pagans. In most cases, the addict attends meetings seven days a week in hopes of staying clean and sober. Moreover, he has a shoebox filled with surrender chips,¹⁷ but he still fails. He can quote word for word from the “big book” of Alcoholics Anonymous.¹⁸ He will be the first to rebuke other addicts for their *slips* and failures. Nevertheless, he cannot stay sober himself. Why not? Because, he is a hypocrite; he only *plays* the part. He is somewhat sincere in his efforts; but his efforts are half-assed, at best. He has failed to apply the tenets of Alcoholics Anonymous. As a result, he’ll never be found behind a garbage dumpster in an attempt to help a starving, dying wino. Instead, he’ll wait for the wino to come to an A.A. meeting; *then* he’ll come forth and offer assistance—but only then.

The reasoning for the two examples above is to demonstrate how neo-pagans remain locked into the exoteric traditions of their religions. Pagan festivals have taken precedence over esoteric truths. Neo-pagans prance in renaissance-styled, floral robes and Celtic-looking jewelry. They dance around maypoles and paint their children’s faces. They post signs at PPD¹⁹ entrances, stating that canned goods for local homeless or animal shelters are advised for admittance. They will post such signs in thinly-veiled attempts of being accepted and legitimated by mainstream society. However, when do any of them (either individually or in

groups), volunteer at either shelter? When was the last time they read stories to children in hospital wards? When was the last time a pagan group was mentioned in the news for building a house with Habitat for Humanity? Simply put, neo-pagans are replete with pseudo-pageantry and putting-on-of-airs. It is apparent that they live in the exoteric and shun the esoteric.

* * *

In not-so veiled attempts to appease mainstream society, many neo-pagan groups, Wiccan covens, and even satanic grottos have implemented criminal background checks for potential members.²⁰ Such mandates have become commonly used, widespread, admission policies. This policy of admittance falls under politically correct acceptance at the most obscene levels. Without a doubt, these admission-membership policies are to assure mainstream America that pagans are upstanding citizens and are not to be feared. It's a bullshit practice, to say the least. Not even Christian churches do that! (Well, not yet, at least.)

I suggest that enlightened witches should perform background checks *on them!* Demand to see their Book of Shadows and coven journals so that their spellwork successes can be determined. If they haven't had any spellwork successes, physical growth, and temporal gains for their coven members and leaders, then "fuck them!" A witch wouldn't want to join with them anyway.

Humorously, Pagan Pride Day organizers are comparable to the biblical moneychangers. The internal correspondences of the coordinators are more about vendor regulations and restraints than about providing instruction and education for the uninitiated. They'll speak platitudes about tolerance, and then restrict authors or other vendors with *inappropriate* wares. Jockeying for positions of authority and pseudo-titles, they will declaratorily scream to anyone within earshot at being *the* organizer of the event or *the* person in charge. I've seen an entire Pagan Pride Day event

cancelled because certain ones within the ranks were not satisfied with given titles. To most, titles are important; education is not. It is apparent that Bible-thumping sign-toters who line the parking lots at such events do less harm to neo-paganism than the event organizers themselves.

It is also a sad fact that a religion such as Wicca is imbued with book thieves. Yes, it is true. Librarians from five different jurisdictions have informed me of the fact that their most frequently stolen books are ones about Wicca and neo-paganism. Anne Rice's novels and Harry Potter books are the second most-stolen. This is the primary reason for their absence in library stacks; libraries don't re-order them (or order them in the first place) because they will not be there for long. What happened to the Wiccan Rede?

Rest assured that the whole of mainstream society is familiar with neo-pagan idiosyncrasies. Neo-pagans are known to thrive on the appearance of being wounded people who vie for attention. They are no different than teenagers with piercings and counterculture music. Most of them just happen to be adults. Without a doubt, they are usually underachievers and unkempt. Also of note is the fact that many neo-pagans refuse to open their shops on time—even though it's their livelihood—and most refuse to be punctual at neo-pagan functions. These practices are commonly known as *pagan time*. It is disrespectful and it is absurd.

Because of their insipid behavior (as demonstrated herein), the religions of Wicca and neo-paganism have become a punch line. Unbeknownst to them, religion is not a joke. It is serious business. So is magical practice. Lives have been lost for embracing pagan beliefs. Jobs have been lost, and children taken away. Yet, the majority of those who have suffered never believed that which they espoused. Many who've suffered knew the last eight words of the infamous poem, the Wiccan Rede, but never practiced the fundamentals of their religion. As a result, their suffering has been in vain.

* * *

Most Wiccans do not believe that if they are intentionally harmed or wronged, that revenge and destruction spells are perfectly acceptable. For instance, if someone tries maliciously to get a pagan fired from her job, is it doing harm to tell the human resources director the truth about the person who's lying? Remember, "*An' it harm none.*" Of course, it's acceptable. So is blasting a hex or two his way!²¹

Juxtapose, if I simply do not like someone for no apparent reason, such as "*I don't like him because he talks to the women I want to date.*" Should I blast him with an Ares spell? That would be improper. However, if he tells lies about me to the women I wish to date, and causes me social harm, i.e., dating and mating harm, I then have every right to hex him.

Still don't believe me? What about the harms attached to suing people or the government? What happened to "*An' it harm none?*" Why doesn't *that* prohibition apply here? Lawsuits are filed by neo-pagans all the time for their civil rights to be honored. Why is it okay to sue someone, but not to do a spell against them? When did Wicca's "*An' it harm none, do what thou wilt*" become synonymous with "*Turn the other cheek*" from Christianity?

* * *

Neo-pagans are also known to use the excuse of karma for *when bad things happen to good people*. However, that does not justify the acts of child abuse, rape, and murder, as many will report. Besides, any deity or Universal Life Force who would use those methods of punishment due to one's actions in a past life should not be revered, but scorned. No pleasure in an afterlife could ever be adequate compensation for one's physical, mental, and emotional torture, i.e., cosmic lesson or correction that's needed to be learned. This is especially true when there is no knowledge or

recollection of criminal acts from a past life. I believe it to be bullshit. So should the reader.

If the concepts of karma and the Threefold Law were valid here-and-now realities, then, why are so many neopagans afraid of them, yet refrain from benefiting by them? In other words, why don't they donate money, things, and stuff to charities or the poor? Aren't they supposed to receive credit for it in the here-and-now? According to the misinformed doctrine of the Threefold Law, aren't they supposed to receive three-times their donations? Is the Threefold Law a doctrine of cosmic retribution without cosmic benefit? Incidentally, this is *not* a rhetorical question; I really want someone to explain this to me!

Having given my stance on the Wiccan Rede, the Threefold Law, and karma, I must inform the reader that I most certainly believe in the Law of Return. In good conscience, there is absolutely *no way* I could fail to believe in this concept. I've known it to be factual in the lives of others, as well as my own life. There have been times when people and organizations have done terrible things to me; things by which I had no capability for recourse or correction. At times, I have been literally damned by their malicious acts. In each instance (whether by an actual person or a faceless organization), I have witnessed damning retribution and judgments befall them. Sometimes that knowledge came to me years later; but it came, nonetheless. While writing my first book, I was encumbered to do a lot of fact checking. While doing so, I was greatly awed (and most times pleased) to discover that the roof of a particular business had fallen in, a neighbor had received a wrongful employment termination, and so forth. The list is seemingly endless. As of this writing, the list is not yet complete. I remain confident that it will be before long.

I must admit that I am by no means innocent in my actions. I assure the reader, I have been a son-of-bitch on many occasions; and for a period of time I am embarrassed to admit. Rest assured; I have paid for it dearly. However, there have been times when I've

committed equally evil acts against others and received *no* cosmic punishment. Why was there a contrast? Because, regarding the latter, I repented. I felt guilt and shame for those actions and would never have done them again—*never!* There were many times in the past when I sat alone in the dark and prayed for forgiveness to any god who would hear me. With tears in my eyes, I regretted the terrible things I'd done. I did not, however, lament because I was afraid of being caught, nor for fear of cosmic retribution. I was truly repentant; I would never have done those things again. For those reasons alone, I believe I was pardoned.

The notorious acts to which I've eluded were not magical acts. Contrary to popular belief, the Law of Return is not reserved for malicious magick. I must emphasize there is no special, cosmic retribution for evil acts that are performed exclusively by magick, as opposed to acts performed in the mundane world. As an example, taking a kitchen knife and stabbing someone physically has the same amount of retributory return, as would a revenge spell against a victim, who in turn will be stabbed by someone other than the witch who performed the spell—no more; no less.

On the other hand, the majority of the Wiccan community would have us believe that performing magick for gain, i.e., witchcraft, requires a reciprocal judgment—negative backlash—for the witch. Those suppositions have readily become superstitions. When examined closely, a witch will fail to see the reasoning behind such beliefs. One can only hypothesize that their error comes from the fact that they've never performed witchcraft that has been successful. People fear what they cannot perform. Similarly, they fear that which they *can* perform, as well.

Two examples follow:

The Ouija Board is a perfect example of ridiculous fear. I do not refer to guilt-ridden fear based on religious indoctrination. I refer particularly to ridiculous,

irrational fear, i.e., phobia. I'd often wondered why there was such fear surrounding the use of talking boards. Then I realized that it had nothing to do with the movies *The Exorcist* or *Witch Board*; nor did it have anything to do with the propaganda of the Christian church. The fear has to do with *performance*. Yes, performance. Fluff-bunnies fear Ouija Boards because they work so damn well. They're fearful more so because they work so damn well, right from the start. If they did not work so damn well, talking boards would be treated as benignly as other divination devices, such as Tarot cards, pendulums, and runes. It is a fact that any messages received from these items come from the same source. However, thanks to Hollywood, the Christian church, and neo-pagan naiveté, talking boards have been branded as dangerous and demonic.

Another example of the fear of occultic success is that of a woman I knew in the mid-1990s. She had always professed to possess psychic abilities; she wanted to hone them—not only for her own betterment, but—for the betterment of mankind. After a late-night Tarot class, she spoke with the instructor who recommended a book filled with Tarot spells.²²

During the drive back to her house, she spoke platitudes of how she knew that she was “destined for greatness” due to her psychic abilities. She bragged that she would develop them, and become employed as a clairvoyant in the pagan community. After all, she stated, she was blessed with a gift others don't have; she was destined for notoriety as a psychic-for-hire.

After arriving home, she informed her husband that he would not see her again until the ritual was completed and her psychic abilities were both acute and evident. She set up the altar and took a newly purchased, purple candle (as instructed in the book) and followed the text. Her eyes were wide; her demeanor was determined.

No more than two minutes had passed when her husband heard their bedroom door slam shut; her

footsteps pounded the floorboards of the hallway. He saw her run at full gallop. She jumped on the couch, tucked her legs and arms around each other, and hid her face. She cried.

She looked at her husband and demanded, "Go back there and take down that altar!"

"What?"

"Go back there and take down that altar!"

"What's wrong?"

"Something went wrong! Something went wrong! The candle flame shot up three feet high! Something went wrong! Something went wrong!"

He asked laughingly, "Well, weren't you looking for a sign—something—to find out if you were really psychic? Weren't you doing a spell to increase your psychic abilities?"

"Yeah, but I didn't think anything was really going to happen!"

Four days later, she re-joined a Christian church and now sings in the choir. It is apparent, by her admission, that she coveted the *bragging rights* of possessing psychic abilities, but was terrified by them. She wanted pageantry and not performance.

As demonstrated above, wannabes enjoy posturing. Neopagans like to speak of the *possibilities* of magical greatness through spellwork, but they have very little (if any) confidence in their abilities. Most of their attempts have failed. Their few successes have terrified them. The guilt-ridden fear of their Christian-upbringing overrides necessity. The pageantry of religious ritual soothes their egos more than the tangible results of spellwork successes. Instead of generating magical prowess for themselves, they'd rather tread on the chances of spellwork successes of others.

Said behavior is similar to one who is unwillingly celibate. He will constantly begrudge others whom he knows to have active sex lives. He will resent the people he envies, along with their sexual partners. Any *witch*

who begrudges another for attempts at witchcraft—or any success thereof—is a poseur who resents the efforts and success of same.

¹ www.earthspirit.org/fireheart/fhdv1.html (Interview with Doreen Valiente in 1991.)

² www.onewitch.com

³ Has the perturbed reader ever wondered why everyone in neo-paganism is either a *high* priest or *high* priestess? Where are all of the *lesser* priests and priestesses?

⁴ How one can be a high priest or high priestess without a coven or working group I still do not understand. But, this is very common in the Wiccan community at-large. Fluff-bunnies are quick to give themselves titles and monikers like *High Priestess*, *Lady So-and-So*, et cetera. I am not referring to the little, preteen neophyte who just purchased her first Silver Ravenwolf *Teen Witch* book, or internet chat rooms and message groups where User IDs are required. I refer to practitioners of the Craft who have been around for decades, and who are in their early-twenties to late-fifties.

⁵ *Political Correctness* is a catchphrase which substitutes lame ideology and phraseology for truthful, succinct words, terms or issues. It is an attempt to ensure that no one's sensitivities are offended; except for, of course, the person who refuses to embrace their antics. It most assuredly came into play to help further emasculate heterosexual, white males.

⁶ Public Relations

⁷ It's Not a Hippy Dippy, by Elektra September 28, 2003.
www.witchvox.com/va/dt_va.html?a=usxx&c=words&id=6716

⁸ LaVey, Anton Szandor. The Satanic Bible. New York, NY: Avon Books, 1969. p.51.

⁹ Crowley, Aleister. Magick, Book 4, Parts I-IV. Boston, MA: Weiser Books, 2002.

⁹ *ibid*

¹¹ www.waningmoon.com

¹² Exodus 22:18, KJV

¹³ Ironically (and paradoxically), Christianity was initially a religion of restricting the desires of the flesh, while paganism was a belief system of fulfilling the desires of the flesh. Since the beginning of the 1980s, however, the two religious structures have reversed courses and swapped positions.

¹⁴ Exoterically, mythology is taken literally. It is a training ground, per se. Esoterically, mythology is taken symbolically. The “truths” are accepted figuratively, while searching for the greater truths of daily existence.

¹⁵ By their actions, I suppose its okay to watch the beer commercials on television, but not okay to watch the game in a bar where the beer is actually sold. Hypocrisy!

¹⁶ Alcoholics Anonymous

¹⁷ A token of an alcoholic’s first day of sobriety.

¹⁸ Alcoholics Anonymous. New York, NY: Alcoholics Anonymous World Series, 1976.

¹⁹ Pagan Pride Day

²⁰ www.swampwitch.net/classes.html

From Covenant of the Wiccan Pentacle Church (CPWC-ATC) a Wiccan *church’s* website, next to the last paragraph: “...Please understand that we do not tolerate any kind of criminal activity in our church, and we require that ALL potential students submit to a criminal background check before beginning classes. ‘Perfect Love and Perfect Trust’ does NOT mean that we will open our church to those who would harm us!”

Ironically, this particular “Wiccan church” is a formal 501(C) 3, not-for-profit, tax-exempt corporation. It also has an established prison ministry for incarcerated Wiccans and neo-pagans. The hypocrisy stinks to the heavens! By all rights, since they are a legal church, they should have their tax-exempt status revoked due to the fact that they refuse to allow people to join, study, and learn who have a criminal background. The hypocrisy: They will fight in court for their rights to have a prison ministry, but will

turn their backs on others who have had legal trouble in the past, but are free. Hypocrisy!

²¹ A popular witch's axiom attributed to Doreen Valiente: "If you cannot hex, you cannot heal."

²² Renee, Janina. Tarot Spells. St. Paul, MN: Llewellyn Publications, 1990.

Hexes & Curses

"If someone lies to you, he will steal from you, too."

—Pastor Verlon Moore

The theory of hexing and cursing runs the gamut within the neo-pagan community. There are prohibitions against using revengeful witchcraft that are many and varied. The number of prohibitions almost surpass all of the *now-don'ts* of the Christian Bible. People will cite the Wiccan Rede, karma, justice, Threefold Law, etc. in their demonstrations against such actions.

This is chapter will not support or denounce hexes and curses. Instead, it will warn the witch about them. They are real; they exist. It matters not whether a malevolent witch sews a poppet in a full-blown, demonic ceremony, or whether a little old woman at the grocery store bangs her cart into your legs and stares a hole through you—a curse is a curse. Both are equally valid and equally damning. Negative energy is negative energy, plain and simple. The positive energy of returning to college for a better job or performing witchcraft for a better job is one in the same. Mundane intents can equal magical ends, as this book demonstrates thoroughly.

There are several deities in the chapter titled *Invocations of the Gods* who can easily bring retribution and revenge, should a witch opt for those results. I will leave those decisions to the reader. I will, however, inform the reader that there is a fluff-bunny prohibition against throwing hexes and curses; and, believe it or not, it is one that rings true. It states that if one demands justice, justice will be granted. However, when

intentionally sought, said justice will level *all* inequities and will balance *all* scales—including your own.

In the New Testament, Jesus gave several parables about people who demanded justice for the wrongs done to them, but received, instead, justice against themselves for other actions, as a result.¹ In the Old Testament, David was given a riddle from Nathan, his prophet. When David answered with great emotion, it was revealed to him that because of his proscribed judgment, *he too* would receive judgment—that his baby would die and his family would be forever plagued with death and strife.²

I am not suggesting that hexes and curses should or should not be implemented. That is for the individual witch to decide. I am merely issuing forth warnings of possible consequences. Be forewarned: justice should never be confused with revenge; and justice requested is justice served.

The reader might remember an incident regarding author and witch Laurie Cabot. In 2005, Cabot surprised the Wiccan world when she was found to have acted *unethically* by throwing a hex at law enforcement personnel during the course of a served warrant.³ Hypocritically, those within Wiccan circles who mandate that baneful magick should never be performed, disregard Cabot's trailer-park-style outburst, and continue to *worship* her.⁴ Of course, when the media became involved, she denied the event entirely.

Ethically, however, if she was angry enough (the legal dispute being the custody of a grandchild) at that moment to throw a curse or a hex, she should have admitted it. We are human; we all have ethical, moral boundaries that we're forced to cross everyday. Situations arise, tempers flare, and emotions boil—why not admit doing it?

If, however, she has based her income and notoriety on her clientele's pocketbooks, then, therein is her dilemma. The cover-up, without a doubt, was greater than the act. That makes her a charlatan; the denial makes her dangerous.

¹ Matthew 31:18–35, NKJV

² I Samuel 12:1–15, NKJV

³ <http://www.thebostonchannel.com/news/3435992/detail.html>

⁴ Call me an iconoclast, but it is a never-ending pleasure for me to see the pious *authorities* reveal their true personalities. Within my first book, I dealt at-length with churchgoers who, when cornered on their hyperbole, have demonstrated their true nature. Laurie Cabot has shown herself to be nothing more than a charlatan; she speaks platitudes of “real witches don’t do hexes,” but she *cursed* a police officer during the course of his duties. The report was minor, but it clearly demonstrates two things. One: that she is merely a huckster who earns her thirty pieces of silver at the behest of unsuspecting sheep, i.e., Wiccans and white witches. Two: that even when the evidence is clearly damning, people continue to follow false prophets. Such followers will never be led to the truth; they are anathema to “the truth.”

Whitewashed Black Magick

*“If you are afraid of the dark (side),
you have no business practicing magic.”*

—Janet Farrar

Humans communicate with other humans by way of verbal speech, written words, and symbols. Humans communicate with spirit, however, through symbols, exclusively. As witches, we give and receive information with enigmatic Tarot cards, runes, curious drawings, and placements of certain props on altars. We choose bowls, cauldrons, cups, or goblets depending on our preferences. Athames, rods, and swords; candles, lanterns, incense sticks; pentagrams, hexagrams, bowls of dirt or gems—it does not matter which we choose. We sometimes have heated debates about which is proper and which is favored, but all that matters is that they are present in *some* form.

The aforementioned props of our magical practices are nothing more than that—props. They help one’s Lower Self communicate with one’s Higher Self. Props are merely symbols; tools that help us communicate with the source of magick. They also help us bring magick to fruition. Regardless of ritual robes and magical tools, the real magick is performed *inside* the witch, with his internal energies and his Higher Self. These points are addressed throughout this book. However, the premise is mentioned here to establish the need for—and use of—symbols in a witch’s life.

Symbols in the mundane world represent nouns and verbs without using written words or spoken voices. They help eliminate language barriers. They can epitomize a thought or deed succinctly. Alphabets are symbols. So are numerals. There’s no doubt as to why

society at-large places such a strong emphasis on symbols. We do so as individuals, as well. Symbols evoke moods and thoughts quickly. They can impose restrictions or grant privileges easily. There is little wonder that symbols can evoke sweet memories or dire nightmares. They can bring us to tears or push us to violence. For instance, if a flaming crucifix is visualized, one almost automatically thinks of the Ku Klux Klan—hatred, bigotry, and white supremacy. However, if the same crucifix was not aflame, the same person might think of Christianity, or a makeshift, roadside grave marker.

Since the beginnings of the history of mankind, the swastika¹ has represented *good luck*, *holiness*, and *peace*. However, there is no better example of a symbol's misrepresentation than that of the swastika. It is a perfect example of how a benefic icon of good luck can become a malefic symbol of loathing.² This transition took place due to the actions of Nazi Germany during the Second World War. As a result, the swastika has taken on the meaning of anti-Semitism, white supremacy, and world domination.

The emotions elicited by the swastika, however, are the exact opposites of its original meaning.³ Unfortunately, it is not widely known that almost all cultures have had a variation of the swastika in their histories. Some cultures referred to it as the Wheel of the Year, Thor's hammer, or the sun, to name only a few. In fact, Ezekiel's enigmatic description of "a wheel within a wheel" is nothing more than a depiction of the microcosm, being churned by the macrocosm—the swastika being the gear-device that makes such movement possible.⁴ Many other culturally universal uses of the swastika (too numerous to list herein) were applied, as well. It is of no dispute that England's military painted swastikas on the sides of their fighter planes during the First World War. Until 1944, several American and Canadian colleges had them emblazoned on the uniforms of their female sports teams. All across the world, coins bore the now infamous emblem of the

swastika. In every culture, it was an ever-so-popular talisman. Similarly, it was *always* regarded as a *holy* symbol.

All religions have symbols that represent their beliefs. Though not always religious, magical practice is no different. One might view an upright pentagram⁵ (point-side up) as a sign of devil-worship, while another might think of Wicca. Take the same pentagram, however, and rotate it so that the top point is inverted (point-side down), and both of the aforementioned observers will usually agree that it represents the devil. Ironically, Wiccans themselves will usually declare that an inverted pentagram is the symbol for devil worship, even though *it is the symbol of the second degree of Wiccan initiation!*

Of course, symbols are usually considered benign objects when they represent commerce or patriotism. However, should the same symbol be used to represent an alternative religion or magical practice, then all bets are off—no room shall be afforded for acceptance or compromise. This is no truer than with a pentagram. It is ironic, however, that Freemasons are allowed to have pentagrams (both upright and inverted) in their degree system and fraternal orders, and display them proudly on their cars, whereas Wiccans are labeled as satanic for their own use of pentagrams. The American flag, coincidentally enough, displays fifty individual pentagrams. Also, many corporations display pentagrams prominently within registered trademarks and advertising campaigns—Macy's department store is one example that comes to mind. Let's not forget we nonchalantly call celebrities *stars* and *idols* (as in the television show *American Idol*). What is it that an idolater does? He worships idols; these same idols are based on wandering stars, i.e., *planets!* In essence it is hypocritical for a good Christian lad to watch *American Idol*, shop at Macy's, salute the flag, and attend a Shriner's parade, when all the while he knocks on my door at 9:00 AM on a Saturday morning to "share the good news of Jesus Christ." Or, is it? As a matter of fact, unbeknownst to

most Christians, the very first symbol that represented Christianity was a pentagram; it *was not* a cross, crucifix, or fish!

Today in Western Society, there is no threat of imprisonment or execution for practicing the black arts, e.g., idolatry or witchcraft. Instead, there is only the dread of becoming ostracized from those who fear anything counter to mainstream society. Of course, those within our chosen peer group of neo-paganism are supposed to be *the enlightened ones*, but regrettably, there are only a few who appear *enlightened*. Most fear such dreaded words as *black arts*, *left-hand path*, *idolatry*, and *witchcraft*. Mimicking mainstream society, most neo-pagans shun the symbols and terms that best represents magick for temporal gains, i.e., witchcraft. Most shun the use of magick entirely.

Neo-pagans have unfortunately forgotten that the symbols they admittedly embrace were once frowned upon by mainstream society. Now, instead of a frown, mainstream society gives a smirk. The public relations efforts of neo-pagan groups have done a lot to ease these tensions. As a result, those who seek alternative religions or the knowledge of witchcraft have become relaxed. Book covers with pentagrams line the aisles of corporate-owned bookstores. We no longer have to search used bookshops and thrifts stores in unsafe neighborhoods for books about witchcraft; they are now displayed prominently in the *New Age* section next to the *Religion* stacks. Soccer moms buy pre-teen Wicca books and think little of the consequences for doing so. Fantasy-driven television shows offer nibbles of insight for young seekers. Bibles have become dusty while spell books are dog-eared and underlined.

These examples, ironically, have led to a detriment, of sorts, within the climes of neo-paganism. When mainstream society tolerates alternative religions and magical practices, those same practices become neutered. This is apparent throughout history. First, there is tolerance; then conformity; then neutrality. As a

result, the magick becomes lost; figuratively and literally.

Magick is performed when one sets out to do, be, or acquire something. For instance, if I want a new car, I might implement spellwork to obtain one. That would be magick. If I performed spellwork to be healed of cancer, that would also be magick. Regardless of arguments to the contrary, there is no black magick or white magick. There never was; there never will be. It must be noted that *any* magick that is performed to bring about changes in the physical realm comes from *the same source*. There are *no* evil beings laying in wait for a witch to perform a spell to murder an ex-lover. There are *no* rancid spirits lurking in the corners; waiting for a witch to perform a spell for global domination. Any suggestion to the contrary is absurd—fictitious and absurd. (*I can almost hear the New Age bookshop owner now, as she hits the floor, having fainted!*)

In reality, the energies used in witchcraft come from two sources: the planets and nature, externally; and from the witch's mind and body, internally. Nature is neutral; nature is natural. The concept of good and evil emit straight from the hearts and minds of human beings. We created our gods in our own likenesses. We gave personality traits (both benevolent and malevolent) to the natural forces we term as *gods*. Evil spirits are nothing more than one's own mirror-image personified, reflecting one's own Shadow Self.⁶

For a long time I believed that if magick was performed for altruistic purposes, it was to be considered *white* magick, and if magick were to be performed for the attainment of temporal benefits, it would be *black* magick. I was wrong. So are the masses. Magick that is performed to bring about changes in the physical realm comes from the same source as magick that is performed to commune with the divine. Yes, it bears repeating: *Any* magick that affects the physical, here-and-now world is neutral. Magick is energy. Energy is neutral. Magick is neutral.

If magick is neural, and if there is no such thing as black or white magick, why do I use terms such as *black arts*, *idolatry*, and *witchcraft* throughout this book? The reasoning is simple: For the same reason that the mainstay of witches did, until circa 1960 CE—because Western Society is indoctrinated by Judeo-Christian mores and religions. Christianity is the predominant religion in America. Even if the reader was reared to be a Buddhist, Taoist, Muslim, or other, her psyche has been saturated (if not berated) with Judeo-Christian mores. The result is the same as if all people had been reared in that way. Because of this influence, the dominating populace in our society already believes that witchcraft, spellwork, or magick⁷ of *any kind* is automatically *black*, which they equate with *sinister* or *evil*. The Judeo-Christian indoctrination has been so pervasive that the majority of neo-pagans concur with mainstream society's assertions. Unfortunately, most neo-pagans believe that *any* use of magick for purposes other than altruism, e.g., healing, sympathy and comfort, or for reaching forward to an afterlife, should be deemed black—evil.⁸

Witches and neo-pagans should accept that mainstream society—with Judeo-Christian trappings—believes that *any* magick, spellwork and witchcraft are evil—black. Further, they do not accept Wicca as a religion. To them, Wicca is based solely on Satanism. They believe that Satan has blinded each follower of alternative or competing religions. More importantly, they feel that offering a candle to Isis, Odin, Shiva, or Zeus is the equivalent to opening a vein for Satan. To them, Satan has confused atheists, Muslims, and Wiccans, alike.

Unfortunately, neo-paganism has relaxed its guard against religious fundamentalists. It supposes that just because Christians no longer burn witches at the stake, that their tolerance is *acceptance*. It is not. If there were no constitutional protections for alternative religions in America, neo-pagans would surely see a resurgence of beheadings and burnings. In reality, as of this writing,

court dockets are filled with illegal evictions, child custody cases, and wrongful termination suits against neo-pagans and witches.

As a result, most neo-pagans have become too comfortable with their magical and religious practices. Therefore, their ease has become complacency. In order to be accepted by their previous detractors, neo-pagans have adopted many of the synthetic prohibitions of yesteryear. They have adopted the erroneous ideas of black magick and white witchcraft. As a result, most modern-day witches fail to make a distinction between polarity and dualism. A witch should apply the former, whereas a priest would infer the latter. The issue of *polarity versus dualism* is one that must be addressed thoroughly and quickly within neo-pagan communities. Moreover, humans desire dichotomy. Especially in our high-tech, immediate-access, full-wired, information age society. We catalogue and characterize anything and everything imaginable. The following example is a sand trap we have fallen in due to Judeo-Christian doctrines, initially, and neo-pagans' PR work, secondly:

"This is good."

"That is bad."

"This is acceptable."

"That is not acceptable."

"This is righteous."

"That is evil."

It could continue, ad infinitum. It is a shame. It is also the probable response, considering that most were reared in a Judeo-Christianized society. However, it is stoppable. It needs to be remedied within each witch individually, and each coven or group collectively.

Modern witches who are fearful of inverted pentagrams, ceramic skulls, and the black-white conundrum might want to think of them as follows:

"Yin-Yang is a dynamic symbol representing the flow and interaction of the two polar energies whose totality encompasses creation. The spots in the symbol show that each energy at the height of its

manifestation contains the seed of the other, into which it will transform.

“...the pair of polar energies whose cyclic fluctuations and interactions cause and govern Creation. Together they are polar expressions of the supreme ultimate, *t'ai chi*, the eternal *Tao*. *Yin* originally was the name given to the colder, north-facing slope of a mountain, and *yang* to the warmer, southern, sun-facing one. Thus, *yin* corresponds to the dark, the receptive, the passive, the feminine; while *yang* corresponds to the bright, the creative, the active, the masculine. *Yin* is the moon, water and the earth. *Yang* is the sun, fire and the heavens.”⁹

To examine the above-mentioned Yin-Yang symbol further, we might compare and contrast it with a Wiccan pentagram. If the pentagram is inverted it is the same as the dark or *yin* side. Therefore, it is comparable to being dark, feminine, receptive, and temporal. If, however, it is upright, it is the same as the light or *yang* side; thus making it comparable to light, masculine, passive, and spiritual.

Having examined the demonstration above, it occurred to me that Wiccans and other white-lighters never remove the dark portions of the Yin-Yang symbol from the whole. Nor, do they refrain from having the Yin-Yang symbol tattooed on their bodies. However, most, if not all, will utterly refuse to be within the immediate vicinity of someone who wears (or has possession of) an inverted pentagram. They will assuredly state, “We are not evil!”

Hypocrisy!

I do not believe in the concept of cosmic good and evil.¹⁰ I'm not sorry to report that I left that baggage at the church-house steps when I departed. It is not a popular stance, but the notion of dualism being synonymous with polarity *must* be divested from the practitioner. Cosmic energy is baneful *and* beneficial—balanced. It is both. As a result, there is creation and destruction. There is nothing else. However, I rightfully

reserve the concept of good and evil exclusively for mankind's actions. Those are conscious acts. The universe is active, but not conscious.

We are human. Changing one's misconceptions is a difficult task. Curbing one's ego is a paramount feat. However, it can be done. If the reader has taken offense to this writing, he might find that through meditation, self-examination, and soul-searching he will surely come to grips with the fact that the benefits of tossing away the notion of black magick-white witchcraft far outweighs the denigration of mere terms.

In support of my argument, I'll introduce a second quote from occult author Bob Johnson. He and I are definitely in agreement concerning the use of magick for money, things and stuff.

Johnson writes,

"...it's okay to use magick for success because it is a constructive and creative goal—we want better lives...so the bottom line is to forget the black-white dilemma and do what's best for your well-being."¹¹

Regardless of our benign magical practices and worship of nature, the rest of the world continues to label us as satanic and evil. Unfortunately, within Wiccan communities, this same dichotomy is readily observable. One group will label another as left-hand path, while extolling themselves as right-hand. This happens on smaller levels as well as larger ones. One should remember that *anything* contrary to Judeo-Christian denominations is considered left-hand path.

Therefore, why don't neo-pagans get their ire up and declare, *"I don't care about your labels! Yes, according to your definition, I'm a left-hand path practitioner. I'm a witch! I'm an idolater! Who cares?"*

Instead, most will reserve their rebukes for something *really* important, like defending themselves against accusations of Satanism. Wiccans will refute vehemently against accusations that Wicca is Satanism-

in-disguise. This is a specious argument. If someone walked up off the street and accused a Wiccan of being involved in the Kennedy assassination, she would merely laugh and walk away. The fact that she does not do the same when being accused of Satanism demonstrates concretely the amount of *holiness* that she is willing to portend for Christian antagonists.

Having taken the above paragraphs into consideration, we should shun the notions of black versus white (evil verses good, acceptable versus profane) and the accusations against *maligned* symbols in our witchcraft practices.

Does the reader still disbelieve this author's opinion? Would you consider a more mainstream author's opinion? Occult author and ordained minister Bob Johnson writes,

"Where magick is concerned, it is even more beneficial to cultivate a darker or more mysterious air because of the nature of magick's occult...practices."¹²

When suburban, peewee cheerleaders began to practice *spellwork*, and soccer moms began to order preteen pagan books, the mystique was over. There was no more *taboo*, no more *forbidden practices*, and no more *occult*.¹³ It is a shame because the attitude and the environment that we establish for our spellwork *must* go hand-in-hand with the principle of using terms such as *mysteries*, *occult*, *darkness*, *idolatry*, *witchcraft*, and *black arts*. Hence, neo-paganism has become unproductive. New Age is now old hat.

¹ See Appendix 5, Ernst Café—Swastika Plaque & Floor-tiled Mosaic

² See Appendix 5, Ernst Café—Swastika Plaque & Floor-tiled Mosaic

³ www.hostultra.com/~Exidor/Swastika/Swastika.html and

www.newworldencyclopedia.org/entry/Swastika

⁴ Ezekiel 1:1–28, Septuagint and Vulgate

⁵ A pentagram is a five-pointed star, in metaphysics.

⁶ Jung, Carl G. Psychology and Religion. Binghamton, NY: The Vail-Ballou Press, Inc., 1966.

⁷ Many, if not all, occult writers and pagan apologists try to interpret magick, spellwork, and witchcraft as three separate classifications or performances. That is simply not true. They are one in the same. That being the case, I have used each word randomly, throughout the text.

⁸ As expressed in their publications and websites, along with the interviews I've conducted.

⁹ Copyright © Robert Mills, 2006, www.byzant.com

¹⁰ Regarding the concept of good and evil, the best source I can offer the reader is the introduction to a wonderful book titled *Pacts with the Devil*. I highly encourage the reader to obtain this book. Black, S. Jason and Hyatt, Christopher S. Pacts with the Devil. Tempe, AZ: New Falcon Publications, 1997.

¹¹ Johnson, Bob. Corporate Magick: Mystic Tools for Business Success. New York, NY: Citadel Books, a division of Kensington Publishing Corp., 2002.

¹² Ibid, (p. 163)

¹³ Hidden, unrevealed, secretive, mysterious.

Eclectic Wiccans

*“It is apparent that it’s time to stop the spoon-feeding,
and begin the force-feeding of neo-pagans.”*

—Keith Nicholson

When an initiate enters into a mystery religion he dedicates himself to a particular pantheon. He will also undergo an initiation within the religious or magical order. It might be called a coven, temple, or lodge. As is required, the initiate affirms allegiance to the pantheon that the group adheres to or serves. Said initiate is then taught the group’s exoteric doctrines. That is to say, he submits to a training period of indoctrination, wherein he will learn about the pantheon, the customs and courtesies of the group, the individual personalities of the members, the core documents or studies, and so forth. After a period of time elapses (if he has satisfactorily completed the courses of study) the initiate will advance to the next degree or grade and *pierce the veil* further. It is only when he peels away the exoteric that the esoteric is revealed to him, and never sooner.

The above is standard procedure in religious or magical societies, i.e., the mystery religions. Usually an initiate feels compelled to know all that is available right from the get-go. Through his experiences, he has grasped a great deal of knowledge. Simultaneously, he has enjoyed the group’s fellowship. Accordingly, he might like and admire his peers and instructors. However, problems might arise. He might’ve been a perfect candidate for initiation, but prove to be unworthy with the whole of the knowledge. For instance, initially he might be infatuated with the newly learned doctrines of the lodge. He might even advance a degree or two.

However, over time, he could become inhibited by the revealed mysteries, i.e., esoteric teachings, therein.

As a result, his intrigue might wane. His journey of study might lead him on a path of understanding and knowledge that not necessarily contradicts those around him, but is in conflict with them, nonetheless. For instance, he loves the Wheel of the Year and he enthusiastically participates in each lodge-sponsored event. However, he no longer identifies with a particular god or goddess to which the group has pledged its allegiance. Through his studies, he has discovered another pantheon that excites him fully, to which he has formed a particular interest or special bond. During group work, he goes through the motions of ritual and spellwork, but his mind wanders, or focuses on a different god or goddess identity. Everyone suffers; be it his peers, the lodge, the spellwork, and the individual. This is common. This possibility is *the sole purpose* of the supposed *a year and a day* stipulation prior to full membership within groups or covens.

Even as a solitary practitioner, I have done the same as the fictional character above. I too have attempted devotion and dedication to a particular pantheon or deity. Then later, I've discovered another pantheon or deity that proved a little truer to my preferences and needs. I've found myself studying and meditating on one deity, whereas the bulk of my ritual and spellwork supplies reflected those of another. Always, all suffer. It is not fair to the individual practitioner, the group, or the deities in question. For instance, first Wicca, then ceremonial magick, then Egyptian mysteries, then Wicca again, then Chaos magick, Wicca once again, back and forth. The pace can get hectic. The out-of-pocket expense can be enormous; the wasted effort—exhausting; the results—damning.

Can a witch *work* with any-and-all deities? Of course, she can. One of the beauties of paganism is that all entities are available. However, a hindrance that we have in our technological, information age society is that we have too much knowledge of various deities from too

many diverse cultures too readily available. We develop the mindset that it's okay to pick-and-choose, mix and match. To do so randomly is not the case. When dealing with deities, *randomly* equates with *haphazardly*. More importantly, the information about deities and pantheons is usually *misinformation*. The mishmash of misinformation is usually a result of the writings of non-reliable websites, pseudo-pagan authors, and Christian antagonists.

Differing pantheons should never be mixed during rituals. Casting a Hebraic circle while following the Key of Solomon, yet invoking Thor will avail nothing except heartache, frustration, and failure. Why would we evoke Isis with Cernunnos? The two are not necessarily enemies of one another, but they are not commiserating, either. That would be like working simultaneously with Freya and St Jude. Preposterous!

A fluff-bunny will assuredly state, "I can do it! I'm an *eclectic* Wiccan!"

No, you can't. You don't know what you're doing. You're playing with fire—a fire that's sometimes contained, and oftentimes not. You're either lazy or misguided; it doesn't matter which. Either way, you're going to get burned. Suppose for a moment that if a witch lives in America, he wouldn't go to Sweden to file for a builder's permit to remodel his house, would he? Then why would he mix and match diverse pantheons for spellwork?

It is of the utmost importance that a witch research deities and their preferences. Forget about conveniences. Necessity in a pinch is one thing; apathy is another. If I appear contemptuous in these statements, so be it. I admit that I am not an authority. I've never claimed to be one. I am simply someone who has been burned by divine fire more times than I care to remember.

A real life example of haphazard, eclectic witchcraft is the story of Brian. Though a bit lengthy, it is as follows:

Brian was a man whom I worked with in New Orleans. Coincidentally, he and I were both new to the city, and

to magick. There were other similarities shared between us: for one, both of us were recently divorced from emasculating wives; secondly, we were both reared as fundamentalist Christians, and educated for the priesthood. We bonded immediately.

Having had trouble finding a date, Brian decided to perform a candle magick spell for romance and sex. Because he was a man, and because *passion* was one of the listed attributes for Ares/Mars, he decided on a Martian spell.

Unfortunately, having been reared as a fundamentalist Christian, Brian brought to his altar all of the baggage he carried from his days as a Bible-thumping pastor. While in seminary, he had been taught the error of determining that *any* god or goddess from varying cultures was really the *same* gods of another, and that by using phonetically-stressed pronunciations, the gods of different cultures could be quickly identified. As a result, Brian carved the names of various mythological figures into his red candles: Ares, Aries, Eris, and Eros—believing them to be the same god because of their similar spellings and pronunciations. To anoint the candles, Brian used a proprietary blend of incense and oils for sexual attraction he'd bought at a French Quarter occult shop.

As the weeks passed, Brian saw no increase in his dating/mating life. Instead, women seemed to run from him. He told me that out of desperation, he attempted something he'd never done before: He went to a strip club. While there, he saw that the place was almost empty of customers. He thought that was a good sign. After all, if the strippers were needy for customers, at least he'd be able to have his pick of those whom he desired. He was wrong. One stripper sat on the edge of the stage and refused to dance, even when he pulled a wad of twenty-dollar bills from his pocket.

"I don't feel like dancing tonight," she'd let out.

He offered, "I have four hundred dollars I'm willing to spend on any woman who'll take it."

"Get lost," she scowled, "I'm on break."

He went to the bar where three other strippers were seated—two were doing crossword puzzles, and one talked on her cell phone. He offered to buy them drinks. Even though they had a nightly quota for drink sales, they each refused drinks from him. He later approached the “ugliest one in the building” and tried to negotiate a lap dance fee. He was unsuccessful. She refused.

Brian thought to himself, “My ex-wife was right! I *am not* a man! No woman will ever want me!”

He left the strip club to return to his car, where he noticed an Asian-themed massage parlor. When he saw the blinking neon lights, he stopped, rang the doorbell, stood in plain view, and smiled as the Madame peeped through the window.

“No open! No open!” she belted in pigeon English.

Brian pointed to the well-lit *open* sign.

“No open for you!”

She lowered the shade and turned off the sign. Brian dropped his head and walked away. He saw me a block away, as I was leaving one bartending job and going to another. He sat at my bar and cried his eyes out.

“Man, I just don’t understand it! Am I such a loser that I can’t give money to a stripper, or buy a hooker? I can’t live like this anymore....this has got to end. My ex was right! For four years I listened to her tell me I was a loser—that no woman would ever want me. She was so right! It’s been two years since I was on a date and three since I’ve had sex. Shit! I can’t even *pay* for it!”

He wiped the tears from his eyes, walked-out on his tab, and disappeared down the street. As he passed the massage parlor again, he noticed two *very drunk* men who looked as if they hadn’t bathed in a week. They rang the doorbell. He also noticed that the neon lights were on again. He watched the door open, and the Madame welcome the two inside.

Things only got worse for Brian. At work, waiters who happened to be gay flocked to him. They were ruthless; whereas in the past, they probably would never have noticed him, and would never have committed sexual harassment in the workplace—at least, not to such an

overt extent. He also found that male customers who were in town for business flocked to his end of the bar.

I was witness to one particular customer who said to him, "I'm not gay—never have been—but damn, man! There's just something about you...can we go out later tonight?"

Brian was devastated. To add insult to injury, not only could he not get a date with a woman—much less hire a prostitute—but he seemingly had every gay man in New Orleans fawn over him. Not prone to homophobia, his angst was a result of pride and ego. Otherwise, he'd have had a whole other set of issues going on inside.

Out of frustration (and a burning anger toward his failed spellwork), Brian returned to the occult shop and demanded a refund. He approached the owner, and tossed the books and the unused portions of spellwork items onto the counter.

"Refund! I demand a refund!"

The owner looked at him oddly, and said, "A refund? Sure, but tell me what's wrong...maybe I can help."

Brian took twenty minutes retelling his embarrassing story. His voice became louder with each recollection; his demeanor more determined. He stood straighter than he had since I'd known him. I backed away a step or two a couple of times, fearing that Brian might *snap* and throw something. The owner listened intently—patiently—but with an ever-increasing smile on his face. After Brian finished his tirade, the owner looked to the crowd that'd gathered around the counter.

"Can anyone—or everyone—tell this young man what he did wrong?"

The crowd's reply came in unison, but sounded like gobbledygook. Brian looked confused. A customer or two stepped forward and offered adequate advice about combining gods during spells; and, more importantly, about using gods whom little to nothing is known; and lastly, about the potential horrors of basing magical practices on the instruction of a fundamentalist

Christian pastor. It all made sense to me—to Brian, too. His head dropped a little, his chest rested a bit.

After the owner counted Brian's refund on the countertop, he said finally, "How do soldiers have sex when on the battlefield?"

"Huh?"

"Here's your refund, but first, answer this: How do soldiers have sex on the battlefield?"

"Hookers? How the hell would I know?" Brian was miffed, again.

The owner laughed. The crowd laughed too.

He continued, "Okay Brian, how do prisoners have sex?"

"This is bullshit!" Brian took the refunded money off the counter and stormed toward the door.

The owner asked, "What else should Brian know?"

Someone from the crowd offered, "Ares is a warrior god! He's male-based, full of testosterone...that's why the spell attracted men!"

Brian stopped as he reached for the handle. His head hung low as he whispered, "The list said *passion* was one of Ares' attributes."

The owner walked over politely, took Brian by the arm, and explained his foibles. He took Brian and me into a back room and gave us a quick lesson about magical correspondences and the gods. Taking that knowledge with him, Brian *undid* the Martian Spell for Sex during the next new moon, and performed a Venetian Spell for Sex during the next full moon. As a result, shortly before the next two full moons passed, Brian's life changed for the better.

During one instance, he talked causally with a woman named Jennifer at a late-night watering hole. They spoke for no more than ten minutes about work-related complaints, and nothing else.

As she paid her tab and walked toward the door, Brian asked the bartender nonchalantly, "Why is it that every time I meet a pretty lady, she has to leave to meet her boyfriend?"

Jennifer stopped dead in her tracks. She returned to Brian at the bar.

"How did you know I had to go meet my boyfriend?" She didn't give Brian a chance to reply. "He works a double-shift on Monday; can you meet me here at noon?"

"I'll be here at noon on Monday!"

The bartender asked Brian, "How did you know she was going to meet her boyfriend? Hell, you and she barely spoke to one another. What happened?"

"I don't know! The words just slipped out! I don't know where they came from!"

Brian and Jennifer met for their afternoon rendezvous of forbidden sex the next Monday at noon. They continued their Monday-afternoon trysts for three months. Eerily, she left her live-in boyfriend of five years, and begged Brian to marry her.

At the same time, Brian noticed that a particularly attractive neighbor had begun to smile at him as they passed in the hallway of their apartment building. Her name was Adriana; she was a photojournalist from Argentina. Within a week, she had also begun to stop him for chitchat; whereas in the past, Brian recalled, Adriana would never even look at him. The two of them began and continued a late-night/early-morning love fest that still brings smiles to his face, even at the time of this writing. Yes, she fell in love with him, and wanted him to move to Buenos Aires when her assignment in New Orleans was completed. He refused the offer—there were so many other sexual encounters in his life (too numerous to list herein) that he opted to retain them, in lieu of hers exclusively.

In essence, the results of the Venetian spell were so miraculous that his bruised ego was healed, his self-confidence was restored, and his dignity was regained—even after four years of emotional abuse. Incidentally, he has never had to repeat the Venetian Spell for Sex.

The above text demonstrates perfectly the importance of having knowledge of the gods whom are summoned

during witchcraft, and some reasons why eclectic callings of the gods should never be practiced.

* * *

This book concerns itself with the magical workings of idolatry and witchcraft. Whereas witchcraft is limited to magick, idolatry can include religion, too. Yes, there is a difference between magick and religion—a *big difference*—although, it is not always an obvious one. Contrary to popular belief, magick has *absolutely nothing* to do with religion. I must admit though, magick and religion often run parallel. There are times when it's difficult to make a distinction between the two. This is especially true when working with deities in order to perform witchcraft. It becomes even more confusing when those same deities are housed within a culture's religious pantheon.

As modern-day witches, we must divorce ourselves from the notion that magick and religion are one in the same. We must entertain the concept of *culture* and not *religion* when dealing with magick. The two are interwoven, but are not embedded. Notwithstanding, it is often a difficult feat to make such a distinction. I struggle with it from time to time, as well. Years of erroneous programming have not assisted me with this task. I'm sure the reader will struggle with it, too. As stated throughout this book, there is a definite distinction between magick and religion. Unfortunately, the majority has failed to make that determination.

As an example, one might think of it this way: Magick and religion are to be contrasted, as are having sex and making love. There are many similarities, but there are distinct differences, nonetheless. We must also come to realize that the words *magick*, *spellwork*, and *witchcraft* are synonymous. They are words that describe the performance of temporal, mundane actions to achieve a supernatural result. According to Aleister Crowley, "Every intentional act is a magical act."¹ The words *Wicca* and *paganism*, however, are words that can

offer conflicting notions. Both of these words can be referred to as *religious* words, but not magical ones.

On the other hand, *idolatry* is a catchall word that epitomizes both magical practice and religious reverence, i.e., magico-religious participation. As an example, one might be an idolater, but never have performed a spell. He might, instead, worship idols in religious reverence, but never petition for goods or services from the deities in question. Alternatively, one might be an idolater who performs magick solely to acquire money, things, and stuff, but would never participate in reverent liturgies with ecclesiastical service.

Regardless of whether one chooses to call his magical practice idolatry, magick, spellwork, or witchcraft there is only one religious mandate: *The practitioner only has to worship himself!*

- ✓ Right-hand Path practitioners *worship* deities.
- ✓ Left-hand Path practitioners *work* with deities.

Religiously speaking, I have never met one person—whether an ordained Christian minister or a certified neo-pagan priest—who has been uniquely qualified to guide me into a successful relationship with the divine or into an afterlife. I can't speak for the reader, but from what I've seen, I don't care to leave my hopes for an afterlife or final judgment in neo-pagan hands. If they cannot master the physical world wherein they live, how can I trust them to guide me into the spiritual world of tomorrow? Their actions make it apparent that it's well past time for magick and religion to be divested from one another.

When I initially ventured into paganism, I was thrilled to hear that there were so many people who professed to be witches. I was quickly disconcerted, however, to find that these same *witches* had *absolutely nothing* to show for their efforts at witchcraft. I do not refer to new converts or initiates in my rebuke. I refer specifically to those within the pagan community who

have been *practicing witchcraft* for years; those who have had ample time to learn, grow, and evolve—both physically *and* spiritually. Usually, these same wannabes continue to drive old, broken-down cars that are held together with *Blessed Be* and *My Love for the Goddess Shall Endure Forever* bumper stickers. Obviously, these same wannabes cannot pay their bills on time, live without a roommate, or afford to take a vacation—not if their lives depended on it. These are the same ones who attend pagan events and haunt occult bookstores; the same ones who wear Celtic regalia while parroting, “*Merry meet, merry part! Merry meet, merry part!*” or “*Blessed be! Blessed be!*”

The majority of the aforementioned priest and priestess wannabes have been involved in supposed study and practice for longer than the prescribed *a year and a day*, yet they haven’t paid their rent on time for a year and a day either. Has the reader ever noticed that they’re either unemployed or underemployed?

I cornered one *witch* on the hyperbole of her *spellwork successes*. She dug her heels into the floor and proclaimed:

“*Spells aren’t for that kind of stuff! The Goddess knows what we need and she provides it for us! You can’t win the lottery by casting spells!*”

I asked, “Then exactly what in the hell is witchcraft for?”

A moment of silence came. She donned widened eyes and bared teeth.

The irate Wiccan screamed, “*If you perform spells for money, things, and stuff, the Goddess only gives it to you if she feels like you need it; not because you want it!*”

I informed the unemployed, freshly tattooed, purple-and pink-haired, overly pierced, Wiccan *high priestess* as follows:

“By using simple Tarot divinations and dream interpretations, I’ve won the Pick-3 Lotto four times.”

She screamed, “Well, that’s not what magick is for!”

She clutched the hubcap-sized pentagram that hung from her neck and bolted through the doorway. She

returned later in the day to talk to the shop owner. She maliciously (and falsely) accused me of being “a Satanist who kills alley cats for lottery numbers.” She demanded that I be banned from the store.²

The preceding story was presented to establish the fact that spellwork is a dying practice in today’s pagan community. Witches rarely practice witchcraft. However, when they do, it is only as a last resort and of a neutered nature. Of course, fluff-bunny publishing houses saturate the market with spell books and daily spell calendars, but they include things like:

“Take a feather. Write down your dreams and mark the page with the feather. When the sun goes down, think of butterflies and leprechauns, and kiss the feather. You’ll have beautiful dreams for a week!”

(Okay, that’s an exaggeration, but I think the reader gets the gist of my complaint.)

The reader should not be willing to take suggestions for getting into heaven, paradise, or the Summerland from wannabe pagan priests and priestesses. If Wiccans have no verifiable proof of their *magical* beliefs, how can they prove the validity of their *religious* ones? It is apparent that they cannot fathom the possibilities at their disposal for the here-and-now world. If not, then why trust them with entering into the next world?

We live in the physical realm. We have physical wants, needs, and desires. Why should we spend our time on Earth reaching for the spiritual realm exclusively? The reader should be assured that her attempts would result in failure. *If* a divine spirit realm exists, and *if* upon death, we are allowed to enter it, are we then required to reach back to the physical realm for sustenance?

No!

It is notable that every culture has its own version of *paradise*. For Christians, there are streets of gold, many mansions, no more tears, no death, and so forth. Native American Indians have their Happy Hunting Ground in the Sky, where deer and buffalo are plentiful and easily killed. Other popular places are the Summerland and

the Elysian Fields. The list goes on and on. The point being, the spiritual world that awaits us, according to legend and dogma, always seems to provide us with *physical* needs. They state that if we are *good* here in the physical world, and reach for the spiritual world to come, then *physical* benefits and blessings will await us there for sacrificing our physical needs here. While there, we will be given both spiritual *and* physical gains. They insist that we are to have neither of them here and both there.

What? Intentional self-deprivation for spiritual gains? Bullshit! This is lunacy. I'm not sorry to report that we should not buy into this delusional charade. We live in the here-and-now. We should want what is available to us here! And now! We are flesh. We are bone. We are blood. All of which has wants, needs, and desires. Fulfill them all I say! If this keyboard could scream these sentiments, I would allow it!

Am I the only one who finds error and frustration with these, delusional, self-defeating, pie-in-the-sky concepts? Doesn't it seem odd (if not outright absurd) that we are to restrict the desires of the here-and-now? Of course it does. Many a psychosis has been birthed by self-deprivation, repression, and overt-piety. Am I expected to meditate day and night, continually forgive others for doing harm to me and mine, curb my lusts and wanton desires, and purge myself of status symbols in sanctimonious attempts to appear holy?

I cannot. I will not. It is not possible. How am I supposed to attain the highest spiritual growth when the electricity is about to be turned off, the landlord has filed for my eviction, and my children are starving? I can't. Neither can you. Witchcraft is readily available. It is at my disposal and I opt to use it. The rest be damned! Starve if you wish, but tonight I'm having prime rib and lobster for dinner. Through the use of witchcraft, i.e. the planetary energies and the Greek gods, you can too!

¹ Crowley, Aleister. Magick, Book 4, Parts I-IV. Boston, MA: Weiser Books, 2002.

² Except for the physical description and pseudo title, this event has repeated itself no less than four other times. The other four times were by employees *and owners* of occult shops and esoteric bookstores.

Righteous Indignation

“Anyone who pretends to be interested in magic or the occult for reasons other than gaining personal power is the worst kind of hypocrite.”

—Anton LaVey

I love my neo-pagan peers and I delight in their individual decisions to exit the religions of their upbringing. It does not matter if they left their steeples and pews by chance or by choice. Most were probably excommunicated from their church-houses for superficial reasons of appearances, economics, or other supposed *lack of station* in life. Or, they might’ve been driven off due to doctrinal reasons, such as for asking questions that their clergy could not—or would not—answer. I know all too well that the quickest way off of the membership roles at a Christian church is by asking the local Sunday school teacher hard questions about contradictory scripture or comparative traits with pagan motifs. Without a doubt, churches and seminaries are not institutes of higher learning; they are institutions of confinement.

Neo-pagan readers made their initial break from Christianity by choice or by force. That is well and good. Upon leaving, erstwhile seekers saw the proverbial light, only to have their eyes blinded; most have found their hands in cuffs and feet in shackles once again; this time by the authority of their supposed liberators—wannabe pagan priests and ravenous bookshop owners. Just like the pulpit-inspired Bible-thumper, said priest or shop owner has much to gain by imposing ignorance onto the wide-eyed convert who ventures into a shop or wanders onto a public, pagan event. A newbie’s money and allegiance are demanded from them both. Too many

pseudo-pagan priests and priestesses intentionally landmine the path to enlightenment—filling an innocent newbie’s head with misinformation and superfluous prohibitions. Corrupt shop owners will do the same, while adding the deficit of emptied pockets to emasculated information.

A befuddled witch must consider:

- ✓ If the trinkets next to the register were absent and the bookshelves were bare, what would my shop owner’s contribution be to my magical and spiritual development?
- ✓ If my priest and priestess removed their robes and jewelry, and dropped their titles, in what ways would they help advance my spiritual path?

As an example, I have ventured to shops and asked what I could do about a particular problem. Almost each time, before I could leave the store, money flew out of my pockets and my self-esteem was readily diminished.

“No! You can’t do that! Over here, look at this—this book will get you going; and this plaque, these candles, my proprietary incense, and imported beads will cause....”

In a shop owner’s mind, there is always something to buy before help can come. I equate this behavior with an experience I had at an electronics store. I’d asked how I could get files from one computer onto a newer computer, and how I could *share* files. Within half an hour, I’d spent over two hundred dollars on wireless hubs, Ethernet connections, USB ports, etc. When I arrived home, I spent two days trying to assemble what can only be described as a NASA project. I could not do it. Out of frustration, I bitched to a coworker who was twenty years my junior.

He instructed, “Take it all back for a refund. You can buy a flash drive for just over twenty dollars.”

I did. It worked easily, like I wanted and needed. Never forget that a salesperson's sole purpose is *to sell!* A Wiccan bookstore owner is no different. Sales are sales; if she makes no sales, she has to close shop and get a different job. Mind you, I *am not* diminishing the need for shop owners. I'd rather purchase my candles and incense locally, but I can do without nonsensical advice and inflated purchases that inhibit my growth and empty my pockets.

One occult store where I used to shop regularly had certain books on one bookshelf near the front of the store and certain books on another toward the back. One day, I walked to the back and picked up a book.

While reading the back cover, the shop owner approached me and declared, "Don't buy that book! It's left-hand path; you don't want that!"

"But, it looks like something I might want to learn..."

"No!" She snatched it out of my hands and told the cashier not to let me buy the book.

I returned to the main bookshelf. Her attitude gnawed at me while I re-looked at the Wicca 101-type books. I finally reasoned that I'd had enough of 101 and wondered why there were no 201-type books. Miffed, I returned to the semi-hidden bookshelf and took the *forbidden* book to the counter. The cashier called the owner from the office.

"I told you not to buy that book!"

"If it's so evil, then why the hell did you order it?" I tossed a crumpled twenty on the counter and walked out with the book. Incidentally, the book¹ demonstrated wonderfully that there was no need for the numerous supplies that are commonly sold to newbies.

One might quip, "My local shop owner wouldn't do that! She's a high priestess!"

Since that time, I have performed a similar exercise several times, wherein I will walk into an occult shop with a list of supplies needed for a spell. The list usually comprises of no more than a couple of candles, a particular incense, a fragrant oil or two, and a pinch of an herb—twenty-five dollars at the most. Instead of

presenting the list to the shop owner, I will tell her that I am going to do a spell and that I need her advice for supplies. Before long, she will have overstocked the counter with everything except the Golden Fleece. My twenty-five-dollar spell will usually grow in excess of seventy-five dollars!

When the above behavior happens, I immediately know that the shop should be avoided at all costs. Take note: I *am not* attacking local, brick-and-mortar shop owners. I like them; they are a necessity in our society. I support them when I can. There's nothing better than going into a shop, meeting the owners, swapping stories, and exchanging ideas while establishing a bond. Instead, my complaint is about *specific* types of people within neo-paganism. Just as local preachers might not be as corrupt as TV preachers; there are exceptions to my discourse.²

I hope I haven't put the cart before the horse with my rebukes, but I am sick and tired of members of the neo-pagan community being taken advantage of; I am fed-up with the sheep being fleeced. Wolves are reputed as being predators of sheep. However, one should remember that a shepherd protects sheep for one reason: to herd them to the farmer's market or butcher shop. A wolf devours sheep; a shepherd sells sheep for profit. Figuratively, pagan priests are wolves, and shop owners are shepherds.

It is no secret that his book is chockfull of righteous indignation. I wrote it in hopes that it might help confused neo-pagans who struggle for freedom and success. I wrote it to demonstrate the simplicity of magical practice and the success of spellwork. I wrote it for you, dear seeker! That's why I give them away if someone cannot afford one. I do not care about profits. I care, instead, about struggling witches.

Be forewarned that many local shop owners, wannabe pagan priests (including internet group moderators) will not tell you the truth; they fear the loss of income and prestige. They will make spiritual eunuchs of us all, if their behavior goes unchecked.

Righteous Indignation

Likewise, they will not tolerate a confident witch within their midst. Moreover, they will not make casual conversation with a witch who appears to be above their own stations in life.

As an example from when I was a newbie, there was a local shop owner who would push her salespeople aside, welcome me warmly, and walk me throughout the store. After shopping, she'd take me to her office and we'd share a bottle of wine. She'd laugh, talk, and answer any of my questions. She'd also cover the countertop with supplies. However, after I began to refuse such inflated purchases (and came in with specific lists of supplies), her behavior toward me changed dramatically. She became distant. When I'd enter her store, she'd greet me with only a sneer. After three weeks of refusing unnecessary purchases, she'd run out the back door when I'd enter the front, and not return until I left.

To fulfill a vow I once had to the god Eros, I asked her to order boxes of fifty blue candles and fifty red candles. Even though I could have received them cheaper and faster via the internet, I opted to support her local business. Even though I offered to pay her the full retail price in advance, she refused. It was apparent that she resented the fact that I had progressed to a level of magical success that she and her students had not. I must report that at that time I was a newbie; my righteous indignation was reserved for those within the Christian church. There had not been any heated debates with her or her clientele. There had been no dogma thrown around the store. There was only suspicion and resentment on her part.³

When the above story was printed in my first book, I was contacted discretely by a likeminded witch who happened to live near me in New Orleans. She informed me of her own exclusion from the neo-pagan community, solely because she was successful in the business world. Being young and attractive, and having both an M.B.A. and a J.D., one would think that she would be a welcomed candidate for initiation into a local,

neo-pagan group or coven. One would be wrong with such an assumption.

She reported to me that she had been accused of being a narc for the FBI; supposedly to infiltrate the pagan community and report back to them. She had been accused of practicing Santeria and ritual animal sacrifice, solely because she speaks English, Italian, and Portuguese. She also told me that she had gone to a publicly advertised pagan event, and was told by the high priestess that she was not welcome to attend because her manner of dress was "too revealing." When she'd explained that she was to attend a cocktail party-fundraiser after the pagan event, and that the cocktail dress was perfectly acceptable in *polite society*, she was told, "Witches like you give the rest of us a bad name. Put on a hood and cloak, and act normal!"

She further told me that every single time she'd attempted to become a part of the neo-pagan community, she'd been ostracized. She reported that she had never been treated as disdainfully when she was a Christian, but that her heart was set on witchcraft. She did not know what to do.

She asked, "Should I just give up on the pagan religion and peer group I desire, and settle for a church and a religion I don't believe in, but will accept me?"

She chose neither. She decided to go underground.

Stories like hers are important. They are more numerous than one might suppose. We forget that there is an entire world of witches out there who would never be caught dead at a publicly held pagan event, or would never subscribe to an internet group. There remains a remnant of hidden witches who hold much disdain for the ones who seek the spotlight instead of the eternal light. They would never admit their witchy predilections; they know all too well the importance of secrecy in witchcraft and, more importantly, secrecy in the business world. They order their candles and books from online stores and sit at altars alone. They remain alone when they petition the gods, sew poppets, and make demands of the universe. The world will never know

about them; and they will never tell. They do not entertain pageantry. Instead, they revere the mystique of witchcraft and honor its power. If for some reason they'd ever find themselves in the midst of a pagan group they'd never acknowledge their beliefs. They'd pass by quietly. They'd return home to kneel at solitary altars and summon miracles into their lives; whereas the neo-pagan masses who have shunned them will cast glitter and confetti into the air, and pray that their rent checks don't bounce.

¹ Coughlin, John J. Out of the Shadows: An Exploration of Dark Paganism and Magick. Bloomington, IN: 1st Books Library, 1997, 2001.

² See Appendix 8, Shopping for Idols

³ I've often wondered why so many pagan bookstores close at such alarming rates. When I was an employee of a competing, occult book publisher, I combed the internet for six months, and the yellow pages of ten different jurisdictions for three months. If there was a pagan bookstore listed, they received a contact letter and a brochure. I mailed over six hundred packets. We were surprised, however, when the company's post office box was issued a notice stating that if excessive mailings were to continue, the company would have to increase the size of its rental box. When the owner brought the slip to the service clerk, he was handed bundles of envelopes, all stamped "undeliverable."

Being very confused and a little embarrassed, I telephoned each returned recipient when possible, or e-mailed when no phone number was listed on their websites. It was official: the bookstores had closed; the phone numbers were disconnected, and the e-mails bounced back. I found it to be odd for such a large number of business closures (over 90 percent). Then, I found it to be sad.

"How could so many occult shops close in such a short amount of time?" I thought musingly, "Didn't they ever perform witchcraft for increased business?"

Apparently not.

Regardless of arguments to the contrary, most internet purchases are more expensive than brick-and-mortar stores. With higher prices, the addition of shipping charges, and the delivery time involved, it is much more prudent to buy supplies from local vendors. In a store, one can handle the merchandise, make a comparative selection, speak with a human face to face, and make immediate use of the items upon returning home. However,

for some reason, shops cannot remain solvent or stay open. I might regret saying this, but it seems as if a majority of previous shop owners lost their clientele due to a lack of product knowledge (magick) and for abrasive personality issues (as reported herein).

Or, better yet, the number of pagan store closures (due to lack of sales) is an indication that I have been correct in my assertions (stated herein) that witches do not practice witchcraft; thus they do not buy supplies, either online or in person.

Why Magick Fails

“There is nothing new about Christian-Wicca; it is already known as Catholicism. Likewise, neo-pagans who embrace the Cabala should just remove their pentagrams, add -stein to their last names, and attend their local synagogue.”

—Keith Nicholson

The most common excuse from neo-pagan authors and pseudo-Wiccan high priestesses regarding failed spellwork is: “The goddess doesn’t feel like you need that right now. She knows better than you!”

That’s the typical response from someone who either does not perform spellwork often, or who has never had a successful spellwork experience.

What is my response?

Bullshit!

The most common reasons for spellwork failure are threefold—time, preparation, lack of control in the physical world. Ours is a society of instant gratification. Even though we know better than to believe the antics of *Bewitched* or *Charmed*, we think we have failed if our spellwork doesn’t come to fruition before the week’s end. In my personal experiences, that is not the case. According to my Book of Shadows, 95 percent of my spellwork does not come to fruition until after the next two phases of the moon have passed.

For instance, one spell I performed provided me with nothing other than the *complete opposite* of my desired goal—initially. I was devastated. I began to doubt that magick was real. As a result, I completely stopped thinking about it (and the money I’d spent on books and supplies) and wrote it off as *yet another disappointment in my life*. I performed the spell during the full moon of December 2000. After the next full moon of January

2001, the results manifested in a manner that were so overwhelmingly accurate that I hesitate to relate the details to the reader.¹

Within this particular scenario, two things happened that pushed it forward. For one, I gave up on it and forgot about the spell. Rather, I didn't necessarily *forget* about it; *I stopped dwelling on it!* It was not an easy task. In hindsight though, it was absolutely necessary. Secondly, I had to give the universe the opportunity to bring it about in my life. For the spellwork to manifest according to my request, the universe had to have enough time to cause the necessary changes in the physical world. There is, without a doubt, a gestation period regarding magick.

Another *major* error is that most witches don't prepare properly for witchcraft. Adequate preparation for magick *cannot* be emphasized strongly enough; it is essential. Yes, there are times when spellwork must be done *on the fly*. If, for example, an emergency arises, the timing of the moon, seasons, or days of the week might have to be eliminated. Likewise, use of the appropriate correspondences might have to be tweaked. The universe (our Higher Selves and forces of nature) is known to make adjustments and allowances for such matters. But remember: The universe cannot be conned.

As a not-so-clumsy example of the most common reasons for spellwork failure, the reader is about to believe that a tired, old platitude is going to be introduced by me. Rest assured; it is not. Be advised that *magick is like baking a cake*. (Hold on. It gets better!) Okay, we've all read such tripe in Wicca 101-type books. Nevertheless, let's take the simile a step farther. Do you remember Hasbro's Easy-Bake Oven from when we were children? That is a perfect example of what most witches do—both regularly and erroneously—when performing witchcraft, i.e., they bake an Easy-Bake Oven cake.

Please allow me to clarify: *Take the little packet of cake mix and add water. Stir. Place it in the oven. In ten*

minutes, the cake is ready to be frosted. Yummy good, huh?

Okay, now let's bake a cake from scratch. The oven has been preheated. We take the flour. We sift it. We add the vanilla extract and the baking powder. We separate the egg whites. We throw in the measure of yeast. All of the essential ingredients are added in turn. We whip the batter with a whisk. We grease, and then flour the pans. We carefully pour the batter into the pans. We set the timer and take in the smell when the cakes rise in the oven. We take our mixing bowl, fold the melted chocolate into heavy cream, and add a pinch of this and a smidgen of that. We whip it until it's smooth, light, and consistent.

Ding! The cakes are ready! We take the pans out of the oven and allow them to cool atop a shelf. After licking the spoon a time or two, and when the cakes have cooled, we frost them and place the layers one atop the other. We continue to frost the cake. The entire house smells like a storefront bakery. Everyone in the house asks continually, "Is it ready yet?" How does it taste? Wonderfully better than the Easy-Bake Oven's cake, right?

Right!

What has just been demonstrated is the error of the popular neo-pagan adage about comparing spellwork to *baking a cake*. Most would have us leave it at simply mixing the minimal ingredients in a bowl, but a successful witch must operate his spellwork rituals like a pastry chef. He must not only add the appropriate ingredients, he must do so with care and finesse. He must be willing to take the time to do it right. He must allow for himself the undisturbed time necessary. He must not rush. He must be patient. He must be diligent.

Those, my dear readers, are two of the three most costly mistakes of practicing witches—time and preparation. There is an adage which states, "Anything worth doing is worth doing well."² Such words cannot be emphasized strongly enough—especially with regard to witchcraft.

If there is a situation in a witch's life that's important enough to implement witchcraft as a possible (and probable) remedy, isn't it important enough to prepare for a day or two in advance? Shouldn't a witch prepare by studying correspondences, and the biographies of the gods? Of course, she should.

The third most-common reason for spellwork failure (lack of control in the physical world) is explained easily enough. If we can't control the physical world, how can we control the spiritual world? We can't. Look at all the people who claim to practice witchcraft. For a moment, disregard the renaissance-styled garb, and the piercings and tattoos. Forget about the multi-dyed hair and the ne'er-do-well demeanor. What other physical and social attributes do they possess? Are they overweight? Are they out of shape? Do they smoke cigarettes? What kind of jobs do they have? What kind of cars do they drive? Do they need roommates to help make ends meet?

It is apparent, regardless of their statements to the contrary, that the majority of adherents to Wicca and neo-paganism do not practice spellwork. Instead, they perform superficial ritual while struggling to maintain an aesthetic lifestyle that *resembles* spellwork. Hence, there is no advancement for them on either plane, be it physical or spiritual. Most within neo-paganism will profess that *real magick* is defined as *to reunite with the divine*.³ Such utterances are quoted directly from Judeo-Christian sources—mainly, the Cabala.⁴

Nevertheless, if my kids' stomachs are empty, my wife's car has been repossessed and I am generally so miserable that I contemplate suicide daily, how can I be focused on communion with the divine or spiritual truths? I can't. Neither can you.

Typical neo-pagans practice spellwork only for simplistic, asinine reasons, such as for convenient parking spots and for healthier houseplants.⁵ It appears that most *witches* practice escapism or rebellion, rather than witchcraft. Don't believe me? Take a moment to examine the neo-pagans who profess to practice witchcraft. How long have you known them? How long

have they been witches? What advances in the physical world have they made since you've known them? What advances in the physical world have they made since they've been neo-pagans?

In support of my critique, synchronicity allowed me to stumble happily onto an article just three weeks before this manuscript went to press. At last, I had confirmation that I was not the only one who'd made these same observations. I was also saddened to learn that the Martyr of Poverty Syndrome was not a new, Wiccan doctrine. Unfortunately, the confirmation article to which I refer was copyrighted in 1999; I assume it was the author's attempt to address a long-term, pre-existing condition within the neo-pagan community. Nevertheless, Diana Dills stated succinctly that which I have attempted to imbue for my readers.

Dills stated,

"...I would also look at any spiritual teachers you may be considering, and hold them to this standard: How do they live? Can they care for themselves, their families, and their possessions? Do they have adequate life skills? Decent jobs? Stable living situations...?"

"I really feel that 'as above, so below' and the state of your life will reveal your spiritual development. When we get walloped repeatedly, it is usually for a reason, and it may be time to take note and make some changes. I guess I weigh in clearly on the side of abundance being a good thing, and a blessing that allows us to focus on spiritual development. I don't love possessions, but I know that to a point, they free me to do what I like spiritually for myself and others."⁶

During the same period, I purchased a book for research on the topic of fluff-bunny spellwork. Though I disagree with the author on most points, he pleasantly surprised me before I was finished reading his work.

Therefore, I must give credit where credit is due. In a chapter titled Hints for Further Study, with a sub-chapter titled Finding a Teacher, he offered my sentiments precisely.

Carl McColman wrote,

“Not everyone who claims to be a master magician is really worth studying under! Ask the following questions when considering a possible teacher: Is she a basically happy person? Is she successful (according to how she defines success?) Is she comfortable with her level of income, her job, and her adult responsibilities? Does she have a loving and balanced relationship with her partner(s)? If she has children, is her parenting style based on love and respect for the kids, and do they seem to relate to her well? Does this person eat a balanced diet, and refrain from illicit/excessive use of alcohol, tobacco, or drugs?

“The bottom line: Is this somebody who lives the kind of happy, balanced life you would like to live? In other words, would you feel good modeling your life after this teacher’s?

“The important thing to remember: If magic isn’t helping the teacher to find a happy and successful life, how can this person help you to master the magic necessary to reach your goals?”⁷

During the course of doing research for this book, I joined several internet groups, viewed innumerable neo-pagan websites, read lame, fluff-bunny books, and perused many neo-pagan stores. I found much of the same in each: Almost all were mirror-images of each other—bordering on generic.

In almost each instance, whether through the electronic world of the internet or in the living, breathing world of the planet Earth, people referred to themselves by idiotic monikers, i.e., *pagan* names. They professed superficial monikers and super-inflated, pseudo-titles

such as *Sapphire Dragon Fairy*, *Celtic Nanny Deer*, *Lord Balarmond*, *Lady Fairy Water*, ad nauseam. I do not refer only to internet IDs. Not in the least. I am talking about introductions made during face-to-face meetings, in private settings. I swear, if I hear one more obese welfare-mother claim to be a *Wiccan High Priestess* or *domestic goddess* I will shave my head and paint it purple!

Commercially speaking, most neo-pagan wannabes who own occult shops continue to rehash the same, tired, old platitudes and subculture-to-counterculture classes, products, and books. Why? Herd mentality and sales. I too almost fell into the same trap when I wrote my first book. I was warned by my editor that my sales might become diminished because the content would offend my target audience—Christians. I actually mulled over his advice. I reviewed certain statements and entire sections. I contemplated rewrites and, in some cases, complete omissions. Fortunately, I remembered the fluff-bunny rhetoric of my neo-pagan peers. I came to realize that many of them probably knew better than that which they propagate. But due to prestige, public pressure, and potential sales (along with lengthy debates) they've probably chosen to conceal their truer beliefs. In saddened attempts to remain solvent, many hawk somewhat weaker and more wanting wares.

A perfect example of the abovementioned accusations is the plight of The Warlock Shoppe in New York City. Unfortunately, its owner, Herman Slater, surrendered to the trite rhetoric of his colleagues, i.e., fellow white witches and Wiccans. They demanded that the name of the shop no longer hold the word *warlock* because of the implied *negative connotations*. They demanded that the name of the popular occult store be changed to a more PR-friendly name. Thus, the name of the once-famous occult shop, The Warlock Shoppe, was changed to the lesser-known name The Magical Child.⁸

I decided that I could not live with myself if I too kowtowed to the same public persuasions. That's what being *enlightened* is all about. It's about standing alone

and declaring one's individuality and integrity. It's about denouncing bromidic rhetoric. Enlightenment is the willingness to swap social acceptance for social stigma. It's definitely not about *political correctness*.

For the reasons stated thus far within this book, I refuse be called *pagan*. Instead, I refer to myself as *an idolater*. It is cutting and succinct. It offends not only mainstream society and the traditional religious-elite, but neo-pagans, as well.

In fact, the word *pagan* is a misnomer. It is a throwback to the translators of the King James Bible, and of course, Christendom itself. Secularly, according to *The Merriam-Webster Dictionary*, the word *pagan* literally means "rural: country dweller." It was a medieval colloquialism, which is equivalent to modern usage for *white trash*, *hick*, or *red neck*.⁹ However, that is not the main reason I refuse to be identified with the word. I opt out because of the behavior of self-professed, neo-pagans themselves.

Also of an interesting note, neo-pagans will state that the cofounder of The Church of All Worlds, Oberon Zell-Ravenheart, is responsible for coining the term *neo-pagan*. That is not true. I am happy to report that the term was first issued as an *insult* by the founder of the Church of Satan, Anton LaVey, in 1957, during his occult lecture series that lasted until LaVey penned *The Satanic Bible*.¹⁰

As has been stated within this chapter, magick is rarely practiced by neo-pagans for temporal benefits. I honestly do not care to utilize my spellwork energies for convenient parking spots or healthy houseplants. What about the big stuff, i.e., the *real* stuff: new cars, a bigger apartment, and a better job? Money, things, and stuff? Love and romance? Sex? Those, without a doubt, were the reasons each of us turned to witchcraft originally.

Does the Judeo-Christian mythology need to be addressed to prove this point? Since it is the prevalent religion in our society, we should discuss it herein. Yes, let's go back to the beginning. Let's talk about the Garden of Eden, of which we are all familiar. According

to the Old Testament, Eve looked at the *Tree of the Knowledge of Good and Evil*. When she looked at the forbidden fruit, she saw three things: That it was good for food, was pleasant to the eyes, and was desirable to make her wise.¹¹ Comparatively in the New Testament, *sinner*s look at the world and experience: The lust of the eyes, the lust of the flesh, and the pride of life.¹²

According to biblical doctrines, *to look at the world*, i.e., covetousness, and is equated with *to look away from Jehovah-God*, which is expressed as *to commit sin*. Thus, according to Christianity, *to look at the world* equals *to commit sin*. Unfortunately, this same sentiment is espoused in neo-paganism.

Eve succumbed to rebellion against the established religious authority of the day (Jehovah-God) in order to have what she wanted. She displayed basic, carnal, human instincts. She risked the threat of physical death and spiritual isolation in order to have what she wanted. She chose to live her life on her own terms. Her mate followed suit. True to form, Eve chose material goods as the basis for her rebellion. Adam, on the other hand, chose Eve. Though figurative, their actions expressed basic, gender-based psychology: Eve was willing to commit spiritual infidelity for the receipt of money, things, and stuff; whereas Adam was willing to damn himself for eternity for amorous sex.

The psychology of the Garden of Eden is no different for us at present. The first three things a woman will ask about a man are: *Where do you work? Where do you live? What kind of car do you drive?* Juxtapose the three questions men are well known to ask women, upon meeting: *Are you married? Do you have a boyfriend? Do you have children?*

The advertising industry knows too well the concept of gender-based psychology. If a product is marketed for female consumers, the ads will display nice, tangible, temporal items, such as money, things, and stuff; or comfort, prestige, and opulence. As an example, ad campaigns that are presented to women are often done so by use of a woman at a cocktail party who happens to

wear an exquisite cocktail dress. The backdrop will be one of people in attendance who are wealthy and affluent. Another popular concept is to place the pitched product or service amid a large, expensive, well-furnished house.

Comparatively, if a particular item is pitched at male consumers, the ads will assuredly display sexy women and mating/dating situations. This concept is prevalent with almost all male-promoted products, whether they are automobiles, clothing, frozen pizzas, or alcohol.

Ironically, men usually do not deny the truth of this observation. Women, however, will readily deny that which has been presented, even when the evidence is obvious. As of this writing, I have not met one woman who will admit that she is enthralled by female-promoted ad campaigns that were saturated with money, things, and stuff. However, their actions, i.e., purchasing habits, always seem to contradict their scornful words to the contrary.

The leadership board of the Southern Baptist Convention once stated in one of its newsletters that the main reason men marry the first time is for love; the second time is for sex. The board further determined that the main reason women marry the first time is for love; the second time is for financial security. The board offered their determination based on interviews with divorced church members, rather than the mythological Genesis account. I am amazed that the Southern Baptist Convention finally got something right.

Admittedly, the Genesis story is figurative. However, for two-thirds of America's population, it is deemed a literal account. In other words, 163 million adults believe the Adam and Eve story to be true.¹³ I mention this fact because witchcraft is serious business. It is not pageantry and parlor tricks, as most Wiccans propagate. Throughout history, people have been willing to die for committing rebellious acts against the established religious authorities of their lands. Fluff-bunnies, however, treat witchcraft and alternative religions as cocktail chatter.

If the reader is not comfortable with the Garden of Eden example, Pandora or Prometheus (or countless other figures from various mythologies) might be considered. Regardless of the mythology preferred, the reader will notice that there are always *you're going to get into trouble* prohibitions with regard to magical practice and religious emancipation. Neo-pagans are lost to such notions. They have forgotten about *forbidden fruit*.

Comparatively, it seems that neo-pagans would rather have Jesus as their example, rather than Eve. That's right—Jesus! During his Vision Quest, according to the biblical account, Jesus was tempted by Satan.¹⁴ He was promised that if he rebelled against Jehovah-God he could have three things: he was told he could “command the stone to become bread” (lust of the flesh); he was shown “all the kingdoms of the world” (lust of the eyes); he was offered the ability to “jump off a building, without harm” (pride of life). Three wishes! Jesus refused the offer of physical gains. He chose spiritual gains, instead. Just like neo-pagans!

According to legend, what is it that a genie offers its master? Three wishes? Ah! Now you're getting it! Yes, almost every culture has the same three elements of forbidden fruit in its mythology. That's one of the reasons why I have the phrase *money, things, and stuff* peppered throughout this book. The listing of three items (three wishes) was intentional. (Plus, it drives fluff-bunnies crazy!)

* * *

Regarding the topic of failed spellwork, one of the things that must be addressed herein is the manner of dress within the pagan community. Pagans typically do not make a fashion statement from Madison Ave, to say the least. It is obvious that they make transparent attempts to identify with one another and against everyone else. They are a subculture that is desperate to

become a counterculture. Their grandest aspirations are to one day be *the* culture.

As sociologists will attest:

“Oppositional subcultures thrive on conflict; they need it. It is only through confrontation with the dominant culture that their subcultural choices—moral, stylistic, sexual, aesthetic—can be constructed and routinized. Cultural belligerence is the central behavioral tactic....”¹⁵

As an example, the typical *adult* neo-pagan might say, “But, Goths, hip-hoppers, and rock and rollers wear all-black, too. So let’s get something pierced. And while we’re there, we’ll get a tattoo. That’ll show them! And hey, how dare they come down on us? Let’s put together an internet campaign! We’ll go to a chat room and we’ll get *millions* of pagans to send annoying e-mails to their congressmen. We’ll scare the hell out of them. We want to be known! We demand our rights! We demand *new* rights!”

Translation: *We want attention!*

But, if any of these *adult* wannabes had ever read a book about witchcraft that was authored by someone with a name other than *Raven-Flower Baby-Lilith the 34th* or *High Priest of Coven XYZ of the Panda Bear Cave Pentacle Masters*, then maybe they would know one of the basic tenets of witchcraft—the Witches’ Pyramid.¹⁶ Specifically, step four: To keep silent. Though each of the four steps of the Witches’ Pyramid¹⁷ is pertinent, *to keep silent* is probably the most important. It is definitely the least practiced.

My rebuke refers to those *In Goddess We Trust* fluff-bunny bumper stickers that hold together the broken-down, crudely painted cars that line the parking lots of pagan meeting places and occult bookshops. Serious witches should keep pentacles and other amulets hidden underneath their clothes. They were designed to protect, not flaunt. When displayed for everyone in the shopping

mall to see, they detract from your magical potential. For instance, every time a dowager from the local Baptist church sees your dangling pentagram or crescent moon jewelry, she subconsciously reaches into her undeveloped psyche and zaps your magical wherewithal. It doesn't matter that she doesn't believe in witchcraft. Her subconscious will still grab hold of the race memories and archetypical forces that we all share and have in common. She will restrict your magical prowess, and she'll never know it.

Though the forthcoming is a biblical reference, it still holds supernatural weight. Praying in public was denounced by *the man* himself, Jesus of Nazareth. He instructed his followers not to pray in public, as did the Pharisees, i.e., the religious-elite. He warned that the Pharisees already had their reward for praying in public—pride and sanctimonious recognition. Instead, he instructed his disciples to find a closet in their homes, to enter in secretly, and pray silently. Only then would their god hear their prayers.¹⁸

Silence? Secrecy? These two words seem to keep showing up in this discussion. What if someone who actually knows about witchcraft passes by and takes a gander at your dangling pentagram? If I was the person who walked by, I'd probably think something similar to "What an idiot!" or something else contemptuous. Just in passing; not wishing to pass on bad mojo or anything else. Just a smirk. Just a thought. However, my subconscious will diagram the insult. It will also analyze the intent behind the rebuke. Guess what? My subconscious will send a constructed, though unintentional, thought-form to sabotage your magical life. Its mission: To prove that you're an idiot and that your magick is impotent. That's why I never read esoteric books in public. Nor do I carry them outside of my backpack or briefcase.

Regarding negative thought-forms and failed spell-work attempts—beware: When your spouse doesn't support your magical pursuits, any attempt at witchcraft is a waste of time. Not to mention the money wasted on supplies. Without a doubt, the energy, effort,

and money will be squandered. Assuredly, the negative energy of an unsupportive spouse will sabotage any spellwork efforts.¹⁹ They will become nothing more than ritual practice.²⁰ Get a divorce, instead. We only have one life to live in the here-and-now. Why waste it by being partnered with someone who doesn't support our magical efforts?

Similarly, a mate who fears a witch's dabbling in magick is a mate who is threatened by what might be achieved. A jealous mate will do everything in his power to denigrate the witch's habits. Unknown even to him, his negative energy will be conjured, and then directed toward your magical gains. Even though he will probably never construct a poppet or light a candle with your name engraved in it, his sabotage will be known. Your magic will become diluted, then neutralized. I assure the reader, it is a much worse fate than never having known the realities of magical success.

Does the reader choose to stay in the doomed relationship because of sex? Convenience? Love? Believe me, he hasn't shown you love. He's placed you into a hostage situation! My recommendation? Divorce and perform spellwork for sex and romance immediately after leaving him. Do whatever is necessary to be happy, even if it means being alone. After all, having a happier life is the sole purpose performing witchcraft!

Though not inclusive to amorous relationships, John J. Coughlin very eloquently states,

"We have chosen to step outside the confines of social conditioning to define ourselves through ourselves. We are not playing the same game as the average person and because of that not only does the world not fully understand/appreciate us, but they fear us. By its nature, the LHP is a solitary one and I have to admit sometimes a lonely one."²¹

Yes, dear reader, the left-hand path of alternative religions and magical practices is often a lonely path. How could it not be? It has been since the emergence of

mankind. When the ancient shamans, priests, or biblical prophets rolled into town, the common folk and community elders fled into hiding.²² They were powerful—full of dark secrets and forbidden knowledge. They mastered the realms, whereas the populace dreaded such knowledge. The race memories continue today. People fear what they cannot tame. Or rather, choose not to tame.

The path of witchcraft is definitely a lonely path. It should not matter. Our social lives should remain separate from our supernatural lives. We reach into our souls by ourselves. During magical theatre, we deal with planetary energies and the Greek gods by ourselves. Neither do we take a peer group or family with us when we die; for we are alone at death. We are equally alone when we are awarded better jobs, new promotions, or mating/dating conquests. We live within ourselves—inside of our own minds. Our lives are solitary confinement for the enlightened. We should no longer feel compelled to be accepted by a lackadaisical, *laissez faire*, mainstream society. They have shunned us. We should reciprocate. We are witches. A witch's work is solitary. Festivals and ritual celebrations are fine for fellowship, but witchcraft demands that the witch's mind, body, and spirit be isolated. That is, if it is to be truly successful.

¹ Nicholson, Keith. Idolater: A Spiritual Biography of Rebuke, Revenge & Regret. New Orleans, LA: Nola-Magick Press, 2009.

² Barbara Ehrenreich, activist, author, feminist, social critic

³ Regardie, Israel. The Tree Of Life, Third Edition. St. Paul, MN: Llewellyn Publications, 2001

⁴ I do not study the Cabala because of its Judeo-Christian trappings, and because the Greek Mystery Schools (as well as the Twelve Olympian Gods) pre-date it. Moreover, its teachings of *spiritual gains must be preferential to physical gains* has been detrimental to neo-paganism.

⁵ This idiotic statement was told to me on three occasions in person, and four times via e-mail.

⁶ Prosperity Magick. Internet article by Diana Dills, © March 15, 1999. (Grammar and spelling intact.)

⁷ McColman, Carl. Before You Cast a Spell: Understanding the Power of Magic. Franklin Lakes, NJ: New Page Books, a division of Career Press, 2004.

⁸ Schnoebelen, William. Wicca: Satan's Little White Lie. Chino, CA: Chick Publications, 1990.

⁹ Attend any Pagan Pride Day or Renaissance Festival. The reader will quickly notice that this definition is truer than most would like to admit.

¹⁰ LaVey, Anton Szandor. The Satanic Bible. New York, NY: Avon Books, 1969.

¹¹ Genesis 3:6, NIV

¹² I John 2:16, NIV

¹³ A study by City University of New York in 2001. By contrast, there were reportedly 274,000 pagans in America.

¹⁴ Matthew 4:1–11, NKJV

¹⁵ This citation is missing due to Hurricane Katrina.

¹⁶ Huson, Paul. Mastering Witchcraft. New York, NY: A Perigree Book, 1970.

¹⁷ The Witches' Pyramid: To know, to dare, to will, to keep silent.

¹⁸ Matthew 6:5–6, KJV

¹⁹ Huson, Paul. Mastering Witchcraft. New York, NY: A Perigree Book, 1970.

²⁰ Konstantinos. Summoning Spirits. St. Paul, MN: Llewellyn Publications, 1997.

²¹ Coughlin, John J. Out of the Shadows: An Exploration of Dark Paganism and Magic. Bloomington, IN: 1st Books Library, 1997, 2001.

²² I Samuel 16:5, NIV

Sacrifices

“No actual tyrant known to history has ever been guilty of one-hundredth of the crimes, massacres, and other atrocities attributed to the Deity in the Bible.”

—Steve Allen

Though this is a book about using planetary energies in witchcraft, many portions seem more like social commentary rather than instruction in magick. I assure the reader that such portions are necessary. The modern-day witch, unfortunately, must divest herself from many institutionalized misconceptions about religion and witchcraft. In all actuality, when the reader reaches the latter chapters of this book, she will realize the ease and succinctness of performing successful magick. She will also realize that the preceding portions were necessary.

Until those chapters are read, certain issues need to be examined and dealt with accordingly. For instance, the word *sacrifice* has become an offense in both mainstream society and neo-paganism. When mentioned, Wiccans invariably stand up straight, puff out their chests, and proclaim, “An’ it harm none!” They refuse to recoil. They offer nothing less than contempt for the person who mentions *that terrible word*.

A lot of their behavior results in the fact that they have fallen for their own PR. Secondly, our collective society has changed. When an animal was offered sacrificially to a deity in the past, it was not a macabre incident with the animal in question. We fail to realize that the word *sacrifice* held no negative connotations until the past one hundred years or so. Even in the New Testament, Paul mentioned the conundrum as to whether or not Christians should be allowed to eat meat

that was sacrificed to idols.¹ He gave no rebuke against animal sacrifice. He was uncharacteristically neutral in his response. Factually, ritual animal sacrifice was not only common in the ancient world; it was ubiquitous.

How did the ancients perform ritual animal sacrifice? Simply put, a person would either purchase an acceptable animal (always livestock, with a few exceptions in Judaism) or he would make use of his own livestock. (Parenthetically, domestic house pets were *never* used as a sacrifice! Only edible animals were sacrificed ritually!) He'd then declare the desires of his petition on parchment, ritually kill, clean, and dress the animal. Then it was cooked. Afterwards, the petitioner would eat a meal with those present and offer a portion to the idol. He would then present the remainder to the temple priests and priestesses for their personal consumption or resale—whichever they chose—and the matter was concluded.

Contrary to popular belief, there was no stalking of stray dogs, alley cats, or wild deer while wearing war paint and a loincloth. There was no gratuitous massacre or dismemberment of the animal for sheer pleasure. Nor was there any rolling around in its spilled blood. There was no parading of the carcass throughout the streets, either. Those rites are reserved for today's *right-wing, American sportsmen*. They spend excessive amounts of money for vehicles, guns and ammo, hunting licenses, target practice memberships, all-weather gear, artificial shelter, and time off from work. They sit atop tree stands and shoot the animal in its purest, most natural state. They kill their prey with zeal. They take the deer's blood and smear it onto their five-year-old children's faces.² With great pride, they have their children's photographs taken with their first *kill*. Further, they strap the carcasses onto the hoods of sport trucks and parade them through the neighborhoods on their return home to *civilization*. They then take the carcasses to taxidermists who trophy them above fireplaces. This is all done for sport.

A recreational hunter might rebut, “But we eat the deer too. It’s food!”

Honestly, how much *food* could have been purchased from the local butcher shop with the money, time, and energy spent during one weekend hunting trip? Three or four freezers’ worth? More?

According to this examination, ritual animal sacrifice was far less barbaric and much more humane than the *good ole boy* network of modern, rural hunting. It is hypocritical and damnable for one to state that it is perfectly acceptable to torture and kill animals for medical research, to wear their skins and pelts, or to hunt them for sport, but *not* acceptable to offer them as a sacrifice during spellwork.

“Yes, but the animals used in research are for the betterment of mankind. It’s not for folly.”

A job, money, health, or a mate: Aren’t those acceptable reasons for a sacrifice? After all, at least I will eat the animal afterward. I will not trophy it above my fireplace! (It must be noted that I am playing the devil’s advocate within this section. I *do not* support *any* type of ritual animal sacrifice!)

The following is yet another example of *good ole boy* animal desecration and hapless execution. In the spring of 2005, a voter referendum was passed in Wisconsin that moved a bill forward to the state legislature, then the governor’s office. The bill would have allowed anyone with a small-game hunter’s license to shoot legally (with a handgun, shot gun, hunting rifle, or archery set) any cat that does not wear a collar or is not in the presence of its owner. Rather than have the cats trapped, then spayed or neutered, and given to adoptive homes, a majority of the residents of Wisconsin (such as Mark Smith, a La Crosse firefighter, who spearheaded the initiative) chose to hunt unprotected, feral cats for sport.³ The state of Wisconsin followed suit with two of its neighboring, Midwestern, *America’s Heartland* states. For decades, South Dakota and Minnesota have also allowed for the lawful hunting of cats.

Juxtapose aberrant, wannabe Satanists that sneak around darkened alleyways or behind suburban tool sheds, attempting to catch domestic cats and dogs for sacrificial purposes. They are idiots of the same caliber as today's Great American Sportsmen.

The wannabe Satanists are not fully at fault, however. One major contributing factor for their wrongdoing is the environment in which they were reared. Collectively, we no longer live in an agricultural society. Nor are we hunting and gathering dependent. Thus, firsthand knowledge of how, what, and why sacrifices were performed has become lost to us. Unfortunately, erroneous information spreads much quicker than does truth. This is especially true when horrendous suppositions are provided. When the facts are not understood, our society habitually turns to television and horror movies for misinformation, rather than utilizing pragmatic, academic research.

The other major, contributing factor for the behavior of wannabe Satanists is the Christian church. One of the church's most infamous techniques for proselytizing is to portend horror stories about butchered dogs, skinned cats, mutilated cattle, and decapitated human babies.⁴ This is done for the sole purpose of issuing scare tactics. Preachers willingly promote the lies—based on fear and loathing—for power and control over their flocks. They terrorize their congregations intentionally. After all, is there any better way to get little Suzie to run down the salvation aisle on Sunday morning, other than to scare her? If threats of a fiery hell haven't converted her, why not tell her that there are damned Satanists lurking around her window, waiting to catch Button, her cat? This approach is especially successful when it's close to Halloween. Unfortunately, their scare tactics work well on adults, too. Too, well!⁵

Unbeknownst to dueling Christians and wannabe Satanists, the word *sacrifice* held no negative connotations until the past one hundred years. It only became a snarl word after refrigeration was invented. With the

invention of refrigeration, as well as the innovation of cattle cars and delivery trucks, society's perspective of ritual animal sacrifice has been altered. As a result, we no longer see the herding, slaughtering, cleaning, and dressing of our daily meals. We have the local grocery store and butcher shop for those unpleasant tasks.

Two examples are offered for the reader:

During the spring of 2000, a teacher from a Columbus, Ohio elementary school took her class on a field trip to a farm that was managed by her uncle. As the uncle introduced his niece's students to the various animals on the farm, he taught them about the dietary purposes of each one.

"This is a cow. This is where we get milk and hamburgers. This is a pig. This is where we get bacon and pepperoni for pizza"

He continued, but was surprised to find that less than 10% of the third graders were willing to believe that food came from animals. The teacher was surprised, as well.

Having returned to school, she mentioned the scenario to her fellow teachers. Each laughed. One of her fellow teachers taught a junior high school class. She playfully mentioned the same to her students.

"This is a cow. This is where we get milk and hamburgers."

She noticed that over half of the class began to take notes.

She stood in front of the class, used her best *dumb guy* voice, and said, "This is a pig. This is where we get bacon and pepperoni for pizza."

In unison, the class resumed scribbling in their notebooks. She realized that her students *were not* joking; they honestly didn't know from where their food came. When asked, the majority of the eighth grade class admitted they had never been to a farm. Most didn't know there were farms in Ohio.

The next example is as humorous as it is infuriating. From the first example above, a mother of one of the third-graders took offense to the barnyard show-and-tell. She immediately telephoned the school's principal and attempted to have the teacher fired.

She told the principal, "I know my rights! I'm a Wiccan high priestess! I know nature better than you ever will! I know my rights! How dare you take my child to a farm and fill him with lies? His teacher told him that hamburgers come from cows! That's absurd! We don't need farmers anymore! If we get hungry, we just go to the grocery store!"

The principal reported that she had no idea what the irate parent meant by repeating over, and over, "*I'm a Wiccan high priestess! I know nature better than you! I know my rights!*"

* * *

Occasionally, a spokesperson for an animal rights organization such as PETA⁶ will present its agenda on a network news show. But ill-treatment of our animal friends is understandably more than most can handle. The viewer is usually horrified after the first couple of minutes of the debate. This is especially true when it is demonstrated that the torture of innocent animals happens at the hands of corporate America. Guilt comes over the viewer when she sees how her food is obtained and how her leather clothing is extracted from intentionally starved, apathetically abused animals. Her sensitivities overwhelm her, as they should. Rather than continue to watch the horror of the undercover report, she usually will change the channel.

I *am not* advocating that we should become a society of vegetarians. I am simply offering the truth of the matter as it pertains to the treatment of animals in our society, versus ritual animal sacrifice in the past. The reader, never having thought of these matters in this light, might suppose that if the animal is consumed by the practitioner, then maybe it's not a real sacrifice.

After all, if he consumed it, then nothing was lost or deprived of him.

Actually, when an idolater was financially able, he'd take the best of the herd—the blue ribbon winner, *per se*—and offer it as a sacrifice. He'd give it to the local priesthood, temple, or oftentimes to the poor. Thus, he rendered a sacrifice in the manner of not having received fair financial compensation from the sale of the animal or by the loss of the continued benefit through breeding.

Juxtapose today's standards and practices: In churches, we offer financial tithes; secularly, we offer donations to charitable causes and organizations. This practice has replaced livestock, raw textiles, and garden-fresh crops from being brought to the temple, priesthood, or the poor, as was done in the past. In essence, as far as churches are concerned, treasuries are now filled with money and the stomachs of the poor remain empty.

Having addressed ritual animal sacrifice, this next logical discussion on the subject of ritual sacrifice is the question (and oftentimes accusation) of ritual *human* sacrifice. Factually, "ritual human sacrifice" is the definition of the word *cannibal*. The word broken-down means "Cohen"⁷ and "Baal"; *Cohen* means "priest" and *Baal* means "lord." The word *cannibal* is a modern day derivative of the title or office "Cohen Baal"—Priest of the Lord. What did the *Priests of the Lord* do in their practices that deserved such a notorious label? They sacrificed human beings to their god(s), and then ate them! Before the reader utters sanctimonious gasps, be advised that the Celts, along with their priesthood—the Druids, performed the same acts. In fact, *only one pantheon or culture was excluded*; all others participated in human sacrifice, i.e., cannibalism. The *only* exception was the Greco-Roman culture and its priesthood.⁸ Interestingly enough, the religious practice of cannibalism still occurs in certain parts of the world, at present.

Is the sensitive reader shocked by the demands that the old gods placed on their priesthoods? Jehovah faired no better. Jehovah himself required human sacrifice for

his pleasure! I do not refer to the *near miss* with Isaac at the hands of Abraham, as we are all well aware.⁹ I refer to Jephthah and his prepubescent daughter.¹⁰ In addition, Jehovah is reported to have sacrificed his own son, Jesus, for mankind's sins. The word *sin* is defined as "an action that falls short of Jehovah's standards." This concept is often shortened colloquially by Christian apologists as "missing the mark." Jehovah set the standards, i.e., drew the mark, then required sacrifice—*human* sacrifice—for same. Many will counter that Jesus was actually Jehovah-in-the-flesh. Ritual suicide? It is a chilling and sobering concept, especially when one considers the cannibalistic words that Jesus chose during the Last Supper!¹¹ If Jehovah-God required sacrifice either of himself or his son, and required it of Jephthah's daughter, how much more might he require it of us, if he was our god?

Christians will retort, "Pagans used to sacrifice poor little animals!"

What about Jephthah's poor little daughter? What about *your* daughter if he should decide to come out of hiding and demand it of you, too?

"Well, he wouldn't do that! His son, Jesus, was the last and only perfect sacrifice!"

Jehovah also told several of the Old Testament writers that he *never* required ritual human sacrifice.¹² However, he sure required it from Jephthah!¹³ Jesus too! The Old Testament is full of regulations and demands for offering acceptable sacrifices. In fact, the first-ever sacrificial offering to Jehovah-God set the standard. Cain and his brother Abel each brought sacrifices to Jehovah. Cain offered fruit and vegetables; Abel offered an animal. Cain's offering was rejected outright; Abel's was "pleasing to the lord."¹⁴ Jehovah was bloodthirsty. With his demands being documented biblically, he has been caught in a lie once again!

Does the Christian reader honestly believe that all of the people shown on the news for suffocating or stabbing their children (because they each believed that "God told me to do it")¹⁵ are criminally insane? Was

Abraham? Was Jephthah, his wife, or daughter for allowing it? Did the civil authorities of the day, i.e., the judges and the chief priests, punish Jephthah for cannibalism and murder? No! They instituted a four-day, ritual waiting period as an adolescent rite of passage. Jephthah's acts were not only condoned, *they were encouraged!*

Another fact about ritual animal sacrifice one might want to employ is that it is upheld by the U.S. Supreme Court. In 1993, the court ruled, "animal ritual sacrifice is a religious right contained in the free exercise clause of the First Amendment."¹⁶

Considering these facts, it's laughable that mainstream society continues to associate animal sacrifice exclusively with paganism. It treats neo-pagans (who do not perform ritual animal sacrifice) with disdain, but fails to do so with the Jewish populace that continues to ritually slaughter millions of animals a year, in the name of Yahweh/Jehovah through *kashrut* killing practices,¹⁷ and the celebration of Passover!¹⁸ The Christian populace and mainstream society honors Jewish people by allowing them to have time off from work, as well as other allowances, to participate in the Jewish holy day. The conflict: Passover is the celebration of the slaughter of tens of thousands of sheep, and the murder of millions of Egyptian *children*, at the behest of Jehovah!

The reader now has plenty of biblical ammunition to counter not only Christian detractors, but also his own misconceptions and inhibitions.

* * *

When ours was an agricultural society, we knew our food before we ate it, i.e., the actual animals themselves. Mainstream society reacts sanctimoniously about ritual animal sacrifice, but does not hesitate to eat meat or wear leather. When speaking of literal, ritual animal sacrifice, however, society is repulsed.

Hypocrisy!

* * *

A sacrifice can be anything. It is not limited exclusively to a living, breathing animal that is ritualistically killed, then eaten. The word *sacrifice* means literally “sacred offering.” As stated previously, we are no longer an agricultural society. We are a technological and market-based society. At present, sacrifices occur usually in the form of offering money, i.e., tithes to religious bodies or donations to charities; whereas, in the past, we would have offered unspotted rams and bullocks as a sacrifice. In all actuality, every time we give up something in order to gain something else, we have offered a sacrifice. For instance: Cigarettes for health or better social acceptance; ice cream for weight loss; and so forth. Those too are sacrifices.

If the concept of ritual sacrifice still bothers the reader because of what others might think, consider using the word *barter* instead. It fits. After all, due to our urban lifestyles, and the inhibitions placed on us by a Christianized society, we do not sacrifice literally to our gods any longer. Today, we barter goods and services in exchange for bigger-and-better goods and services. When having a mental block as to what an acceptable sacrifice or barter might be, we should determine what the deity demanded in the past. Further, we should ascertain how to facilitate the deity’s expectations in accordance with our present sensitivities and urban limitations.

For example, let’s hypothesize a petition to Freya. Our research has informed us that in the past she demanded pig (boar) as an acceptable sacrifice. However, we live in an urban environment. Likewise, the closest pig farm is a thousand miles away. Besides, we don’t have the means to transport a pig, nor the stomach to sacrifice one, in our four-story, walk-up apartment. Considering these factors, we have determined that Freya is the goddess who can best grant our spellwork petition. What shall we do?

The answer is simple. We take a likeness of a boar or pig, e.g., piggy bank, figurine, plastic toy, or photograph. Then, we use the internet to determine the cost of a living, breathing pig at a farmer's market or livestock auction. Let's assume the going price of barnyard-fresh pig is one hundred dollars. We buy the equivalent of that amount in pork chops from our local butcher shop or grocery store. In a portable cooler filled with ice, we pack it with the newly bought pork chops. We reserve one packet for our home refrigerator, though. We will also keep the receipt.

Next, we drive to an impoverished area and open the trunk of our car, along with the lid to the cooler. We give the pork chops to the poor, an orphanage, or somewhere similar. Whatever we do with the pork chops, we make sure that we do not benefit personally by giving them away. For instance, we do not submit a receipt of the donation to the IRS for tax purposes.

Later, when we reach the point of offering our sacrifice during the spellwork ritual, we tell Freya what we have done, and why. We place the last package of pork chops on her altar with the receipt. We smear the essence of the pork chops onto the likeness of the pig. Finally, we offer the remaining few pork chops to Freya for her pleasure. After the ritual, we cook them and eat them at her altar. Sacrifice completed!

Incidentally, the above-mentioned acts are not merely suggestions; they are strong recommendations. The witch's intent while performing witchcraft is *to barter for goods and services*. Else, why would she perform witchcraft? Be advised that it is unethical to expect certain gains from deities, only to give halfheartedly to them in return.

As Emperor Julian declared,

"How can the man who, while worshipping Zeus the God of Companions, sees his neighbors in need and does not give them a dime—how can he think he is worshipping Zeus properly?"¹⁹

A witch should thoroughly research the characteristics of the gods. Using Freya as an example once again, fluff-bunny websites abound with offerings of flowers and chocolates. She wanted pig! Yes, she wanted blood to run from the dying animal's throat! She would never have accepted chocolates and flowers, unless that was all that the witch was capable of giving to her.

Still unsure? Does the reader think it would be appropriate to offer a car salesman a box of chocolates and a wildflower bouquet in exchange for a clean, low-mileage sedan? How about Monopoly money? I don't think so. Witches perform witchcraft for the purpose of altering circumstances, or bringing about what has been deemed physically impossible to acquire or otherwise achieve. Shouldn't witches offer more-appropriate sacrifices in exchange for the unattainable?

The above material was not meant to suggest that a sacrificial offering of five thousand dollars should be bartered in exchange for a new suit that costs only two hundred. Necessity must be tempered with common sense. If some *big shit* is about to happen in your life (and that's the purpose of the spell) but your wallet is flat, there is nothing wrong with an offering that is within your means at the time. A witch might offer an initial sacrifice with the promise of a grander one in the future. The gods are not money-hungry bankers; they understand a witch's limitations and are easily appeased. They are there to assist a witch, not to bankrupt her. Sacrifices made on installment plans are readily accepted by the gods, when necessary.

Special attention should be given when considering appropriate sacrifices. After having researched a deity's attributes, a witch should attempt to transpose those same preferences into modern-day offerings. A list of possible sacrifices is presented within the chapter titled *Invocations of the Gods*. In it is listed various charitable donations, i.e., sacrifices, for each deity. I will suggest to the reader that, if it is at all possible, it is more preferable to offer donations to individuals, rather than

organizations. As a Christian, I was the warehouse manager for a charity named Feed the Children. It is a crooked organization and not deserving of contributions. The television ads are overwhelming; and yes, there is a need for an organization such as it. However, to date, Feed the Children does not fit the bill.²⁰ A donor does not usually know what percentage of his donation actually goes to serve the supposed recipients of a designated charity. The rule of thumb is that only ten cents goes to the advertised recipients for every dollar donated. The other ninety cents goes to administration fees and salaries. More often than not, those *admin fees* are extravagant mansions and private jets for the charity's founders, and their families. Hence, unless firsthand knowledge of a charity is truly known, any donations might be in vain.

There are exceptions, of course. Toys for Tots is a prime example of a reputable, worthwhile charity, to name just one. I'm sure there are many others. However, how can one know for sure? Giving donations and volunteering for individual families or local organizations would be this author's strongest suggestion; you can see where your money and time are truly going. Moreover, it will please the gods.

¹ I Corinthians 10:25–33, NIV

² Hunting enthusiasts call this act “smudging.”

³ Proposal to kill feral cats in Wisconsin wins approval, reported by John McCormick, *Chicago Tribune*, April 12, 2005.

⁴ Schnoebelen, William. Wicca: Satan's Little White Lie. Chino, CA: Chick Publications, 1990.

⁵ Schnoebelen, William. Lucifer Dethroned. Chino, CA: Chick Publications, 1990.

⁶ www.peta.org (People for the Ethical Treatment of Animals)

⁷ Also spelled “Cohn” or “Khan,” among other spellings.

⁸ One of the earliest recorded Greek myths is that of Lycaon, who ate human flesh and was turned into a wolf (Lycanthropy) by Zeus. Rogue examples of cannibalism in Greek mythology *always* pointed to this warning against the practice. Isolated *individual* incidents did occur, however, but were *never* sanctioned by the priesthood, or the civil authorities.

⁹ We are not told by our Sunday school teachers or clergy that Abraham not only agreed to kill Isaac, he agreed to eat him, as well; as was the custom.

¹⁰ Judges 11:29–40, KJV

¹¹ Matthew 26:26–29 NKJV

¹² Psalms 40:16, KJV; Psalms 51:16, KJV; Hosea 6:6, KJV; and many other verses too numerous to list herein.

¹³ Is it coincidence that Isaac, Jephthah’s daughter and Jesus were virgins? Satan has been accused of wanting sacrificial virgins for the past 2,000 plus years. When all along it was Jehovah! Ha!

¹⁴ Genesis 4:3–7, NKJV. It is remarkable that just four chapters in, the Bible records its first murder. Said murderous act is of course, allegorical, to describe sibling rivalry. However, look at the back material: Jehovah wanted blood! He did not accept an honest offering of first fruits, an open heart, or good intentions. He wanted blood! In fact, the first death of an animal happened in the previous chapter, when Jehovah killed an animal to hide Adam and Eve’s sins. Their fig leaves were not good enough for him; Abel’s first harvest of fruit and vegetables were not good enough for him. Jehovah is a bloodthirsty tyrant—a megalomaniac that must be exposed!

¹⁵ Has the reader ever noticed that no one ever says that Mickey Mouse or Santa Clause made them kill their children or bomb a building; that it’s almost always God or Satan?

¹⁶ Goat sacrifice takes neighbors by surprise, reported by Monica Hatcher, *The Miami Herald*, April 08, 2004.

¹⁷ English translation is *kosher*.

¹⁸ The Jewish partakers are awaiting the reconstruction of their temple so that they can resume animal slaughter and sacrifice, according to the tenets

of their religion. All of America's international problems surround the fact that America supports Israel's right to inhabit Jerusalem and rebuild its temple.

¹⁹ *Letter to a Priest* www.neosalexandria.org/charities.htm

²⁰ For a full disclosure of Feed the Children, please refer to my book *Idolater*. Nicholson, Keith. *Idolater: A Spiritual Biography of Rebuke, Revenge & Regret*. New Orleans, LA: Nola-Magick Press, 2009.

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Witchcraft without Lighting Candles

*“Living life exceptionally well is the best
possible definition of magick.”*

—Keith Nicholson

The following is an example of magick in its purest form: A person exercises his body on a regular basis. He studies hard in school. He might be a star athlete, marching band member, or chess club player. He might choose to be nothing other than a student, but he will most definitely be an honor student. He will groom himself well. He will brush his teeth at least three times a day and floss regularly. He will wear clothes that are stylish, but not faddish. His clothes will be well kempt. When dressing up on special occasions, he will look as powerful as a stick of dynamite. His hair will probably be stylish and clean. To him, appearances are most important.

He is not caught up in the facade of pop culture. In fact, he detests it. He does not view insipid, reality-television shows. To him, television is an option; not a necessity. When others hang out by the lockers, he grimaces, then smirks about their servile conversations. He is the leader of the pack. He *is not* a member of the herd! His life is filled with circumstances and opportunities that others around him discuss only casually. He has college ahead of him. He will lead there too.

When all is said and done, he has graduated from college with honors and has decided on a master's or doctoral program. He is heavily recruited by corporations and by the bureau chiefs of the public sector. The future ahead of him is like none of his contemporaries or peers. His earning potential is unlimited.

Only rarely, if ever, does he mention magick or witchcraft. He knows of Anton LaVey and Aleister Crowley as historic figures only. He knows little about New Age philosophy or Wiccan practice. He has never once opened a pagan book and, more importantly, has never performed a spell.

Even though he was not born with Madison Avenue good looks, he is physically fit. He is driven. He is Napoleonic. He is his own god. Concisely stated, he is every woman's dream and every man's competitor *extraordinaire*. He has goals and aims; he damn well knows how to achieve them.

The life I've just described is rarely lived. It would appear as if I had written about the oldest son of the head deacon from the local Baptist church. Unfortunately, that is too frequently the case in our society. For centuries, people have inaccurately depicted the supposed actions of a witch. Those fictional actions are frequently depicted in horror movies or television shows that are produced for teenagers. Notwithstanding, the life I've described is exactly the life that a true witch lives.

We were saddened when we came to realize that we should've been the one described in the opening paragraphs. Nevertheless, we were not. We were the ones who performed poorly, concentrated on our immediate desires, and refused to apply ourselves academically. We are secretly ashamed of our lives. After years of entry-level underemployment, failed dreams, nagging mates, and broken-down cars we came to recognize all of our lost opportunities, both real and supposed.

Within the past month, how many times has the reader offered the blanket statement, "If I only knew then what I know now!" Five? Ten? More? If the reader has uttered those words *just once* during his lifetime, it was once too many. Unfortunately, the regrets will continue to accumulate, I assure you.

Many readers of this book will no doubt wish that he had not done as its writer—thrown away opportunity after opportunity, and squandered his true potential

time, and time again. Yes, I've done the very things that the reader has done—oftentimes worse! I came to those realizations much too late in my life. I've had to struggle and fight for everything I've ever had or earned. That is, until one day the proverbial light bulb lit up over my head. I'd had enough. I wanted more. Everything I'd ever struggled for or earned proved to be lacking. I attempted for three years to play *catch-up*, but I lost every time.¹ For me, witchcraft was the last resort. Unknowingly, I needed it as the emotional, mental, and physical healing tool for my first steps toward a better life.

A true-to-life example of bettering one's circumstances is the story of Steve. He had a history of being diagnosed as manic-depressive, i.e., bipolar. For over ten years, he was prescribed pharmaceutical cocktails that would have killed a gorilla. As a younger man, he had numerous scrapes with the law, and a penchant for alcohol and cocaine abuse. He sucked his mother's bank accounts dry and his father disowned him. He had twenty-seven different employers during just one year, which was the norm. His life was a mess. *He* was a mess!

Steve contemplated suicide but was too fearful to attempt it. He reasoned that he'd probably "fuck that up, too" and end up in a vegetative state in a state-owned nursing home. Regardless of his fears, he'd decided that he was going to give himself *one last chance* at a decent life before he overdosed on cocaine, prescription meds, and scotch.

What did Steve do? He threw away his cigarettes. Even though he could not afford it, he bought a gym membership. He divested himself from sugary soft drinks and caffeine. Alcohol and drugs (both legal and illegal) were tossed aside. He bought a package at a tanning salon and pampered himself with hygiene products. He purchased a beginner's yoga DVD and corrected his posture. Within one month, Steve felt better and looked better. He *was* better! Other people noticed the changes, too.

At work, Steve struggled to be the first to arrive and the last to leave. He used his downtime at work to do little *extras*. Being a waiter, he cleaned and organized relentlessly. When his section at work was established before each shift, he scrubbed the tables and chairs thoroughly. He cleaned and refilled tabletop condiments. He cleaned the windows and even kept a sharp eye on the restrooms. He made sure that his uniforms were the sharpest in the group. His fingernails were immaculate and he learned the menu and wine list backward and forward.

However, Steve refused to seek favor from his managers. He fought the nagging urge to approach them professionally or socially. He did not talk negatively about his coworkers, either. Actually, he stayed as far away from them as possible; the owners, too.

What was the result? Within two weeks, Steve's tipped-income doubled, he gained the more-desired shifts, and discovered a flurry of repeat customers who asked to be seated in his section. He did not hustle them. He did not hassle them. Steve simply decided that he was going to be the best damn waiter they'd ever had, whether at that restaurant or at any other. He kept himself *in check* and censored himself repeatedly. He did his job and he did it well.

Also of import, when he returned for his monthly-scheduled exam, the doctor attempted to refill Steve's twelve prescriptions, as was common. The doctor claimed that Steve was having manic episodes and that his newfound happiness and success were temporary, i.e., that he needed his meds. Even after blood work and further diagnostic exams, the doctor would not relent. Steve refused.²

Five years later (at the time of this writing), Steve has had no ill effects from discontinuing his medication and therapy. He has held only one job during this time; he is employed as a dining room manager at a fine-dining restaurant within a multinational hotel property. He now drinks alcohol only socially and has no use for cocaine.

At face value, Steve performed witchcraft for advancement and benefit within the scope of his employment. Yes, that's correct. Though he never lit a candle or burned incense, and never cast a magick circle, he performed witchcraft, nonetheless. Yes, he performed magick for personal gain and benefit. In essence, the introductory example of the honor student, along with what has been described about Steve, is the epitome of witchcraft.

As promised, within this book are spellwork guidelines for personal gain and benefit. Don't fret dear reader; within this book, there will be candles and incense, ritual tools, and the invocations of gods. One might feel as if I am being contradictory within this paragraph. Rest assured; I am not. As Gavin and Yvonne Frost so delightfully phrased it, "You must first *flesh-out* the spell."³ A witch's life has to be tuned to its fullest capabilities for her magick to excel. Within this chapter are *mundane* guidelines for magical results. This chapter will demonstrate examples of witchcraft-in-action, before a candle is ever lit.

❖ Cleanliness is Next to Godliness

Thus far within this book, the reader has been told of mundane approaches to performing magick. I will inform the reader at this time that skimming to later sections or referencing the table of contents for the *real* magical instruction will cause him to fail in his magical pursuits. Rest assured: A magick circle can be cast, but what about the area outside the circle? The area *outside* the circle is much more important to witchcraft than that inside the circle.

"As above, So below; As within, So without."

I am not citing the need for strictly adhered to *feng shui*; nor, for any *feng shui* for that matter. However, a successful witch must have his life in as much order as possible for witchcraft to thrive fully. A successful witch

will keep his house or apartment cleaned thoroughly. His dirty clothes will not lay about the floor. His clean clothes will be hung neatly. Old newspapers will not litter the couch. Of course, his dishes will be washed, dried, and put away as is appropriate. His bathroom will be kept as clean as if a housecleaner was employed. Windows washed, floors swept and mopped, carpets vacuumed, and so forth.

These mandates are not pertinent during the course of performing witchcraft, solely; they should be adhered to daily. If there is havoc in a witch's life, i.e., things are in disarray, there is a high probability that the need for magick to solve said problems stems from the *problem* of his life being in disarray, and not that *mystifying demons* have thwarted his life, as some might suppose.

"As above, So below; As within, So without."

Let's suppose that an outsider comes to a witch's apartment to deliver a package. The witch in question is a computer graphics designer. Her boss knocks on the door. When the door opens, he sees a living room with old pizza boxes, emptied bottles of wine, and glamour magazines strewn about haphazardly. The package is handed off and the manager leaves with a bit of negative energy regarding the evidence of a cluttered lifestyle. From that moment on, he will notice every item out of place on his employee's desk; any clutter will be magnified in his mind. When the occasion arises that deadlines are not met, he will not accept that too much of a workload had been placed on his employee. Rather, he will assume that her poor living habits reflect her work environment and ethic. He will be correct.

Is the reader not so sure? Transpose the fact that the glamour magazines strewn about the apartment were hardcore porn magazines. Would the employee be embarrassed and attempt to hide them before the manager entered the apartment? What if, instead of empty wine bottles, empty baggies of cocaine were present? Get the idea? Admittedly, a witch has the right to live as nastily

as she wants, regardless of the negative effects. A typical witch wants—nay, demands—that her magick circle be purified, sanctified, perfect for petitioning the gods; but not that her everyday living environment be so for her personal, mundane successes. Why is there a difference?

“As above, So below; As within, So without.”

Institutional Sociopathy is the diagnosis of organizations (whether large or small, public or private) whose actions mirror the behavior of its individual employees. Better put, if an organization is deemed sociopathic, its employees' behavior is exhibited as individually sociopathic. It further demonstrates that if the person in charge is a sociopath, the entire structure beneath him will consist of sociopaths, each exhibiting sociopathic behavior. As a result, employees who are not sociopathic are quickly terminated or forced to leave. Institutional Sociopathy is the macrocosm. Individual Sociopathy is the microcosm.

As an example, when an organization is employed by incompetent, entry-level employees it is a fair assessment that the managers above them are incompetent. Likewise, the incompetent managers are instructed by incompetent directors or owners. This example can easily be transferred to the stigma of criminality; if the employees are criminal in their behavior, so are the managers, and upward. Juxtapose, when a criminal or inept employee is hired into a non-sociopathic organization, he will be terminated immediately upon discovery. Consequently, should a proper, competent employee become hired into a criminal or inept organization, he too will be dismissed immediately. To date, Institutional Sociopathy has *never* been refuted when observed by sociologists. As an old axiom states: “If the body is sick, cut off its head.”

The hiring of sociopathic employees by a sociopathic employer is not an intentional act; it occurs on subconscious levels. Such hiring practices adequately reflect

the evidence that an employer or manager hires people whom best reflect his own personality and abilities. However, not all incompetence is sociopathic. The diagnosis of Institutional Sociopathy is a catchall phrase used to determine the competence and personality traits of the owners and managers by examining the same of lesser employees. The actions of both can be either malicious or benign. Accordingly, one can assume that if one's employment life is tumultuous, she is wrongfully employed, i.e., that she is not of the same Sociopathy as the corporate structure.

In support of the material presented thus far, sociologists have determined that corporate executives have the same Sociopathy and pathology (malignant narcissism) as gang leaders and drug cartel bosses. The only differences between a gang leader and a CEO are education and social status.⁴ One such pathology is known as *acquired situational narcissism* (ASM).⁵

Comparatively, those who are frequently lovelorn and brokenhearted often ask themselves why it is that they keep getting involved with the same type of people, and never are allowed to have a healthy relationship. These perplexed lovers will usually state that there are *no good ones left, out there*. They wonder why they keep attracting the wrong type of mate; usually, the same type. The same principles apply with love relationships as does the hiring practices of Institutional Sociopathy; the pathology regarding love relationships is known as *assortative mating*. In essence, we sabotage ourselves on subconscious levels, and bring such detrimental people into our lives—always ones of a similar disposition. It has been suggested repeatedly through self-help books that one must love oneself—heal oneself—first, else, the same dating and mating patterns will continue. Accordingly, *others* are not the problem; we are.

“As above, So below; As within, So without.”

It is a reasonable assumption (as well as a well-founded metaphysical principle) that a person's physical

life will reflect her spiritual life. If her physical life is in continual disarray it is a safe bet that her spiritual life is in disarray.

❖ First Instincts

While writing my first book, I reflected extensively on the decisions I've made in my life. I saw personal regrets at every turn. Whether during periods of time when I was a Christian, atheist, Wiccan, pagan, Satanist, and so forth, one recurring theme kept pushing itself past the malaise of regret: I was to blame; all of my failures were my own.

I recalled an episode of *Seinfeld* titled The Opposite. In it, George Costanza discovered that all of his first instincts had been detrimental to his life. The episode involved him doing *the opposite* of his first instincts, regardless of the possible consequences. During the episode, George fought his *better thinking* in every situation. His first instincts proved to have been damning to the totality of his life. In the end, by applying the theory of *the opposite*, he was awarded the job, the girl, and a better life.

In reality, the opposite of The Opposite episode is what has been needed in my life. As opposed to George Costanza's experiences, every first instinct I've ever had was correct. It has been only when I have *thought* about varying scenarios, and their possible outcomes, that I have screwed myself. Whenever I have allowed myself to think, I have erred. When I have acted immediately in response to those first instincts, I have excelled.

In actuality, we all disregard our first instincts. After this examination, I dare to say that every reader will begin to note the mistakes and missteps that occur daily in their lives. Sadly, even though I know better, recognizing first instincts is easier than is acting on them. If acknowledged and acted upon, however, following one's first instincts will improve one's life exponentially and without effort.

Each human being is unconsciously *contacted* by its Higher Self. In metaphysical terms, everyone's Higher Self is a part of (or connected to) everyone else's Higher Self; thus, all Higher Selves are conjoined to make one collective mind,⁶ which is better known as Carl Jung's Collective Unconscious. Comparatively, those who practice ceremonial High Magick profess that one's Higher Self is actually one's Holy Guardian Angel. They believe, simply put, that a man who evokes his Higher Guardian Angel actually summons his own Higher Self into physical existence; that the Holy Guardian Angel is not a separate, sentient being. If this is true, the Holy Guardian Angel is actually a physical manifestation of the practitioner's own brain, i.e., Higher Self. Therefore, it should be determined that one's Higher Self (or Holy Guardian Angel) is actually one's *psyche* (brain/mind or soul/spirit) and resides within each person. Stated succinctly, a Higher Self is an outward manifestation of one's mind and body; each is one in the same.

In essence, one's *instinct* is one's Higher Self, and is the entity that best directs one's actions and advises accordingly. The Higher Self, however, should not be confused with one's conscience. A *conscience* is a *learned response*, and is based on societal mores. Therefore, it is *not* an autonomous construct. One's Higher Self, however, is autonomous.

From things as menial as *making that phone call*, to as extreme as *quitting that job*—acquiescing to first instincts is the most prudent manner of making decisions in one's life. The most difficult part of following our first instincts is that instincts are subtle. It is our mind, logic, and individual rationale that we must not yield to, and learn to recognize. After much regret, I've finally taught myself to realize when I am performing contrarily to my first instincts. Whenever I catch myself, regardless of the extent I've moved defiantly, I will stop, and then force myself to respond to the first instinct accordingly. It is difficult sometimes. Money might have already been spent. Travel might have occurred. Clothes might need to be changed. It doesn't matter how far I've

gone on the *rationale trail*. My first instincts must be first acted upon. It is a difficult feat, to say the least. After all, first instincts do not have voices; overriding *rationale* does.

Not adhering to first instincts has cost me hundreds of thousands of dollars in my life. It has cost me relationships. It has cost me happiness; and on an occasion or two, my freedom. I feel assured that the reader will come to the same recollections, upon individual examination.

Let's examine *first instincts* further. Most people feel lost and unfulfilled within their employment. Admittedly, earning potential and financial security do little to fill the void in most people's lives. Earning potential and the promise of financial security, however, keep the masses enslaved in jobs that eat away at their souls. Such people (three-fourths of Americans) keep and maintain their vocations simply because of earning potential, benefits, and supposed security that they fear losing, should they ever adhere to their first instincts and embark for their dreams.

Rest assured: This is not an essay on the benefits of entrepreneurship. It is, instead, a presentation of a tried-and-true method for knowing which vocation is most appropriate for each of us, i.e., what a person should do for a living. The method of determination is so simple the reader will assuredly believe it to be utter nonsense. That's what I thought when I heard Dr. Wayne Dyer's speech about this topic on PBS.

The method is to ask yourself, "*If money, time, and children were not a consideration, what would you do for a living?*"

A real life example of the method follows:

I worked next to a bartender named Tonya. She was a competent bartender, but she was a bitch-on-wheels. She complained about every little thing in her life. She hated her boyfriend (and men, in general); she hated the customers; she hated her apartment; she hated her life. Though she would never have admitted it, she hated herself, too. She had so much negative energy that when

we were scheduled to work together my stomach became tied in knots before each shift.

One particular night I'd had enough. While she bitched about the goings-on during the shift, I restocked the beer cooler. Out of aggravation, I asked her a very specific question.

"If money, time, and children were not a consideration, what would you do for a living?"

"What?" She glared a hole through me.

I repeated, "If money, time, and children were not a consideration, what would you do for a living?"

With a snarl, then a smirk, she told me that she'd always wanted to be a kindergarten teacher. As we walked outside the bar after our shift, we decided to have a drink before splitting a cab home.

After a beer or two and a slice of pizza, I asked, "Would you teach kindergarten without being paid?"

"Are you crazy?" Tonya blurted out, "Why the hell would someone work as a teacher without getting paid?"

"Then, you weren't destined to be a kindergarten teacher." I smiled.

She snarled, "What the hell are you talking about?"

"Remember all the times you've said that you wish you knew what your *life's purpose* was?"

"Yeah, everybody wants to know that."

"Okay, then tell me what you'd do with your life if *money, time, and children* were not a consideration. What would you do for a living?"

She flippantly dismissed me, paid her tab, and hailed a cab alone.

We were scheduled to work together two nights later. I pondered what the *bitch-complaint of the night* might be. Instead, she turned the corner of the bar and smiled.

"Animals!" She screamed out, "I'd work with animals!"

"What?"

Tonya beamed. "If *money, time, and children* were not a consideration, I'd work with animals!"

"Ah! That's what we talked about the other night. Would you do it for free?"

She didn't hesitate. "Yes! Yes, I'd do it for free!"

Later in the week she contacted the volunteer director at Audubon Zoo. She took a required ten-week course and after her graduation, she volunteered two days a week. Being thrilled to help care for the zoo's animals, she talked to the financial aid office at a community college and discovered she was eligible for grants and student loans. Though she hadn't attended school in over twenty years, she enrolled and loaded up on courses in biology and zoology. Being so well liked by the zoo's staff, she was hired part-time, then fulltime. Accordingly, Tonya received health insurance and other benefits that are uncommon in the food and beverage industry. Eventually, she received an associate's degree in biology. As of this writing, she has received additional financial aid benefits and is enrolled in a four-year course; and will become a veterinarian before she turns forty-five.

Tonya is now the sweetest, most pleasant person one could ever want to meet. Our paths have crossed a time or two since working together and I am happy to report that the change in her overall disposition is miraculous. The negative energy that plagued her no longer exists. The same can be true for all of us.

I've asked several people the same question prompted by Dr. Dwyer. Each time someone has answered the follow-up question truthfully, miracles have happened. I've seen businesses spring forth. I've seen long-term, abusive relationships end, with new careers on the horizon. I've seen people in their forties return to school. I've seen positive changes in personality and quality of life every single time.

As Joseph Campbell stated, "Follow your bliss and the money will follow."

As this author has said, "First instincts are the best instincts."

❖ Magical and Mundane Names

Throughout this book I make snide comments about the misuse of neo-pagan names and super-inflated, self-imposed titles. Use of the poison quill was intentional on my part. I'd hoped that addressing such behavior in such a crude manner would cause the guilty parties to lament for their shenanigans. They have not.

Unbeknownst to neo-pagans, the act of acquiring an assumed name after affirming one's religious conversion is found in the Catholic ritual of Confirmation. It *is not* an act ever known to *any* pagan culture of antiquity.⁷ Instead, it is a throwback to Judaic religions, reserved *solely* for those called into the service of Jehovah-God. Pagans who change their names for magico-religious purposes merely mirror Judaic and Christian practices. A pertinent example: After his conversion to Christianity, St Paul of Tarsus claimed to have been "a Jew's Jew from the tribe of Benjamin" when he changed his name from Saul.

Parenthetically, the use of the words *sabbat*, *esabbat*, and *esbat* in neo-pagan culture is erroneous.⁸ The word *Sabbath* is defined literally as "rest" and "seventh." It *does not* mean "celebration" or "holy event," as has been assumed.

The practices mentioned thus far (among many others), came into neo-pagan culture innocently enough. Departing the religion from which one was reared usually carries with it baggage from the offending religion. Humans tend to develop practices for newly found religions that mirror ones known from their previous religions. It does not matter whether or not the practices are valid, or if the same practices are kept knowingly with the names merely changed; humans seek familiarity in the face of transition.

Unfortunately, most do not take the time to remove themselves more fully from the chains of their escape. Even after time lapses, humans keep the old, familiar terms and practices, only reapplying them with newer veneers. Such *new* practices—birthed from parent religions—always take on lives of their own. Always,

false validity is placed on them to give an air of uniqueness.⁹

As a biblical example, Jesus stated, “You cannot put new wine into an old wine skin.”¹⁰ By this statement, Jesus informed his disciples that his new religion *was not* an offshoot of Judaism; that it *was not* to become *Judaism-lite*. It was something new—different—unique. That was the only way it would be effective. Thus, Judeo-Christian trappings must be removed before neo-paganism can be considered autonomous, unique, and truly valid.

Without a doubt, the whole *name-thing* within neo-paganism has had pejorative consequences. How can we experience *perfect love and perfect trust* when we do not know the identities of those whom we deal with in neo-pagan communities? Somehow, neo-pagans began to identify themselves with poorly crafted, internet User Group IDs. Likewise, said fanciful ID monikers have bled over into the real world. Actually, internet IDs are necessary for uniqueness for *computer servers*, but are unnecessary for an individual in real life.

However, the practice of taking on supercilious *craft names* existed prior to the invention of the internet. Initially, adherents intended to impose authority, and add *validity* to illusory positions within pagan communities. As is common, it occurred primarily by wannabe priests and priestess, insecure authors, and huckster shop owners. Secondarily, it has been used in passive-aggressive attempts at rebellion.

When someone walks up to me in an occult bookstore, and introduces himself as *Lord Balarmond*, I immediately withdraw a step or two, and demand, “Bullshit! What’s your *real* name? *Bob*? Okay, Bob....I need four green candles....”

If he resists (he probably will), I will demand to know exactly what justifies his title of *Lord*. If pressed, this type of discourse will end promptly enough. If he really believed that his self-important title and pagan name held any validity, he would most assuredly have had his

name changed legally. If he hasn't, it is a clear indication that he is merely a charlatan.

Be forewarned: The practices to which I complain are not limited solely to the non-sensibilities of neo-pagans. They detract from one's station in life, and negatively affect one's earning potential. A commonplace, non-neo-pagan example follows.

While traveling from New Orleans to Chicago, my wife and I stopped at a roadside diner. It had a gas station-convenience store attached. While dining late at night, a young African American woman who worked at the convenience store spoke casually with our waitress.

The store attendant was asked by the waitress, "When is your baby due?"

The young woman beamed, "Three months! He's going to be a boy!"

"That's great? Are you going to name him *Jamar D'Anntoine Washington*, after his father?"

"No. I thought about it; but I don't want him to be turned down for a job when he gets older. When a manager looks at his name on an application, he'll know right away that he is black. I'm thinking about naming him *David* or *John*...I want my son to have a better life than this."

At a roadside diner in the middle of Mississippi, a young black woman who was reared in abject poverty and cruel racism knew more about the workings of life and livelihood than typical, urban Wiccans.

I recognize that there are portions within this book that make me appear as if I am a fuddy-duddy, an old coot, and an old fart, but I assure the reader that such portions are necessary; and that I am not. Such an example is my stance against visible tattooing within the neo-pagan community. No, there is nothing wrong with expressing one's individuality; and no suggestions of immorality should be imposed concerning tattoos and multi-dyed hair. However, the woman who chooses to decorate herself in this way must accept that her earning potential is severely limited. Should she ever return to school, for example, and become an ac-

countant, she might find herself non-promotable, or even unemployable, by mainstream society. Quality jobs are at a premium in America. The competition can be fierce. It might become fiercer if the economy declines. As a result, a witch should always consider aesthetic considerations. Even though she will probably not use the name *Lady Fyre-Feathers* on her résumé, the leprechaun tattoo on her neck will assuredly catch the office manager's attention. A life of underemployment is sure to follow.

I know firsthand the pitfalls of having a non-traditional name. My parents gave me a name that was so effeminate and emasculating that I had a fight on my hands everyday when in school. As a teenager, I applied for a job at a pizza parlor. The interviewing manager told me that she did not know whether to expect a male or female applicant during the interview. Immediately after my high school graduation, I went to an attorney and paid eighty dollars to have it legally changed to a more mainstream name. It was the best-paid money of my life.

One should come to realize that cutesy names are a hindrance to upward mobility in America. Intentionally misspelled first-names have become commonplace, and are confusing for employers. While interviewing potential waiters and bartenders, my wife and I have come across commonly used names with uncommon spellings. Two examples are: *Cynthia* has been spelled "Cintheea" and "Cinthya"; *Kimberly* has morphed into "Kymberlee." Similar examples could continue indefinitely. On several occasions, I thought certain applicants might've been dyslexic, or simply didn't know how to spell. But, how do people misspell their own names? Were they *high* when they filled out the applications? No. The names were spelled *correctly*, according to their driver's licenses; the misspellings were *legitimate*. Such mainstream names with awkward, nontraditional spellings have to be either eliminated or rectified. That is, if success is to follow.

People of ethnic heritages will find that their chances of gainful employment and upward mobility are hinged on *obvious names* that need to be taken out of the equa-

tion. When most human resources directors or department managers look at personnel files, the name is the first thing they see. How can *Shaquiarre LaKeneisha Connell* be taken seriously? Try changing the name legally to *Sherry*, or something else mainstream.

Dante Atones Jackson will assuredly remain in the mailroom. What if he changed his name to *Donald Anthony Jackson*?

"Hmm... Good attendance, no criminal record, taking night courses....promote him to customer service."

New citizens with heavily ethnic names should take heed to these assertions. It used to be common practice for immigrants to *Americanize* their names upon entry into the United States. This helped them to assimilate into the culture and to find sustainable employment. In fact, Eurasian and Middle Eastern immigrants once adapted their names to conform more easily to mainstream society.

Two true-to-life examples include:

- ✓ The name *Alphonse Galunauski* reeks of a Lithuanian immigrant with a strong, indiscernible dialect. *Al Galan*, on the other hand, went on to become an elected constable, a state juvenile probation officer, the founder of a state park and several civic organizations, a classical pianist, and "the most respected man in town," according to the historians of Westville, Illinois.
- ✓ Egyptian-born Arshaq Armenaq Casbarian (of Armenian-descent) was classically trained in the hotel, restaurant, and resort industries of Europe. He received accolades, awards, and certifications like no other before him. He enjoyed a successful career, and was well-respected across Europe. When he moved to America, however, he adopted *Archie* as his first-name. *Archie Casbarian* owned and oper-

ated Arnaud's, the third-most exquisite restaurant in New Orleans, until the time of his death. Even with his expertise and notoriety in the hospitality and resort industries, he knew the advantages of assimilating into the culture.

Though it might seem prejudicial and it might be unethical, the above examples are the way mainstream America works. I don't condone its actions, but I have to navigate through them; so does the reader. It is, without a doubt, necessary for ethnic and pagan Americans to heed this advice. Until neo-pagans move up the company ranks, or build their own companies, these are the rules they have to abide by for success.

❖ Witches in the Flesh

Prior to this manuscript going to press, I received an e-mail from a neo-pagan who cannot pay his bills on time. He offers the same complaint to me every month. This is an all-too-common occurrence for neo-pagans; witches especially. It never ceases to amaze me how so many people in this genre are generally underemployed, unemployed, and have stations in life that I would never choose for my enemies. Not only do most *witches* not perform witchcraft, most neo-pagans do not do that which is a prerequisite—fulfill the flesh. Though it goes against their mandates, Christians are *eager* to fulfill the flesh. Ironically, they are the first to attend college, start businesses, and climb corporate ladders. They claim that money, things, and stuff are *blessings* from Jehovah-God; received in exchange for their tithes and pious living.

In all actuality, the original doctrines of Christianity can be summed up as *deny the flesh*. They are in error. To *deny the flesh* means to do without physical pleasures in exchange for spiritual gains, and for service to others; for instance, to give their lifesavings to the poor, to build houses for the homeless, and so forth. They

erroneously feel that not viewing R-rated movies or drinking beer fulfills the mandate of *deny the flesh*.

Juxtapose neo-pagans. Our outlook implies that we are not only entitled, but are *mandated*, to *fulfill the flesh*. To do so is to live life to the fullest—every aspect of it, e.g., jobs and careers, fine dining, cars, Armani suits, sexual freedom, ad infinitum. Instead, most within neo-paganism would rather wear black garb, speak of philosophies they learned in an internet chat room, debate the hypocrisies of the Christian church, and speak platitudes about their *elitist* behavior. Please be advised that *elitism* does not come while flipping hamburgers at a fast-food joint. However, if that is the current employment situation of the neo-pagan in question, then elitism demands that the fast-food cook be the *best damn cook* that McDonald's has ever hired.

When I first ventured away from Christianity as a teenager, I sought out Satanism. Not knowing any better—and knowing nothing of Wicca and paganism—I followed the all-too-common media-hype, rock 'n roll-type of Satanism. True to form, I had never read *The Satanic Bible*, or any other *authentic* satanic literature. I discussed boastfully with a coworker about “what Satan was going to do for me.” She told me that she had known several people who had *sold their souls* to Satan. She further informed me that none of them lived substantially better lives than those around them who hadn't.

She asked, “Why do Satanists always talk about how powerful Satan is when they can't pay their rent on time, buy a car, or go to a dentist?”

It was an eye-opening question, to say the least. As a matter of fact, she was not a Christian. She was merely a woman I worked with over twenty-five years ago. After all of this time has passed, her observations continue to hold true for Satanists, and neo-pagans, alike.

We must come to realize that witchcraft is a *lifestyle* and not just ceremonial performance. Ironically, Baptist deacons are better at witchcraft than the average witch. Do these deacons sit in their dens at night, comb

through internet sites and debate Celtic Wicca versus British Traditional Wicca? No. Do they secretly light candles and incense for the “horned one?” No, they do not.

Do they have money in the bank, take semiannual vacations, own houses and businesses, and have adequate healthcare insurance? You bet they do! They *do not* have such things, however, because Jehovah-God has *blessed* them, as they suppose. Instead, they have them because they have applied themselves to the here-and-now world. Contrary to popular belief, most successful people in our society were not born into wealthy families. I know several people who were born into abject poverty, and escaped. In each instance, they forced themselves to become something better than they had ever known firsthand. *They worked for it!*

As an example, let’s examine a particular internet group that is based on Literal Satanism. The internet group has over one thousand members and the moderators refer to themselves as High Priests and High Priestesses of Satan. They refer to their Yahoo Group as their *church*. They have a rigid viewpoint about the workings of spirituality and the future of mankind. Further, they believe an impending war between Jesus (and his followers) and Satan (and his followers) will take place physically on Earth. They also make boastful claims about hexing Christian preachers and churches. Needless to say, they are hopeful in their efforts to damn and destroy Christianity. Frequently, they will give *praise reports* on what *Father Satan* has promised for their diligence. However, every moderator (and a majority of the members) is either unemployed, lives with parents, or both; even though they are in their late-twenties to early-forties!

The group’s founder (and *most high priestess*) is in her early-fifties. Reportedly, she works as an entry-level fry cook, and has been fired frequently from other fry cook jobs. Thus, she moves from one minimum-wage-earning job to the next. Ironically, she frequently *praises* Father Satan for successful curses that are flung against

those whom have fired her. Why is she fired so often? She reports that it's because she has to wait in line too long at the library for access to a public computer, so that she can moderate the internet group; thus making her late for work on a frequent basis. (According to their testimonies, Satan can provide successful curses, and will one day conquer heaven and earth, but apparently, he cannot provide the necessities of life, much less a home computer.)

The above is not written to insult her or her efforts. If she believes that Satan is going to raise her position in life because of her dedication to his church out there in Yahoo Group-land, then more power to her. It should be noted, however, that she has not seen any temporal benefits (blessings) from Father Satan in over fifteen years. According to her statements, she wants to end Christianity singlehandedly, change the world, and build a throne for Satan where he can physically sit.

However, wouldn't she be able to make a better impact toward her goals (for Satan) if she showed physical responsibility? Wouldn't it be better if she had a decent job that offered a decent wage? Wouldn't it be easier for her to achieve her goals for Father Satan if she had a better-earning job? I'll stipulate that maybe she *gets off* on cooking cafeteria-style food. Hell, cooking might be the only vocation that's available in her locale. Nevertheless, wouldn't it be more prudent of her to be the first one at work and the last to leave, to have the cleanest workstation, the best-prepared food, for her uniforms to be immaculate, and her attendance to be impeccable? Thus, with her age, experience, and work ethic, she would surely be a candidate for a kitchen manager's position should one become available. Such a promotion would allow for an increase in her income. Further, she would qualify for health insurance and other company benefits that are reserved exclusively for managers. Before long, if she continued with this newfound work ethic, she might even be able to become the general manager at a new restaurant that opens. Following this line of thought, wouldn't such an increase

in income be more propitious for building *Satan's throne*, and for the promotion of Satanism as a whole?

For a moment, transpose the words *Satan* and *Satanism*, with *Goddess* and *Wicca*, respectively. Further, consider how many neo-pagans have professed for years about how *wonderful the Goddess is*, i.e., how she provides for, cares for, and loves her followers and devotees; but have received no physical blessings from her? Eye-opening, isn't it?

While acquiring research for my first three books, I've been a lurking-member of five neo-pagan internet groups for over six years. I have watched the same active members complain and whine during those six years about the same lack of quality in their lives. When a newbie joins, she most assuredly will ask questions about magical ways to improve the circumstances in her life. The newbie is shouted down and rebuked for having asked for temporal help and magical guidance almost every single time. It takes almost no time at all for her spell requests to be diverted to discussions about crystal faeries, tattooing, and The Wiccan Rede. If, on the off-chance she receives some magical advice, it is of such a neutered nature that Asclepius himself couldn't raise it from the dead. How many times can Wiccans and neo-pagans discuss the same, tired platitudes, and cry about the dismal life complications of underemployment and unemployment? If the Wiccan Goddess is so powerful, why are so many pagans still so broke, and so miserable?

As a Christian, I was always embarrassed about my car, apartment, underemployment, and lack of status in life. I was further embarrassed by the fact that Jehovah-Jesus did not provide for me better than he chose. There were times when I refused to mention to secular people that I was a Christian, because I was too embarrassed about my god and his provisions in my life. I was just as embarrassed for him as I was for myself. Apparently, neo-pagans and Wiccans do not have the same sentiments. They, ironically, are not embarrassed by the lack

of Ceridwen and Cernunnos' actions, blessings, and provisions in their lives.¹¹

* * *

True magick is taking the circumstances that life has handed us and altering them to our beneficence. It is about cutting through life's bullshit and fighting to become fulfilled. True magick is fulfilling the flesh, regardless of the circumstances in which we were reared. For instance, if one is a car washer, one should be the best damn car washer in the world—eventually owning a car wash business. Pertinent examples could continue, ad infinitum.

It is time for the pagan community to sign off the internet message boards and pick up Ouija boards. It's time to put down the Celtic jewelry and pick up a textbook. It's time for us to open our Book of Shadows and examine how few spellwork attempts we've actually made. It is damn well past the time to open the Books of Shadows belonging to those who would instruct us falsely; to determine if they themselves have had any spellwork successes. If they've had no successes, we should cut them out of our lives! If they've not had any successes at witchcraft, they are not qualified instructors—they're cult leaders. Fire them! It's time for witches to perform witchcraft! It's time for witches to live better lives!

¹ Nicholson, Keith. Idolater: A Spiritual Biography of Rebuke, Revenge & Regret. New Orleans, LA: Nola-Magick Press, 2009.

² All medical treatment should be adhered to strictly. The author, editor and publishing company will not be held liable for a reader's decision to act against medical advice.

³ Frost, Gavin and Yvonne. The Witch's Magical Handbook. Paramus, NJ: Reward Books, 2000.

⁴ Narcissistic People Most Likely to Emerge as Leaders. October 07, 2008; Source: Ohio State University. Copyright © 2008 Newswise Social and Behavioral Sciences. www.newsire.com/articles/view/545089/

⁵ www.en.wikipedia.org/w/index.php?title=Narcissism&oldid=298423421

⁶ This notion actually lends validity to the theory of the Akashic Records, which in and of itself, disproves the theory of past-life experiences.

⁷ There were occasions, however, when one might use an alias or a pseudonym in attempts to escape the guillotine or the burning stake.

⁸ The word *Sabbat* is used wrongfully by witches and neo-pagans. It, and all derivatives from it, is a play on the Hebrew word *Sabbath* (English translation). It means literally “rest.” This is a perfect example of wrong teaching (if not outright lying). For some reason, neo-pagans believe the word to be defined as “celebration” or “to honor in a holy manner.” Such errors are just one more example of attempting to construct historic precedents where none have existed. Druids would never have heard of the word, much less used it, prior to their knowledge of Judaism, which was received through Christianity. Platitudes of direct lineage and hereditary witchcraft come unraveled when Judeo-Christian terminology is thrown into the mix.

⁹ www.ourbeacon.com/index.php?p=29433 Shari’ah Laws Are Plagarized from the Bible!, Article by Dr. Shabbir, *OurBeacon.com*, December 22, 2008.

¹⁰ Matthew 9:17, KJV

¹¹ The Greeks gods, however, will work overtime to fulfill your desires and needs. I know they have for me!

Ritual Tools & Ceremonies

“The spell is just a prop—the real magic occurs within.”

—John J. Coughlin

When performing spellwork, most, if not all, neo-pagans will insist that ritual tools must be reverently acquired, and dedicated for ritual use. Most will state that ritual tools should be used for ritual, and for nothing else. Some might even go a step farther and state that ritual tools must be purchased on a certain day of the week, and must be painted or engraved with sigils or the practitioner’s *magical name*. Neo-pagan dogma might strongly suggest that cauldrons belong to a certain pantheon, whereas a cup or goblet is more appropriate for another. Dogma will occasionally mandate that wands can or cannot be used; Athames must be either double- or single-edged; or used instead of swords or sickles. Some will attest that an incense burner must be called only by its *proper* name, i.e., *thurible*; whereas some insist on calling it a *censer*.

As has been presented within this book, neo-pagans like pageantry, not performance. The dogmatic demands about ritualized tools and liturgical ceremonies are nothing more than nonsense. They are not necessary. Magick does not *increase* or become more powerful in charged tools, versus a randomly chosen butter knife in the cabinet drawer. Likewise, overly choreographed ceremonies at each stage of a spellwork petition have a tendency to detract from the reasons for performing spellwork in the first place. The extreme emphasis placed on tools and ceremonies draws so much attention

away from witchcraft that most spells are rendered ineffective.

The most important parts of the spell occur within the witch's mind, and *not* from full-blown ceremonies, or celestially forged tools. Although, I will stipulate that there is *some* validity to dedicating and charging tools, but the difference comes from *within* the witch, herself. If, for example, she has bought unique ritual tools and ceremonially dedicated them, the witch might have a tendency to feel as if they are magically superior. Thus, she is likely to have more confidence while performing witchcraft. This might be helpful for newcomers, but not for seasoned witches. A veteran witch *knows* that using her pointed fingers and outstretched arm is equal or superior to a thousand-dollar, Egyptian-handled, gold-plated Athame, purchased from a priest in Alexandria. Even if charged and dedicated, the tool in question holds no specific energy; the witch does. If left to itself, the magically charged tool will not seek out a better job for the witch, and it won't astral travel to fetch a sexy date; it can't.

Another curious practice within Wiccan communities is the use of archaic terms. We should divorce ourselves from much of the terminology used in neo-paganism. Archaic-sounding words such as *Athame* and *widdershins* give the impression that excess merit should be placed on such items or activities—simply because of their unique-sounding, archaic impressions. This is wholly untrue. Nothing *less magical* should be assumed by using common words, such as *ritual knife* and *counterclockwise*, respectively. If the truth were known, such meta-phrases were introduced merely to give an awe of mystique to common, everyday words and phrases within neo-pagan communities.

Meta-phrases, coupled with political correctness, should be eliminated from the neo-pagan vocabulary immediately. Such examples are ritual knives and cups. In reality, it would be more appropriate to eliminate them entirely, and introduce in their stead, a dildo and latex vagina from an adult novelty shop. Even the most

prudish witch will admit that The Great Rite is symbolic, but what does the symbolism imply? It implies the same as the code words *fertility* and *divine union*—sexual intercourse, of course. So, if that admission is readily made, then why not just remove the veneer of modesty further and admit that nothing is hidden indeed from coven members or mainstream society? Wiccan antagonists (such as Christians) are eager to issue forth essays and diatribes stating that Wicca and neo-paganism consciously attempt to *hide the truth* of diabolical worship and orgiastic behavior. Due to neo-pagans' denials, I must admit that the Christians are partially correct in their accusation. Fluff-bunnies will attest that there are no sexual undertones to their rites; that their rites are based solely on the reverence of nature. However, said nature-based rites are replete with sexual imagery and counter-Christian motifs. If neo-pagans are willing to continue in these types of denials and charades, then the Christians are correct: Paganism has something to hide. If a Wiccan boasts that she has come out of the broom closet, isn't it time she came out completely, and shut the door behind her?

Ritual Tools & Props

My wife bought a Scrubbing Bubbles Automatic Shower Cleaner. The newfangled gadget hung from a shower nozzle, contained a cleansing solution, and operated on batteries. It was supposed to spray away any fungus, film, and general gunk from the shower walls and bathtub surface. It did not work as advertised. Instead, we bought some cleaning pads and powdered-cleanser, totaling six dollars. Within twenty minutes, we were able to do with elbow grease what the twenty-five-dollar device could not in two months. This is a perfect example of how expensive ritual tools might look impressive, but do nothing to improve the quality of witchcraft.

❖ The Pentagram

As has been discussed throughout this book, there are no evil entities lurking about, attempting to saturate a witch's tools or wreak havoc during a ceremony. There are, however, mundane energies that become attached to objects. Simply placing each ceremonial tool or object atop a pentagram will neutralize (or *exorcise*, if the witch is so inclined) any obscure energies, frequencies, or vibrations that might collect on them. A witch will know instinctively when to remove each tool or object from the pentagram, and position it on the altar. This process puts the witch into the mindset that the tools are relieved of their mundane uses and are being used as unique devices. Further, this process is helpful for the witch, but not the tools themselves. Placing ritual items atop of a pentagram is a substitute for any banishing rituals the witch might be familiar with, or hindered by.

The pentagram used during ritual can be purchased, hand-drawn, a cutout of construction paper, made of wood, metal, crystal, ceramic, or other. It does not matter which.

It is of interesting note that the first culture to implement a pentagram in magico-religious practice was the Pythagoreans of the ancient Greeks. Of course, the Star Exercise epitomizes the notion that a human being is a living, breathing pentagram, itself.¹

❖ The Elements

According to tradition, the Elements are represented as follows: The Element of Air is generally represented by incense and placed toward the East. Water is represented by a bowl, cauldron, or chalice and placed toward the West. Fire is usually represented by a candle and placed toward the South. The Element of Earth is placed toward the North and is represented by a bowl of dirt, a pentagram, or hexagram. Any variation of directions or placement of the Elements is possible, depending on

one's training or belief. Any substitutions are of no consequence.

Aside from the objects listed in the previous paragraph, the witch is then supposed to fill-in the enclosed area of the altar with ritual knives, other working candles, paper and pen, idols/statues, gems, site triggers, etc. to perform the spellwork. Typical altars are too small to suffice. Tabletop areas are too confined to use as an altar that does not appear cluttered or unkempt. During the course of performing rituals, I have found myself so conscious of the proper placement of ritual tools and Elemental props, that my concentration has been diverted from the task-at-hand, i.e., spellwork.

In actuality, all the Elements will be present atop the altar during the course of spellwork. Pre-placements in particular directions are unnecessary and should be frowned upon. Forget about proper placement. After the tools in question are removed from the pentagram, simply place them atop the altar as convenience allows. There is no need to have the items placed permanently and kept isolated, only to place other common representations of them atop the altar for use as working tools.

❖ Cup/Goblet/Cauldron

The power of ritual comes from inside the witch, not the tools. Spellwork is the objective, not the ritual itself. Any altar cup can be as mundane as a Dixie Cup, or as extravagant as a jewel-encrusted, gold-plated goblet; it doesn't matter which. For the novice, however, ritual tools can be a genuine aide. Remember: The long-term goal of a witch should be to perform witchcraft without the need for expensive, consecrated tools.

The cup is feminine in gender. It represents a receptive vagina. The witch will drink from the cup at appropriate times during the ritual ceremony. A second cup for the offering to the gods will not be necessary, because the witch will have invoked the deity; the deity will drink when the witch does.

❖ Knife/Rod/Wand

One of the biggest misunderstandings of ceremonial tools is that of the ritual knife. According to Wiccan tradition, an Athame is a ritual knife that has a black handle, must be a two-edged blade and dull. It is prohibited from being used to cut anything. On the other hand, a Boline is a white-handled knife that is supposed to be used for cutting and carving, as any knife should. Both of these assertions are preposterous. The material from which Gerald Gardner cited this information has later been determined to be not only a mistranslation of the word *Athame*, but also from ceremonial practices attributed to King Solomon. Therefore, on basis of fact, there is no validity to the superstitions or suppositions imposed on ceremonial knives.

It is a fact that wands, rods, and knives are phallic symbols; each dynamic and penetrating. A witch might use an expensive ritual knife, a cheap kitchen knife, a magick wand, a rod, a hickory stick, or her extended fingers; it does not matter which. They are symbolic of the same energy and are easily interchangeable. Arguments of *Fire vs. Air* are commonplace with regard to knives and wands. Such arguments are moot.

Be forewarned, however, that hard-line Wiccans who are threatened by simplicity, and shop owners who fear diminished sales, will disagree. It is for the individual witch to decide.

❖ Candles

When candles are used during witchcraft, the Fire Element is automatically represented. Therefore, no separate, freestanding candle needs to be present. When candles are used during witchcraft, certain sigils, symbols, or words will be inscribed onto them. They will be anointed with oil, and infused with energy from the witch and the planetary energies. Also, certain colors will be recommended; but if the prescribed colors are not

available, simply inscribing the proper sigils or words will suffice.

The shape or size of the candle does not matter. A taper, towers, tea lights—as long as it fits the holder is all that truly matters. If it is at all possible, however, I advise that the suggested color be used. I also recommend that no multi-colored candles be used, if possible.

❖ Dirt/Gems/Rocks

Many witches include a bowl that contains dirt, gemstones, or rocks to reside toward the north. This correspondence can be omitted. Every item used during the ritual is comprised of the planet Earth. In addition, the pentagram is a perfect representative of the Element of Earth. Since it is already present, and because everything present is made from the earth, a bowl of dirt is redundant.

Particular gemstones, however, can be very helpful during witchcraft. If a witch wishes to use them as correspondences or sight triggers, then acquire them. An excellent resource for gemstones as correspondences is Scott Cunningham's book *Encyclopedia of Crystal, Gem and Metal Magic*.²

❖ Incense

Incense in ritual is extremely important. Or rather, the presence of *fragrance* is extremely important. Fragrance assists the witch in her attempts to achieve an altered state-of-mind. Moreover, it is pleasing to the gods. A witch might consider using multiple types of incense during spellwork, e.g., some to represent the deity or planet in question, and others for the intent of the spell. There should be no prohibition with this practice. Such decisions rest solely with the witch.

After four years of magical practice, I became extremely sensitive to incense smoke. Instead of incense, I currently use fragrant oils and a burner during my

practices. I have noticed no diminished success with this substitution. The scent is what matters, not the smoke.

❖ Triggers and Correspondences

Some of the most overlooked tools for performing successful witchcraft are sympathetic and synchronistic objects known as triggers (aka links). Triggers and links are objects that have had prior contact with a desired objective of magick, or ones that represent the objective(s) of the spellwork petition.

As an example, since I am a bartender by trade, should I desire employment at a competing bar, I would acquire certain objects pertaining to, or belonging to, the desired bar in question. For example:

- I might take a book of matches with the bar's logo, a specialty glass, a menu, newspaper advertisement, etc. and have it on my altar when I perform witchcraft. If I was fortunate enough to have the bar manager's business card, I would have it and a copy of my résumé during the spell. These would be *sympathetic* objects.
- I would also choose to use the tools of my trade, e.g., bottle openers, cork screws, jiggers, pour spouts, a photo of me behind a bar, an apron, and so forth. These would be *synchronistic* objects.

Nothing should be eliminated from consideration when using triggers. An ex-lover's underwear, photographs, wine, wood, gemstones, hairbrushes, fabric, songs that emit certain emotions, adult toys, company logos or office supplies, sporting equipment, poker chips, various or specific denominations of money; nothing should be prohibited. Be advised that any witch who incorporates triggers will assuredly see her witchcraft achieve bigger-and better-results.

❖ Ritual Clothing

Much has been said throughout this book about pagans who wear ritual clothing and jewelry in public settings. To reiterate, it is nonsense. It detracts from the uniqueness of what happens during witchcraft rituals and can render a witch's attempts void. We do things during the privacy of ritual ceremonies that we would not do in public, so why is ritual-wear the exception?

It is also of importance to note that the use of ceremonial robes is a throwback to High Magick practices (which includes Judeo-Christian trappings) and, more importantly, is obsolete. Robes were worn in the distant-past solely because they were the manner of dress for the times. Be advised that there is *absolutely nothing* sacrosanct about robes. If the reader disagrees, she should ask herself why ceremonial robes are so important, but sandals are never mentioned as a requirement. That's right. If one is going to place holiness on the garb of yesteryear, then the *whole* garb should be worn, including sandals and no underwear. It is without a doubt, however, that those who earn a living from selling ritual robes will disagree.

When applying ritual-wear to witchcraft, the witch should consider taking a ritual bath or shower. While doing so, envision all sorts of bad mojo from the day behind washing away—off the body and down the drain. Focus on each part of the body; washing away the crud and vibrations from the daily grind. Afterward, men will shave and style their hair. Ladies will apply makeup and jewelry.

When finished grooming, the witch will dress in the choice of clothes that makes him feel that he's at his very best. For me, it's black denim jeans, boots, black belt, and a black polo-style shirt. If the weather permits, I'll wear a leather jacket if that makes me feel like *I'm the shit!* A woman might choose high heels, leather skirt, and bright red or white top with no bra.

If the intent of the spell is to meet with someone important, such as during a job interview with an

executive at a corporation, he will choose his best business suit with freshly polished shoes. Ladies too, might opt for a power suit, a tailored business dress, or something she might wear if she were to be interviewed by Donald Trump.

If a male witch wants to dazzle-the-ladies at a cocktail party (and that's the purpose of the spellwork, i.e., romance and sex) he might choose a tuxedo. Females, on the other hand, might decide on a cocktail dress—the more revealing and flattering, the better—with high heels, of course.

The point being: Be prepared to dress appropriately for the *objective* that you wish to acquire through the spellwork. Dress as if the results were happening at that moment. Believe me, they are! Hence, the above manner of dress is hereinafter referred to as *ritual attire*.

Of course, the ritual attire will come off during The Great Rite-portion of the ritual. Well, they will come off to some extent, depending on each person's level of involvement and enthusiasm. Though it is preferable for all parties to perform *skyclad*, i.e. nude, some witches will refuse utterly, regardless of the arguments posited within this book. However, if the *no-clothes* option is rejected, then the ritual attire cited above should be considered as an alternative.

❖ Altar Cloths

The subject of altar cloths offers little controversy in both theory and practice. In essence, a cloth is laid over a household table, chest, or other piece of furniture in attempts to designate an area for ritual workings. Some witches opt for a unique altar, purchased for magico-religious workings exclusively. This is fine; but I would *strongly* suggest that *any* surface that is to be used for such rituals—whether uniquely constructed or purchased, or commonly used for household reasons—be covered with a *colored* altar cloth. Though altar cloths are not necessary for magical practice, they can be a *very* helpful tool in achieving success when the color

coordinates with the god who is worked with or summoned. If, for example, I was working with Ares, I would want to use a red cloth; if Aphrodite, a green one; with Zeus, a blue one; and so forth. By implementing the colored-cloth-per-god method, a witch's brain-wave activity will be easily altered to the necessary frequency of the god in question.

Also of import is the fact that altar cloths do not need to be store-bought, tightly hemmed, or professionally decorated. A witch might easily go to a department store or hobby shop and purchase a couple of yards of material, in varying colors. Simple enough, but, if someone has an artistic flair, then markers or cloth-friendly paints might be used to draw sigils of the god in question, or a depiction of same.

❖ Runes/The Witch's Alphabet

There is a plethora of misinformation within pagan communities regarding the use of runes, the Witch's Alphabet, and/or other *esoteric* alphabets. Though the arguments in support of this practice sound good, there is little validity to them. A witch is usually instructed to inscribe runes into candles, or to write them on petitions to deities. The witch then will look to a chart of runes and transpose each character from English alphabets into the Witch's Alphabet, or other secret script. It is a time-consuming procedure and a great deal of stress can be invoked. I equate this process with that of using Hebrew, Latin, or other dead languages that the witch, in general, is not familiar; and with the practice of implementing the Enochian angelic language—wherein the witch has no idea if the translational charts are accurate or not.

As a modern-day example, think of young, Caucasian adults who routinely have their necks, shoulders, and wrists tattooed with Chinese characters. They make conscious decisions to have indelible ink etched into their flesh that represents a specific word or sentiment. Ironically, they are not of Chinese descent; nor do they

speak or read Mandarin. More importantly, they take for granted that the tattoo artist knows which character is which.

However, according to *The LA Times*, in 2006 it was discovered that the Chinese character reputed to represent the word *peace* was actually a character that represented the word *dung*. The standardized chart used by tattooists nationwide for Chinese characters was corrupt. As a result, thousands of suburban college students and urban-dwellers have a Chinese word on their necks and shoulders equivalent to the word *shit*; and they don't know it.

There is no need to implement foreign or unknown languages into our magical practices or mundane lives. The English language is common to English-speaking witches; thus, English alphabets, numerals, and words should be used. Spanish-speaking witches should use Spanish spellings, or Italian-to-Italian, and so forth. Do not be deceived by cleverly contrived *bonuses* with regard to magical languages or spiritually charged alphabets that are introduced by authors and witches who do not know better. Using such devices is a pretense, and detracts from the notions of *honesty* and *in perfect love and perfect trust*. Individual witches can be fooled; the gods cannot.

❖ Bells/Chimes/Gongs

I like to use bells during spellwork—the deeper in pitch the better. This practice is nothing more than my personal preference. Please note, however, that bells are not necessary. There have been many times when I have not had access to a bell and have substituted the lid to a cooking pot and rang it with a wine opener or ceremonial knife. No ill effects have taken place by such substitutions. A witch can implement bells, chimes, or gongs if she chooses; they are tools of effect, not substance. Remember: If the nuts and bolts of witchcraft are intact, bells and whistles can be freely added.

❖ Book of Shadows

A Book of Shadows is a journal of a witch's magical practice and study. Though I don't care for the origins of the name *Book of Shadows*, it is so fully ingrained into the pagan psyche that the term will be around forever. I considered using the terms Magical Journal and Witch's Diary, but they sounded even *fluffier* than Book of Shadows. Regardless: Buy one or make one—it matters not which, as long as one is used.

Some witches will state that the contents of a Book of Shadows must be handwritten; fundamentalist neopagans will demand that all content must be written in witch's runes or other secret script. Others will claim that no one other than the book's owner may see or touch it. These superstitions and suppositions are nonsense. There should be no prohibitions against how a Book of Shadows is kept; the only mandate is that one *is* kept.

My penmanship is very unreadable and I cannot draw; therefore, I use a keyboard instead of a pen, i.e., I print out my writings after entering them in a computer. I place the sheets of paper inside of a page-protector and house them in a three-ringed binder, sans pentagram on the cover.

I cannot count the number of times I have performed a Tarot card reading for myself, and after a little time had passed, I could not remember the cards drawn or the overall message revealed. My memory has escaped me countless times, regardless of the necessity of a reading or magical working. I have read the cards or performed a magick rite that was so important—so necessary—that I believed I'd *never* forget the results or the particulars. I have been wrong almost every time.

A Book of Shadows is a bona fide necessity in the course of occult work. After years of forgotten information, lost correspondences and spellwork formulas, I now write down (type out) everything. The date of a spell, the particulars of said spell, and its later results; Tarot card readings, dream interpretations, correspondences,

thoughts and observations about magick, comparative religion, excerpts from books or interviews—I omit nothing. I record them all. They will be exceptionally beneficial during future magical workings.

When I was a newbie, I felt I needed to look at someone else's Book of Shadows so I could have a guide for my own magical journal. I asked a shop owner (whom I knew personally) if I could see hers. She told me that she was privy to *secret information* that's only handed down from one retiring high priestess to a successive high priestess by way of *mouth to ear*. She stated firmly that said information was prohibited from being revealed to *anyone* except her own successive high priestess when she too retired. She emphasized that the secret information was *oral* only and could *never be written*. Therefore, *no one* could look at her Book of Shadows, lest the secret information be revealed.

I immediately asked why she had written down the *secret information* in her Book of Shadows, if it was supposed to be handed down only by *mouth to ear*. Caught off-guard, she refused to answer. Yes, she had something to hide. She wanted to hide the fact that she had no information that was unique in origin or divinely inspired. She was a huckster. She sold trinkets to tourists and unsuspecting newbies.

If one witch refuses to allow another witch to examine her personal Book of Shadows—*beware!*—such an unaccommodating witch has something to hide. There is *no* secret information in *any* Book of Shadows that is not already available on any bookshelf or website.

Ritual Ceremonies

There is an episode of *The Simpson's* wherein Lisa sponsored a little boy from a Mexican orphanage. The boy went missing and the Simpson family traveled to Mexico to search for him. When they arrived, the nuns who ran the orphanage told the Simpson family that they had lit candles for his safety and return.

Lisa asked, "Have you gone outside the orphanage to search for him?"

One of the nuns replied, "No. Just candles, so far. Looking for him was Plan-B."

Belief in divine intervention based solely on ceremony alone (as depicted in the example above) is the epitome of Wiccan-thought regarding spellwork. In reality, ceremonial performance is not enough. A witch must determine the objective, then strive to achieve it. The strife of ceremonial performance is not enough to suffice.

❖ Banishing

A commonplace ritual commencing prior to any actual spellwork taking place is called *The Banishing Ritual of the Pentagram*. Many similar rituals with far less regalia are common, and are usually called *banishing*, *clearing*, or *cleansing* rituals. The purpose of these rituals is to disperse any negative energy or evil entities that might attempt to thwart a witch's work or harm the witch. Rituals of this sort can require a lot of choreography, effort, energy, and memorization. It is common for a witch to put more emphasis on these types of rituals than on the actual spell, itself.

Full-blown banishing rituals are not necessary; a minor mention can suffice. If, however, a witch demands to have a *hands-on* approach, merely placing ceremonial tools and objects atop of a pentagram should appease her angst or concerns.

As discussed herein, there are no evil entities lurking about, wreaking havoc against witches or spells. It is hypocritical to call upon the forces of nature, gods, and planets for temporal benefits, only to make sanctimonious attempts at holiness, or to secure protection from same. The absence of fear from dabbling in the occult was supposed to be one of the newfound freedoms when departing from the mainstream religions of our past. Futile attempts at dissuading the appearance of ungodliness should be anathema to witches.

❖ Calling Quarters/Watchtowers

Many groups perform ceremonies to summon the elemental forces of nature, or their angelic representatives. The Pythagoreans,³ in attempts to make the Elements sacrosanct with each point of the five-pointed star, added the Element of Spirit to the four commonly acknowledged Elements in magick: Air, Fire, Water, and Earth.

The process of Calling the Quarters, etc., is illusory and performed for aesthetic purposes solely. The Elements—those we are familiar with, and those unfamiliar—are ever-present in our magical and mundane lives. A witch's ritual tools are actually *idol representatives* of the directions/elements/energies that witches call upon. With the presence and use of said ritual tools, the forces are already present; no additional calling forth is necessary.

I know firsthand of an *indoor* Wiccan group whose candle flame extinguished continually during a particular ritual. It was re-lit no less than twenty times during the course of the ceremony. Afterwards, the person who called the direction of South, i.e., Fire, had accidentally recited, instead, the direction of East, i.e., Air. The group realized this when, after the ritual, she apologized for her *clumsiness* in doing so. The group laughed at first, then exclaimed utter joy—claiming that the unlit flame confirmed that the Elements actually were present; thus, teaching them a lesson.

Unfortunately, they failed to realize the power(s) of mind-over-matter. They failed to recognize that her *subconscious* had caused the flame's continual demise; and, that her attention had been diverted away from the intent of the spell. A witch's power resides solely within the witch. Calling/summoning the directions or the Elements (either verbally or ceremonially) is not necessary. They are represented in-kind by their idol placement on the witch's altar. This, too, is one of those ceremonial rituals that tend to take focus off the intended purpose of the ceremony, i.e., the spellwork.

❖ Circle Casting

Though these are surely fighting words, a magick circle does not need to be cast. In fact, one shouldn't be cast at all. Regardless of the hyperbole to the contrary, magick circles are of a direct lineage from Judaic and Christian magical practices. If one should examine an authentic, magically drawn circle, one would see images of Hebrew alphabets, angelic sigils of Judeo-Christian origin, and the various names of Jehovah-God. Even though neo-pagans have eliminated much of this décor, the purpose and intent remains ever-present—to protect the witch from Satan, and to form a boundary wherein raised energy is contained.

First, the mind-set of protection has already been addressed herein. Secondly, any energy that is raised or summoned *cannot* be contained within an artificial circle that is drawn on a floor. The energy in question comes from the witch (within), and from the forces of terrestrial nature and extraterrestrial planetary bodies (without). It can be directed into the circle, but not contained within it. One might think of it this way: "*The Temple of God is within.*" Any energy summoned or raised is done so by the witch, and is directed by the witch. The magick circle is *a symbol*, i.e., *it is figurative*. Essentially, a witch is "the circle." Thus, no exterior artifice needs to be constructed.

If a witch insists stubbornly that a magick circle is a literal construct, it is important to note the fact that typical, urban witches perform witchcraft indoors. Thus, she can perceive that she has the walls of her room to act as a *border of concealment* (if one can exist). Moreover, performing the Star Exercise⁴ is a real-life equivalent to *circle casting*, and is superior in every way. It infuses a witch with celestial energy, brings her brain-waves into sync with the ritual, and offers protection for a witch, from *herself*. As demonstrated herein, it is apparent that the angst and struggle of properly meeting the demands of circle casting are, in effect, wasted effort for the witch.

❖ Evocation/Invocation

The act of summoning a deity into an exterior form is called *evocation*. Said exterior form can be a solid, physical form that materializes in front of the witch, or it can be the mere presence of the entity, but not in literal, physical form. Regardless of either exterior form one might experience during evocation, said entity is actually none other than a hologram of the witch's Higher Self, in the guise of its choice.

While performing a divination rite in August of 2002, my wife and I attempted to summon an entity for some much needed guidance. I performed all of the necessary (and unnecessary) ceremonial rituals. My wife, a neophyte, performed the *scrying* while looking into the flames of burning herbs and incense.

"Keith, this is odd. Why do I keep seeing a snake?"

"Huh?" I perked up.

She continued, "There's this snake, and he keeps looking at me—moving his mouth, like he's trying to talk to me.

"Are you sure, Barbara?"

"This snake....he's *not* going away. He wants to talk to you, Keith!"

She did not know it—and I couldn't see it—but we had called forth the Serpent from the Garden of Eden. Had she known about my predilection for biblical mythology, I would not have accepted her at her word. She did not; there was no way she would've thought of that particular symbol in attempts to fool me or appease me. I never expected such an entity to come forth; more importantly, she did not know I would've desired such an entity's attention or presence. The point being, though I could not see the Serpent, someone else could; it was there.

Invocation, on the other hand, is when a witch summons an entity or deity internally (into herself), or into a physical object. One might use the notion *possess* for one's self, and *infuse* when dealing with other physical objects, e.g., ritual tools, idols, resumes, legal

papers, and so forth. When summoning an entity or energy into one's self, one would do so by the same means as if one was evoking an energy or entity into one's exterior presence.

Instead of saying, "I call you forth to...." during an evocation, one might say, "I call you into me for...." during an invocation.

A witch who has a background in Christianity or Judaism might better understand the difference in evocation and invocation as follows: In Judaism, the temple priests evoked Jehovah-God *onto* the Ark of the Covenant that resided inside the temple. He appeared in physical form to the high priest. By contrast, in Christianity, the priesthood was done away with; our bodies are the temple, and the Ark of the Covenant is the human heart. In Judaism, deity was called *without* (evocation). In Christianity, deity was called *within* (invocation).

Regardless of whether a witch chooses evocation or invocation, she should always mention as much of the mythology of the deity as is possible. Such recitation should include a genealogy, its attributes and strengths, likes and other preferences, and so forth. Its name should be mentioned often. Of course, sincerity is of the utmost import.

After a witch is familiar with a particular deity, and crib notes are no longer needed for the rite, evocation and invocation can be performed easily and without the trappings of ceremonial rituals. As an example, one might find himself in a situation wherein he is about to be mugged. A seasoned witch can invoke Ares immediately on the spot. (The mugger will assuredly be made aware of the fact that Ares protects his followers without conscience or regret!)

A witch should understand that when a Greek god is evoked or invoked during a ritual, it is nothing more than a boost of planetary energy, commiserate with the god in question. In essence, evocation/invocation is a planetary booster shot for the witch.

❖ Magick Squares

A Magick Square is a table of numerals that appear to be random, but are actually placed specifically into a grid.⁵ This procedure is an effective tool for the witch. It aids the witch in tuning to the frequency of the planet with which she is working.

The process is as follows: The witch will use a blank piece of paper. The paper might be drawn with or without the gridlines. She will write each numeral in sequence, beginning with 1, then 2, then 3, etc. She will continue this process until the grid is completed.

On the opposite side of the paper, the witch will draw the sigil of the planet/deity who is being summoned. Should the witch work with a mythological figure that does not have a Magick Square of its own, merely draw the Magick Square for the day for the week the witchcraft is performed. There are times, too, when a mythological deity will not have a universally known sigil. In those instances—for those mythological figures—merely use the sigil that corresponds to the day of the week, as with the Magick Square. Or not, depending on the witch's choice.

❖ Magical Theatre

All of the energy that has been retained by not performing redundant and exacerbating rituals should be held in reserve for the rites of Magical Theatre. This is when triggers are used, and while pleas are petitioned orally and physically to the gods. The process should encompass courtroom drama, as applied to the throne room of Olympus. Nothing should be withheld during this procedure. Ranting, rioting, crying, screaming, demanding, pleading—all is appropriate, with nothing held back—the more theatrical the better.

When a witch is in the throes of Magical Theatre, there is no such things as time and space; there are no restrictions, and no impossibilities. There is only the witch, her mind and body, and the raw energies of

nature and the planets. It is during this time that a witch is truly *one* with the universe.

Be advised that witchcraft is not something that happens *out there* in celestial realms with planets and gods. It happens internally; the brain's hemispheres are melded shut—welded together—to cause magick to happen. Magical Theatre is the device that makes this possible.

❖ The Great Rite

No other ritual in paganism is as controversial as The Great Rite. Most, if not all, will profess that it is a *symbolic* act solely; performed by inserting a ritual knife into a ritual cup. Whereas this symbolic act is of great importance, there is no more important ritual than that of performing The Great Rite *literally*. Not performing The Great Rite literally is comparable to buying a car. Reading the financing contract and agreeing on it verbally is one thing; actually signing it is another.

After the pomp and circumstance of the rituals are completed, and the spellwork petition has been presented to the deity, The Great Rite should be performed *literally* by those involved in the ritual. It matters not whether the group is large enough to produce a full-scale orgy, or if an individual acts alone, or any number in between; it is necessary. There is no greater energy-raising activity other than the sexual act. There is no better spellwork enabler on record other than the presence of seminal/vaginal fluids. For a more lengthy discussion on this point, please refer to the chapters titled Charging the Idols and Sacred Sex.

Modesty, Christian standards, and prudish mores *must* be eliminated for witchcraft to be truly successful. It is a shame for our sensitivities to have ever begun to equate a sexual act with that of skinning an alley cat; but it has. Some groups will have a designated couple exit the magick circle, and then perform The Great Rite in a separate room while the remaining members of the group dance or drum to raise energy. Though this is a

step in the right direction, more steps need to be taken. Although no one should ever be forced to perform *any* sexual act she resists, witches should relieve themselves of any contention regarding The Great Rite.

While performing the sexual act, each witch should recite a *statement of intent* (mantra) that states *succinctly* the nature of the spell. They can think it, murmur it, or shout it. It matters not, which.

An example might be: “*I work at XYZ Company! I work at XYZ Company!*”

The *statement of intent* should be repeated often, until the point of sexual climax. At that point and time, the witches involved should use all of the force afforded to them and exclaim the statement of intent as loudly and as boastfully as possible.

❖ “As I will it, so mote it be!”

Affirmations such as these are vocalized at particular points during witchcraft. They are fine in use. I prefer to use the phrase “With the gods of Olympus, I declare it!” or “By the gods of Olympus, I demand it!” There is no especial energy infused within the traditional tagline, “As I will it, so mote it be!” Any phrase used is solely discretionary to individual witches. If a witch chooses to omit any declaratory affirmations, there will be no ill effects to follow.

❖ License to Depart

The *License to Depart* is a commonplace ritual, wherein at the close of the ceremony, the deities and energies are told that they are free to leave the ceremonial area to carry out the wishes of the witch. As with other parts of the ritual, no elaborate ceremony is needed. It is a good practice, however, to thank those deities and energies in attendance, and to offer a polite recitation and gesture for them as they depart the altar area.

There are times (during certain types of spells) that forceful language and a firm tone of voice will be needed when ending a ceremony. This is not disrespectful to the gods or forces in question. Remember: The entity is actually a part of the witch, i.e., her Higher Self. A witch is actually being forceful only with herself.

❖ Grounding

One common ritual that is absolutely necessary for the success of witchcraft (and the safety of the witch) is the process known as *grounding*. Grounding formally closes the ritual of witchcraft by ceremoniously ending the mechanics of the spell; thus allowing the witch's body and mind to return to the Alpha Wave-state of normalcy. The remaining energy, thought waves, and memories of the spell must be dissipated—expelled—from the witch for the witchcraft to come to fruition. Be advised that any excess energy that lingers within the witch can cause physical problems such as lightheadedness, sleep deprivation, or stomach cramps. Mental problems resulting from said residual energies can result in anxiety, paranoia, and mental intoxication.

Grounding can be achieved simply and easily. Secondary sexual acts (with no hint of the ritual trappings) are the preferred method for grounding. Let's call it *sex for fun and not as a mission statement*. If sex (including masturbation) is not possible (or desired), then mundane procedures such as eating, hugging a tree, exercising, wallowing on the ground, completing a crossword puzzle, etc. can be useful. The only prohibition is that the spell not be mentioned, and that the body and mind are completely divested from earlier spellwork events. Temporarily retiring to a separate room is also recommended, if possible.

❖ Pageantry versus Performance

A lot has been said within this chapter regarding the elimination of unnecessary ceremony and ritual

pageantry. Such points are valid. The witch and the idol/planet in question are all that really matters when performing witchcraft. However, ceremony was created initially for individual witches to *switch on* the altered-state necessary for the Lower (conscious) Self to communicate with the Higher (subconscious) Self. Ritual ceremonies and tools are props that can help this transition occur. They help brainwaves to transition from a mundane state to a magical state, i.e., an altered-state. Seasoned witches are able to make this transition at will, without the need for tools and rituals. The sooner this *ease of transition* is made, the less hindrance there is to a witch's success.

While I have belittled the trappings of rituals performed by rote, I must admit that I too find them helpful on occasion. However, I do not perform them out of dogmatic servitude, merely because neo-pagan *authorities* deem them necessary. I perform them on occasion out of recognition to the deity I am petitioning. If I have a gigantic need coming on the horizon, I might offer a full-blown ceremony, with pomp and circumstance, for the deity in question. Moreover, I *will not* allow the pageantry of the ceremony to take precedence over the intent of the ritual, i.e., spellwork.

There have been times when I've felt shameful for not performing an all-out ceremonial service to a deity who has brought forth miracles on my behalf. I usually force myself to acknowledge that *I* am the one who actually performed the spellwork. I also acknowledge that the deity resides within *me*, and I merely receive an infusion of planetary energy to supplement said internal deity or Higher Self.

I am, however, a person (like most of us) who was reared as a fundamentalist Christian. It has been a struggle for me to divorce myself from the groveling that was once required. There are times when I feel guilt and shame for not doing the same for the gods who actually perform miracles in my life. After all, I was all-too-willing to *bend over* for the Christian god who did *nothing* for me; so, why shouldn't I do the same for the Greek gods

who do? Rationalizing these points is a conundrum and a struggle. My experiences with an apathetic Christian god might be the cause for me to demand so much from my newfound Greek gods. Maybe that's why they perform for me so thoroughly.⁶

Yes, dear reader, full-blown, ceremonial ritual is fine when performing witchcraft. However, it is not necessary and it can be detrimental to your success. It can be helpful and it can be harmful. Regardless, I strongly suggest that a witch do as I have done, and eliminate the majestic trappings of ceremony that can detract from (and harm) witchcraft. If a witch is hesitant—truly hesitant—about removing such features, there is a very good chance that she might not be truly free from the religion in which she was reared. If that's the case, ritual trappings will trap the witch.

¹ See Appendix 1, The Star Exercise

² Cunningham, Scott. Encyclopedia of Crystal, Gem and Metal Magic. St. Paul, MN: Llewellyn Publications, 2002.

³ Some say that it was neo-Pythagoreans (of the medieval period) who added the Element of Spirit to become sacrosanct with the pentagram.

⁴ See Appendix 1, The Star Exercise

⁵ See Appendix 2, Magick Squares

⁶ www.hellenion.org/duttond/on_prayer.html

“Prayers are accomplished while standing with arms raised, never kneeling or in a begging manner.”

Sacred Sex

“If they can control what you say, they can control what you think. If they can control what you think, they can control what you do.”

—George Carlin

Hopping onto the politically correct bandwagon, most Wiccans are quick to state that they do not perform *skyclad*, and that *The Great Rite* is symbolic only. Further, most cannot describe *The Fivefold Kiss*.¹ When these three *authentic* Wiccan practices are explained to newbies, they are rejected outright by neo-pagan priests and priestesses. One of the purposes for joining alternative religions was to be sexually uninhibited—to do away with the taboos of the established religions that saturate mainstream society. Didn't we want to be free from the taskmasters who oppressed us before our departures? Isn't emancipation from such prohibitive dogma the main reason for alternative religions?

Ironically, such notions are lost on neo-paganism today. Instead, neo-pagans wear ceremonial garb in public, offer super-inflated titles, and demand *their rights* in defiance of mainstream society. They will declare vehemently that Wicca is an officially recognized religion, and that the god of the Bible is not the only god *doing business* or in existence. In essence, they will buck certain mainstream traditions and societal structures without hesitation or regret. However, when it comes to nudity and sex, they will kowtow to mainstream sensitivities, every time. This is hypocrisy of the worst sort. Before long, Wiccans will deny that worshipping skyclad or performing The Great Rite was ever a part of their religious litanies.

Wait a minute! They're already denying it! Does the reader require proof? Visit the websites of local Wiccan or neo-pagan groups. How many coven leaders have included *The Charge of the Goddess* on their sites? Next, read the announcement for their next meeting or event. They'll surely state, "*We do not work skylad. Attire should be modest and non-offensive to others.*"

Another anomaly is The Fivefold Kiss. How can fluff-bunnies justify their parroting of the Wiccan catchphrase *in perfect love and perfect trust* when they refuse to perform The Fivefold Kiss? Better yet, when they emphatically deny its existence? They can't. After all, it's an actual, authentic, Wiccan practice. While speaking on the topic of *in perfect love and perfect trust*, what about being ritually naked, bound, and scourged during *The Ritual of the Descent of the Goddess*? They generally refuse to acknowledge that ceremony, as well. Any Wiccan who refuses to perform skylad, The Great Rite, or The Fivefold Kiss *is not* Wiccan! She's merely someone who wishes to justify her *whack job* behavior under the guise of paganism. Such denials and refusals are comparable to a Christian who's never heard of Jesus, and doesn't believe the Bible. Preposterous! To reiterate a recurring theme within this book that I've tried to hammer home: *Neo-pagans like pageantry, not performance.*

* * *

The biggest, most defiant act against Jehovah is the act of sex. It was Jehovah's decision to *split the baby*, per se, by removing Adam's rib and making a second person, i.e., Eve. Christian apologists will state that Adam and Eve's *real* sin was in having sex—attempting to reunite with one another during coitus. When they joined in sexual union, Jehovah became outraged. He punished them, their offspring, and all of mankind. He then exiled Adam and Eve from his presence, and deemed them *sinful* and destined for death.

Based on the mythology in the above text, Christians impose a myriad of prohibitions onto nudity and sexual

acts. Both are *dirty* to them. They despise the human body; calling it *sinful* and *without redemption*. The prohibitions that Christians are well known to impose, however, are without biblical merit. They are based solely on the detestation of beautiful, bodily forms, and wonderful, natural acts of love and lust. It is a shame. Words like *taboo*, *perversion*, *sexual deviance*, and *sin* are subjective terms that are treated as if they were objective and of empirical designation. They are not. These prejudices have been so persuasive in modern society that a few contemporary examples should follow.

During an episode of the television show *The Partridge Family*, a traveling, ne'er-do-well housepainter painted a naked woman on the Partridge family's garage door. The mother kept the door raised to conceal the painting from both her family and the neighbors. As was to be expected, the neighbors waged war against the family for having displayed pornography.

At the end of the episode, it was revealed to the family that the vagabond housepainter was actually a renowned, internationally acclaimed artist. The door was lowered; the neighbors and kids were allowed to view the nude woman.

The youngest male child asked his mother why was it not okay to see the woman before, but okay then.

The mother explained, "Before, it wasn't art."

Nude, is okay. Naked, is not.

The movie *Saving Private Ryan* was a blockbuster success. The first twenty minutes of the movie, however, came under scrutiny for its graphic wartime violence, bloodshed, and vulgar language. However, Hollywood critics came to the movie's defense by stating that the opening segment was necessary to lay the foundation for the remaining storyline. As a result, families took their children en masse to view the period-piece film.

Juxtapose, for a moment, if the movie was about a young couple who had to surpass insurmountable odds to remain together and forge their committed love to one another. Suppose that the opening twenty-minute segment had depicted the couple in question while making love, having sex, and *enjoying* each other carnally. The producers could argue (based on the arguments for the actual film) that the sex scenes were necessary to demonstrate to the viewers the extent of their love for one another—that the movie’s storyline depended on such a sexually graphic opening. If that were the case, the movie would have received an X-rating; thus, it would never have been viewed by mainstream America.

Violence is okay. Sex is not.

A teen’s mother who finds a copy of *Soldier of Fortune* magazine on his nightstand will give little, if any, reprimand. Any graphic novels and comic books that portray decapitated or disemboweled characters will receive little concern: she’ll suppose that such things are merely a rite of passage for teens.

However, should the same mother find a copy of *Hustler*, she will fret over what might be wrong with him. She’ll assuredly remove the pornographic magazine from her household. Such a mother would *never* allow pornography in *her* house.

Mutilated bodies are okay. Photos of naked women are not.

In summary:

Jehovah tells us what we can and cannot do with our bodies. We can’t drink alcohol or use drugs. We cannot tattoo or cut ourselves. Shellfish and swine must never be eaten; Milk can be drank, but not with meat. Eight-day-old males must have two-thirds of their penises removed by circumcision, i.e., genital mutilation, to honor Jehovah. Females must be removed from their cities and families once a month during their menstrual cycles

because they are *unclean*, and can contaminate *righteous* men.

According to Christians, we must not touch others for pleasure, unless Jehovah approves of it through marriage. Even then, he dictates the extent we can play touchy-feely, and with whom. Although, touching ourselves while alone is *always* profane. Further, I cannot use birth control, yet I must not allow my daughter to terminate a pregnancy if she doesn't.

Christians wish to enforce Jehovah's mandates. They do so with zeal. Of all of the mandates and restrictions Jehovah places on our bodies, *nudity* and *sex* are the most restrictive. Therefore, as witches, shouldn't we rebel against Jehovah, i.e., dance naked and fuck? Why will neo-pagans fight tooth and nail against Jehovah's rules regarding graven images, witchcraft, and tattooing, but will acquiesce to his mandates about nudity and sex?

It is for the reasons stated above (as well as the fact that there is no greater energy-raising technique) that witches should opt to implement sexual acts and nudity into their witchcraft and ceremonial rituals. According to Christendom, nudity and sex are the worst sins that one can practice, even though idolatry is mentioned in the Ten Commandments and witchcraft drew the death penalty.

¹ See Appendix 6, The Fivefold Kiss

Solitaires versus Couples & Covens

"Morality is the herd-instinct in the individual."

—Friedrich Nietzsche

Even though witchcraft with couples and covens offers the potential for increased energy and grander results, it can get clumsy at times. There are just too many possibly contrary factors involved when including another person or persons. There is also the concern that the witch's partner might not be *at ease* with the objective of the spell; or maybe, said person might simply have an *off day*. Energy Raising with a partner might produce a stronger reservoir of magical energy, but a solitary witch can better direct the current. There are some disadvantages to practicing witchcraft as a solitary, but there are equally vast advantages.

One consideration is performing skyclad. Another one is The Great Rite. Looking at other skyclad partners during witchcraft can greatly increase the potential for energy by means of sexual anticipation, i.e., basic, carnal lust. However, if one of the partners feels insecure with his body's appearance, the potential benefits could become diminished.

In addition, when working skyclad with a *familiar* partner, the excitement can be diminished, as well. Instead of the wanton, lustful thoughts one might have with an unfamiliar partner, the witch might notice instead the room temperature, previous experiences, or body flaws with one who is familiar. Then again, there's always the remembrance of the nasty argument the two partners had in the days prior to the date of spellwork.

Because of these factors, The Great Rite might lose its great, anticipatory excitement.

An old, locker room adage declares, "Nobody has ever gotten me off better than myself." Such a scenario is highly probable. Sexual excitement is only 10 percent physical, whereas 90 percent is mental. Unknown to our partners, our deepest, most illicit fantasies come to the fore during coitus. For instance, we might actually bed Miss Piggy, but in our minds, we are with Pamela Anderson. Females might substitute Kermit the Frog for Brad Pitt. During masturbation, however, solitaires can get as *down and dirty* as desired. There are no inhibitions. Nothing is taboo. However, those same thoughts or actions might become stifled while coupled with a partner. Such diminishment is perfectly natural. Humans are modest by nature; and we are fearful of the possible reactions of others regarding our own sexuality. As an example, even the most hedonistic exhibitionist is conscious of his own nudity; he might enjoy it, but he is conscious of it, nonetheless.

A partner's *hidden agendas* could also diminish the productivity of witchcraft. For instance, assume that I want a job with a particular company. My partner and I have decided that witchcraft is the next logical step. In preparation, we acquired the necessary sight triggers and object links. However, during the course of obtaining them, my partner saw a sexy, female employee of the company. My partner might be insecure in her appearance or her permanence in my life. As a result, while we perform the spellwork together, she might tell herself that the new job will lead to infidelity, which in turn, will be the end of our relationship. She might neutralize unknowingly (or deliberately) her concentration and burning will during the ritual performance. As a result, the spellwork will never come to fruition.

Though the above is just one example, the reader might apply many others. For such reasons, I recommend highly that the reader perform spellwork for individual achievement as a solitaire, or with someone with whom there is no emotional attachment. There are,

however, times when being partnered during spellwork is greatly beneficial. Through bookshop bulletin boards, internet groups, or word of mouth, it is a reasonable assumption that there are likeminded, practicing witches who will be more than willing to participate in such magical workings.

It is perfectly acceptable for a secondary partner to refrain from the ceremonious ritual of witchcraft (merely sitting on the side, observing) until The Great Rite is performed. The lack of participation, in this case, is not a detriment, but an anticipatory advantage. Since there is no need for multi-staged, highly-choreographed recitations and procedures during spellwork, one witch can *do all the work*, while another witch observes—waits—and finally participates in the Energy Raising of The Great Rite. It can easily add a touch of mystique and sexual forbidden fruit to witchcraft. As with anything, experimentation can be beneficial; and fun.

* * *

A supplemental note about performing The Great Rite literally: Repeated sexual theatre is encouraged; not just mechanized, one-shot sex, just because it is prescribed. The couple or coven should make it fun, not a chore. Kissing, caressing, undressing—it should all be implemented and enjoyed, if desired. If, after the climax of the sexual act, the couple still feels *hot and bothered*, it is perfectly acceptable to continue with another bout of sexual intercourse, i.e., Energy Raising. This will help increase the energy of the spellwork petition and further enable the participants to achieve success by re-reciting the agreed-upon *statement of intent*, i.e., mantra.

Also of import: Do not feel restricted to the confines of the magick circle or altar. One method that is as much fun as it is productive is to purchase body paints or extra lipstick for use in The Great Rite. In essence, the parties involved would *dress* each other in the same manner as the ritual candles. Writing the sigil, and name of the god or planet on one person, while writing

the words and symbols of the statement of intent on the other, can be just one way to keep the participants focused and fulfilled. In such a working as this, each participant will literally become living, breathing altars. (That's what a witch is, in reality!)

Charging the Idols

“Grit and guts are the magic ingredients to your success.”
—Irwin Greenberg

On the appropriate day of the week:

- ✓ Perform the Star Exercise
- ✓ Set up the altar.
- ✓ Place the idol atop a pentagram.
- ✓ Light the candle and incense for the god.
- ✓ Perform the Magick Square.
- ✓ Draw the sigil of the planetary deity.
- ✓ Read the invocation of the god.
- ✓ Pass the idol and the sigil through the incense.
- ✓ Perform The Great Rite.
- ✓ Offer sacrifice.
- ✓ Close the ritual.

When pagans used animal sacrifices in the past, the blood of the animal was ritually splayed onto the idol.¹ We do not have access (or the need) for animal sacrifices today. Instead, seminal/vaginal fluids should be substituted. It is a medical fact that every aspect that appears in blood also exists in seminal fluid. *The Elixir of Life* that the infamous magician Aleister Crowley alluded to was nothing more than a codeword. The truth of the matter was that seminal/vaginal fluids give birth to magico-religious idols. It is also the hidden meaning of *the anointing* and *baptism* in Judeo-Christian motifs. It was also the story-behind-the-story of Jesus’ pledge that he was *living water*. Likewise, the ceremony of christening ships is a neutered-version of this procedure.²

As the solitary witch masturbates, he may think of anything necessary to achieve autoerotic stimulation. No fantasy is taboo; no pleasure should be withheld. Throughout the mechanics of the act, he should recite the purpose of the act, i.e., *the statement of intent* (mantra), intermittently. As an example: “*Ares is alive in this idol!*” Upon reaching climax, a witch should limit his focus to this statement (and act) specifically to the statement of intent. He should douse the idol with his seminal fluid; a female would do the same with her vaginal or menstrual fluid. These acts can be achieved anyway desired by the witch. He might aim his emission onto the idol; she might rub her fluids onto the idol, or rub the idol directly onto her vagina, or both. The drawn sigil should be included, as well.

Afterwards, with heart pounding and pulse soaring, one should say as loudly as possible (or, something similar):

“You are the god Ares! You are the warrior! You are testosterone! You are maleness, assertiveness, aggression...you work for my pleasure and success! Your energy pushes forward my desires, my goals, and my magick! You are alive in this idol!”

After the idol is charged, offer it a sacrifice.³ One might offer a bottle of wine—pouring him a glass to enjoy, while pouring the remainder onto the ground.⁴ One might offer a cooked dish. Allow him to enjoy it, then consume it yourself while seated in front of him. In the case of Ares, one might offer a gift card from a grocery store that will be given to the family of a soldier. Be creative. Be sincere.

Say something personal and *from the heart* to the idol. When speaking to him, there is no need to sound formal or use forced speech. He is there for you. He will work for you. (Remember: He *is* you!) While unburdening your soul, take the sigil and burn it atop the candle flame, or in the bowl of incense.

After the ritual is closed, allow the idol and the altar to remain until the close of the day. Remember, it is *his* day of the week; allow him to enjoy it. Try to keep appropriately colored candles and correspondent incense burning for him for as long as possible.⁵

Also of import is the fact that once the idol is charged, it might need to be re-charged from time to time. If a witch so desires, there is no reason why he cannot re-charge it on a frequent basis. Remember that charging an idol saturates it with energy; the more energy invoked, the greater the magical successes to come.

A good *rule of thumb* is to have idols displayed on their appropriate days of the week. A full altar is not needed for this if no spellwork is to be performed. A safe place for the idol, the candle, and the incense is all that is needed. This procedure will increase the energy of the idol.⁶ The energy will remain intact until called upon during future spellwork sessions. Read a recitation of the idol's attributes while lighting the candle and incense. If it is improbable to leave candles and incense burning throughout the length of the day, allow the idol to remain in plain sight when possible on such days; keep it separate from any other idols.

If a planet or mythological figure is not represented directly by a particular day of the week, it is certainly appropriate to research the mythology of said entity and use the correspondences to determine the better day of the week. For example: Perseus would be worked with on Sunday, even though Apollo is assigned to this day. Eros/Cupid might be utilized on either Tuesday or Friday. Let your research be informative and fun! And remember: There are no wrong days or answers!

A couple (or coven) can charge idols as easily as a solitary witch. Actually, the more people involved with the charging process, the better! In addition, it does not matter if the partners are same-sexed or not. Sexual energy and sexual fluids are all that matters. As mentioned throughout, the more the better! However, less is not necessarily worse. Remember that mastur-

bation as a solitaire is a perfectly acceptable act when performing The Great Rite or charging idols.

¹ The word *idol* can represent the actual statue, sigil, or symbol. It can also include a photograph or drawing of the god.

² The word *Christening* is rooted in, and equals, the word *Christ*, which equals *anointing*. This also lends itself to the notion of baptism (living water).

³ A partial list of possible and appropriate sacrifices is listed within the chapters titled *Invocations of the Gods and Sacrifices*.

⁴ This is known as *libation*.

⁵ Never leave candles or incense to burn unattended or with children or pets.

⁶ It is not necessary to keep candles and incense burning the entire day. One candle and one bowl or stick of incense will suffice.

Invocations of the Greek Gods

*“Somehow our devils are never quite what we
expect when we meet them face to face.”*

—Nelson DeMille

When addressing the idols, one must remember that the gods are merely anthropomorphized personages of planetary energies and other forces of nature. In this vein, I prefer to recognize the actual *planets* by their commonly used Roman names—Mercury, Venus, Mars, et al. When dealing with the *idol gods*, (mythological figures) I prefer to use their Greek names—Hermes, Aphrodite, Ares, et al., respectively. A newcomer might find this *dual acknowledgment* too cumbersome. It is for the witch to decide.

Please note that the list of Greek gods listed herein is not exhaustive. There are numerous Greek gods and heroes that could've been included, but time and space simply wouldn't allow for it. Two examples are Hecate (Trivia) and Heracles (Hercules). Both have exceeded cult status in Greek lore, and should not be dismissed by a witch who is new to the Greek myths. Please refer to Appendix 9 of this book, titled Online Resources, for good, legitimate, online source material for valid histories of the Graeco-Roman pantheon. Remember that a witch's own research and soul-searching is *always* superior to an individual author's notions and preferences—including this one's.

It is also important to know that the gods do not hide in the corners, or hover overhead, to examine our rites. If, for example, I do not draw a sigil of Zeus exact (as with a compass and protractor) with geometrically correct angles and curves, he will not lift up his nose and turn his head from me. He will not be displeased. Zeus

does not know my error because he is not real. The gods do not have bodies; they do not blow their noses or wipe their butts. They exist as energy forces of unconsciously collected power, and as psychological constructs that manifest in nature, and reside inside all human beings. Witches draw on these energies; the power of witchcraft comes from inside the witch. The invocation of planetary energies, i.e., the gods, is a planetary *booster shot* for the witch.

Citations for the material in this chapter are listed in Appendix 9, Online Resources.



Sunday/Apollo

Apollo! Son of Zeus and Leto, twin brother of Artemis; redeemer and healer, light of the world, giver of life and liberty—youthful masculinity, renewal, rebirth—god of diviners and soothsayers—musician to the gods. Raise your bow and let your aim be true—send your golden arrows into my cause! Defend me against lies and deceit, darkness and disease. Replenish my soul. Teach me to understand your oracles. Instruct me in the music of the gods. Be my beacon of light. Redeem my soul and bring my petition to fruition!

Best Day of Week: Sunday

Color: Yellow, gold

Gender: Male

Mythology: Light of the World, Musician, Healer, Savior, Diviner and Soothsayer

Symbol: Bow and arrows made of gold, lyre

Animals: Dolphin, swan

Planet: Sun

Element: Fire

Tarot: The four Sixes, The Sun

Sacrifice: Donate to patients with failing health due to chest or heart problems, or nonprofit organizations for same. Give an extremely generous tip to a Tarot card reader or soothsayer. Donate or volunteer at a halfway house or an Alcoholics Anonymous-type sober house. Teach underprivileged kids the arts of archery or music.

Influence: Abundance, archery, conquering obstacles, courage, dissolving hostile feelings, divination, health (especially with issues of heart and chest), maleness,

material gain, music, new beginnings, prophecy, protection, redemption, solar attributes, sustenance strength, vitality, and youth.

Special Note:

If one removes a layer of veneer with Apollo and Artemis' mythologies, one will find easily that Lunar Worship, e.g., religion, calendars, magick, etc. *predated* Solar Worship. Bona fide historians and archeologists confirm this notion. Hence, this is the most probable reasoning that the twin daughter Artemis was the firstborn, and the twin son Apollo, the second. Also in accord with this notion is the fact that most time-keeping of daily hours placed the night as the first-part of the day, and the daylight hours as the second-part.

Comparatively in Roman mythology, Apollo was known as Apollo (in Greek,) and as Sol Invictus (the Unconquerable Sun) in Latin. He was the consort (lover) of his older-twin sister Artemis, and Diana (Greek, then Roman uses of the Greek language) and Luna (to the Romans in Latin). In most versions, theirs was an unrequited love; they never consummated. He chased her across the skies, but was never able to catch her. It was no coincidence that the first manned-spaceflight to the moon was named *Apollo* by NASA.

It is of special note that Apollo overtook Helios as the sun god, i.e. the Sun. For those whom might find this dual acknowledgement of the Sun's personification troublesome, one should realize that Helios was a Titan; thus, he preceded Apollo, an Olympian.



Monday/Artemis

Lady Artemis! Daughter of Zeus and Leto, twin sister of Apollo; you aid women in childbirth and protect babies and children. You are the Virgin Huntress, keeper and protector of wild animals; you are *The Mistress of Animals*. You assist young girls in puberty. You are fertility and virginity. You are the Full Moon; your name means, *The Bright One*. You are the Phantom in the Moonlight! Raise your bow and let your aim be true—send your silver arrows into my cause! Teach me to understand your oracles. Speak to me in my dreams. Instruct me in the mysteries of the moon. Replenish my emotions and bring my petition to fruition!

Best Day of the Week: Monday

Color: White, silver

Gender: Female

Mythology: Goddess of the Hunt, Untamed Nature, Lady of the Beasts, and the Full Moon. She is the protector of Earth and the environment, emphasizing the importance of balance. She understands that we must kill to live, but insists we take no more than is necessary for survival. She is patroness of birth and fertility. She is an ideal goddess for safe childbirth or a successful conception. She is also the goddess of slaves and lower-class citizens. Her temples were sanctuaries for runaway slaves and people who could not afford a legal defense. Artemis was the most accomplished archer in the history gods and humans—surpassing even Apollo.

Symbol: Bow and arrows made of silver

Animals: Deer, quail, bear, and nocturnal animals

Planet: Moon

Element: Earth

Tarot: The four Nines, The High Priestess

Sacrifice: Donate to, or assist, stray or feral animals. Make donations or volunteer at animal shelters, charities involving childbirth (especially ones with teenagers or the unwed), donate to young, struggling mothers and families, assist in nonreligious chastity campaigns; anything to do with mothers, children, or animals. Donate or volunteer at the public defender's office, halfway houses, or animal shelters. Teach underprivileged kids the art of archery.

Influence: Animals, archery, childbirth, control of motions, divination, fertility, inspiration, intuition, virginity, psychic abilities, puberty, protection, peace.

Special Note:

Her temple at Ephesus (where she was considered to be *Mother Nature*) was so large and well-renowned that it was considered one of the Seven Wonders of the World. Early Christians particularly detested the worship of Artemis and considered her cult as a rival. St. Paul tried to lead an uprising against her Temple at Ephesus. In typical Christian fashion, the Virgin Mary assumed many of her traits, from being a Virgin Goddess to posing with outstretched palms. Early Christians declared her Temple at Ephesus as the final resting place of the Virgin Mary. The stones were eventually torn down and used to build Christian churches and other Christian buildings dedicated to Mary.

The priestesses of Artemis were the original virginal order of priestesses, as opposed to the priestesses of other goddesses, who were not chaste. The priestesses of Artemis later became the nuns of Catholic tradition.

Of other interesting note, the word for *moon* comes from the pre-Hellenic root *Mene*, which means "to measure." Greek, Babylonian, Chaldean, and Semitic cultures used lunar calendars. To them, the moon measured time. The words *menstrual* and *menopause* are rooted in the word *moon*, i.e., *Mene*.

Also of Special Note:

If one removes a layer of veneer with Artemis and Apollo's mythology, one will easily find that Lunar Worship, e.g., religion, calendars, magick, etc. *predated* Solar Worship. Bona fide historians and archeologists confirm this notion. Hence, this is the most probable reasoning that the twin daughter Artemis was the firstborn and the twin son Apollo the second.

Comparatively in Roman mythology, Artemis was known as Diana (in Greek,) and as Luna (in Latin.) She was the consort (lover) of her younger-twin Apollo (Greek, then Roman uses of the Greek language) and Sol (to the Romans in Latin). Theirs was an unrequited love; they never consummated. They continually chased each other across the skies, but were never able to catch one another.

Some will state that *Selene* was the moon goddess of the Greeks. This is true, to a certain extent. Selene was a Titan; she preceded the Olympian gods. Interestingly, *selenology* is the study of the moon, i.e., lunar science.

Hecate (the goddess of witchcraft) was also reputed to be the goddess of the moon. She was, however, considered to be a chthonic goddess, and possibly a Titan. Hecate was Zeus' most-favored, non-Olympian goddess. Zeus declared that if Hecate was to find favor with a mortal, then *nothing* was to be withheld from him during witchcraft, should she so desire. Statues of Hecate were prominently placed in temples for Artemis. Hecate is the triple-aspect of the moon, whereas Artemis, Hera, et al were *individual* aspects of the moon.



Tuesday/Ares

Great god Ares! Son of Zeus and Hera! You are the Great Warrior! You are testosterone, maleness; carrier of the spear, sword, and shield. Don your helmet and enter into battle on my behalf! Push forward the things of which I ask and pray! Be my protector, my army, and my salvation! You, Lord Ares, who eats fire and relishes the taste of blood, the smell of soot, and the sight of war—do not leave me or my cause as the wounded on the battlefield. Ares, you are the most manly of all male creatures...you are *male* in and of itself...act on my behalf; cause what I ask for to happen and come to fruition! Lord God Ares!

Best Day of Week: Tuesday

Color: Red

Gender: Male

Mythology: Warrior. The Lesser Malefic—he imbues confidence and self-assertion, aggression, sexuality, energy, strength, ambition, and impulsiveness in his followers. Ares governs battle, courts, competitions, physical activities, and sports.

Symbol: Spear

Animals: Vulture, dog, wolf

Planet: Mars

Element: Fire

Tarot: The four Fives, The Emperor, The Tower

Sacrifice: Make donations or volunteer for any military organization or veteran's organization. Donate to Toy for Tots (a Marine-based charity). An excellent listing of charities that are based on military service, families, and

veterans is www.soldiersangels.org. Assist military families with donations—pay one of their utility bills, give them a gift card from a grocery store, etc. Donate to, or mentor at, boy's clubs. Celebrate Memorial Day and Veteran's Day.

Influence: Aggression, attack, battle, conflict, conquering obstacles, courage, decisive action, legal matters, lust, machismo, maleness, male organizations, passion, physical challenges, struggle and strife, protection, retribution, risk-taking, sex, testosterone, war.

Special Note:

The number of Ares is *five*. It is of no coincidence that the Pentagon Building is the headquarters for the United States Department of Defense (including the US Military). It is a five-sided building, has five above-ground floors, five ring-corridors per floor, and sits on a five-acre lot that is bordered by five equal sides. The themes of defense, five, and militarism are abundant. It is definitely the Temple of Ares in modern, Western culture.

It is also no coincidence that, biblically speaking, when David killed Goliath with a slingshot, he first knelt down to pick up “five smooth stones.” As stated previously, five is the number of Ares, i.e., war and conflict.

The influence of the planet Mars in modern language is not to be overlooked. Martial Arts and Martial Law are directly rooted in the name and energy of the planet Mars.

Most recorded mythologies of Ares displays him as a character that is mean, vile, cowardly, unseemly, etc. He is the *physical* form of war. The writers of the era were ancient Greeks; they frowned upon war and physical prowess. They placed any *positive* attributes of warfare to Athena, the Goddess of War. As a society, they despised the brutality of war; hence, their depiction of Ares. Further, they understood the *necessity* of war. Thus, they afforded Athena with the *positive* attributes of same. To the ancient Greeks, Ares equaled offense; Athena equaled defense.

Because of the legend and literature of the Greek period, it took a long time before I *trusted* Ares. I do not like war, i.e., the political and monetary reasons for it. I hate *machismo* and I despise male posturing. However, out of necessity, and as a last resort, I called on him. He arrived. He delivered.

I have found *none* of the negative attributes afforded to Ares to be accurate. I find them to be libelous and slanderous. As a result, we need to remember that the myths were *written by men*. They imbued their own prejudices and notions onto their mythological figures. We need, on occasion, to remove the veneer of human inclination from the written myths and reapply the forces of nature and energies of the planets onto the gods. This is no truer than with Ares.



Wednesday/Hermes

Swift Hermes! The son of King Zeus and Maia the nymph; you are the messenger of the gods! You escort the souls of men to Hades. You are fast in travel and swift in thought. Communicator and traveler, merchant and thief, take my petition and lay it on the hearts and minds of those who will do my bidding! Work on my behalf Great God-Hermes! Do not delay and do not fail! Take my petition before the gods of Olympus for them to seal; deliver it, and bring it to fruition! You are the most-favored of the gods; be my guide and aide, Hermes! Make my petition come to fruition!

Best Day of the Week: Wednesday

Color: Orange

Gender: Male

Mythology: God of magicians, merchants, messengers, speakers, and travelers. He invented the lyre, the pipes, the musical scale, astronomy, weights and measures, boxing and gymnastics. He is very cunning and shrewd. He values fair play, but he admires wit and daring. He is a trickster. He espouses punctuality and dependability.

Symbol: Caduceus, wings

Animals: Snake, homing pigeons

Planet: Mercury

Element: Air

Tarot: The four Eights, The Magician

Sacrifice: Purchase monthly passes for trains or busses, and give them to the underprivileged; donate to Travelers Aid International. Buy new tires or pay for repairs for a poor person's car. Donate a musical instru-

ment to a school or youth group. Sponsor a child in athletics by donating sporting equipment or clothes. Donate postage stamps or prepaid calling cards.

Influence: Awareness, commerce, communication, employment, good fortune, humor, intelligence, magick, merchandise, music, sales, sending messages, slight of hand magic, shepherds and flocks, speed, spiritual attunement, study, swiftness, transportation, thievery, travel, quick wit, wealth.

Special Note:

More has been written about Hermes than any other Greek god. The first gymnasiums were created in his honor. Modern post offices in Greece have him as a logo and mascot. Also during the present time, more images, mascots, and symbols of Hermes are used by businesses than any other mythological figure.

Also, the reader will notice that *medicine* is not listed as his occupation or influence, as is a common belief. For more pertinent information regarding health and medicine, please refer to Asclepius and the subsection Special Note.

4

Thursday/Zeus

King Zeus! Youngest son of Kronos and Rhea; you are the father of gods and men! You are the King of Olympus! You defeated the Titans and avenged your siblings from your father. You rule over the heavens and the earth. You are the Sky God, the Earth God, and the God of the Gods! Zeus—King of Kings, and Lord of Lords! You rule with strength and wisdom. You bring storms; lightning bolts are your favorite weapon and thunderbolts are your voice! Zeus is the Greater Beneficence! *Nothing* is beyond your grasp! You bring abundance, blessings, and success to those whom you choose. Grant my petition, Great Zeus! Apply your seal; make the gods and the earth obey the petition you hold in your hands! Grant my petition King Zeus and no one can thwart it!

Best Day of the Week: Thursday

Color: Blue

Gender: Male

Mythology: The Father of the gods of Olympus. Weather and Sky God. Ruler of the Gods.

Symbol: Lightning bolts

Animals: Eagle

Planet: Jupiter

Element: Fire

Tarot: The four Fours, The Wheel of Fortune

Sacrifice: Donate a stock certificate or grocery store gift cards to the poor. Give art supplies to children's wards; pay someone's utility bill or auto insurance. Donate books to jailhouse libraries, volunteer at, or donate to,

the public defender's office, a child advocacy group, or a local soup kitchen.

Influence: Accomplishment, beneficial change, education, friendships, good luck, government, growth and expansion, harmony, health, honor, legal matters and courts, libraries, matters related to husbands, riches and wealth, money, religion, trade and employment, the heart's desires, treasure.

Special Note:

Even though Zeus is god of the solar system, he recognized that he too was bound by The Fates.

It is of interesting note for those who were reared as Christians, that Zeus or Jupiter (Jove) is comparable to Jehovah. This syncretism is comparable (similar) but not equal (exact). As stated within this book, there are societal characteristics that do not transpose from culture to culture. I did not work with Zeus for a long time because of my Christian upbringing. Later, after I shed my prejudices, I found him to be indispensable; and *nothing* like Jehovah!

Zeus will demand that any sacrifice offered to him be honored. If it is not given, he will take what he is owed. He is, however, *compassionate*, and will agree to accept *payment arrangements* should it become necessary.

Modern-day Insight:

Zeus is the King of the Gods and the Father of the Gods. He is the modern-day equivalent to the president of a country. He is also similar to the chairman of the board of directors, or the president of a company. As with a country or corporation, nothing happens without his approval. If on the off-chance a witch is disappointed with the performance of a god or hero, i.e., doesn't like the result of spellwork, Zeus can be petitioned to intervene on your behalf. He might issue an *executive order* or other mandate to fulfill the desired result. Likewise, Olympus being comparable to a celestial courtroom, Zeus is the supreme judge of the universe; he will listen to your appeal.



Friday/Aphrodite

Beautiful Aphrodite! Daughter of Uranus and the Oceans, you are the Goddess of Beauty, Fertility, Love, and Sex! You are the brightest star in the nighttime sky! The Bright and Morning star! The Evening Star! You are the most beautiful of all the goddesses! Place my petition into your heart and loins. Give me favor with the gods of Olympus, the forces of nature, and the lives of mankind. Grant my petition and give me what I desire! Let my petition be your desire! You are the Goddess of Desire!

Best Day of the Week: Friday

Color: Green

Gender: Female

Mythology: The goddess of romantic love, sexual desire, sexual freedom, and great beauty. Goddess of Fertility—whether by animal, human, or plant. She is irresistible to gods and men; she was the original *femme-fatale*. Aphrodite is The Goddess of Seduction.

Symbol: Sea shells, starfish, five-pointed star, mirror

Animals: Dolphin, doves, fish

Planet: Venus

Element: Water

Tarot: The four Sevens, The Empress

Sacrifice: Donate art supplies to starving artists or children's groups. Donate or volunteer at a women's shelter. Give generous tips to strippers or courtesans. Donate camera equipment to women-teenagers' groups. Finance a romantic night out for a deserving couple. If female, spend the day (in the company of your mate) naked; do sexual acts that are pleasing, but seldom

performed; hang mirrors in your bedroom, especially over or near the bed.

Influence: Artistic imagination, beauty, charm, children, compassion, courtesans, creativity, emotions, favor, femininity, fertility, friendship, glamour magick, harmony, instincts, love, marriage, partnerships, pleasure, seduction, sensuality, sex, sexuality, spiritual harmony, vanity, wishes fulfilled.

Special Note:

Despite the common nomenclature, *romantic love* means “carnal, physical love”; *Roman* (the root word for *romance*) equates “orgiastic.” Aphrodite is not a goddess for emotional love, exclusively. The Greeks had five different *specific* meanings for the word *love*. As an example: I can love my wife, love my mother, love my daughter, love my bicycle, and love my dog, but each of the definitions of *love* is different than the others. As a result, *love* in Aphrodite’s case, is defined as *sexual* love.

Her temples were places where men (and oftentimes women) paid a fee to the priestesses to receive sexual services; her temples were brothels of a holy nature. Brothels, massage parlors, and strip clubs are sacred to her. Less vulgarly put, having sex honors Aphrodite.

The term *venereal disease* is derived from the root *Venus*. The word *aphrodisiac* is rooted in the name *Aphrodite*.

In Latin, the words *Venus* and *wish* are one-in-the-same. The nursery rhyme “*Star light, star bright, first star I see tonight; I wish I may, I wish I might, have the wish I wish tonight*” is the epitomized sentiment of Venus/Aphrodite.



Saturday/Kronos

Oh, Great Kronos—the ruler of the Titans! You are the son of Uranus and Gaia—Sky and Earth. You once ruled the Golden Age and now rule over the Elysian Fields. You castrated your father and defeated him. You ate your children to protect your throne. You gave mankind the art of agriculture, and taught farming. You are the harvest. You allow to be reaped what has been sown. Do my will Kronos! Grant my petition in the spirit of your Saturnalia! Perform your *loosing* and *binding* on my behalf!

Best Day of the Week: Saturday

Color: Black

Gender: Male

Mythology: Father Time. He is the god of agriculture, founder of civilizations, social order, conformity, and karma; the keeper of debts and ledgers. The Greater Malefic; he is the bringer of bad luck and hardship. The rings of the planet Saturn reflect man's limitations, his bindings, and lack of freedom, i.e., constriction and contraction. He is the reaper.

Symbol: Scythe, sickle, hourglass, scales

Animals: Ass, crocodile, crow, goat, ravens

Planet: Saturn

Element: Earth

Tarot: The four Threes, The Devil

Sacrifice: Donate or volunteer at orphanages, halfway houses, drug rehabs, and food banks. Help a farmer with labor or bills. Donate food or money to the poor and homeless. Pay a poor person's bills, or give them gift

cards from a grocery store.

Influence: Addiction, banishing negativity, binding, contraction, curses, death, destruction, divination, doctrines, duties, endings, karmic justice, knowledge, protection, rebuke, reincarnation, removal of debt, responsibilities, rest, retribution, revenge, understanding, wisdom.

Special Note:

There are many deities with similar, phonetic spellings, e.g., Khronos, Kronos Kronus, Chronos, Chronus, Cronus. Though they are all similar phonetically, and their attributes mirror one another, they are not all exact etymologically. Various writers will either determine they are each separate entities or that they are one in the same. I prefer to recognize them as the same. The reason being is that, regardless of etymology or locale, their correspondences are the same. The energies and correspondences are equaled whether one acknowledges only one, or all. Therefore, I find it to be perfectly acceptable to work with this planetary deity using the name Kronos—regardless of the name or history attached.

I will freely acknowledge that the personification of this planetary energy is negative (according to twenty-first century sensitivities) and, for lack of a better word, diabolical. However, the benefits of this planet's energies cannot be overlooked. One must remember that when anthropomorphized, the personification reflects the planet's energy, and not a historic figure.



Uranus

Oh, Mighty Uranus! Son and lover of Gaia; your testicles fathered Aphrodite, the Titans, and the Cyclopes. You were Father of the Sky, and Ruler of the Heavens before there were stars! You were the first ruler of the Universe! Oh, First Male-God, give me favor and honor with your power! Hear my petition! Grant it!

Color: Lavender

Gender: Male

Mythology: God of the Sky, God of the Heavens. Uranus is the planet of sudden and unexpected changes; it rules freedom and originality. In society it rules radical ideas and people, as well as revolutionary events that upset established structures. Uranus governs genius.

Symbol: Wheel of the Zodiac, Macrocosm

Animals: Serpent

Planet: Uranus

Element: Air

Tarot: The Fool, The Star

Sacrifice: Donate to organizations that seek for a change in the status quo; organizations that effect people experiencing great change; controversial publishers or media concerns; anything or anyone that fights for change in societal structures, or an end to dogmatic norms. Donate to organizations that reach rebellious teens; be a mentor to rebellious teens.

Influence: Change, intuition, liberation, mid-life crises, originality, radicalism, rebellion, the unexpected.

Special Note:

The planet Uranus, after its discovery, replaced the

planet Saturn as the ruler of the constellation Aquarius. Like Saturn, Uranus is a ringed planet. It differs from all other planets in that it rotates on its side, rather than upright, like a top.

Uranus is the Latinized translation of the Greek name *Ouranos*. The planet which bears its name was discovered in the eighteenth century CE and was erroneously given the *Greek* name instead of the Roman name *Caelus*. Remember that the other planets and planetary bodies were, and are, given Roman names. Uranus is the exception that makes the rule. Likewise, Uranus and Saturn are the only planets named after Titans; the rest are Olympians.

The planet Uranus was given its name based solely on unscholarly deduction. It was the first planetary body to be discovered since ancient times; hence, its erroneous name in Greek, and Titanic representation. However, the erroneous naming procedure continues further than was once supposed. According to astrologist, author, and professor Richard Tarnas, had the planet been discovered in antiquity, it would have been given the proper name *Prometheus*. Tarnas' thesis asserts that the name *Uranus* was given out of ignorance; supposing that succession in the family tree to be the logical course, i.e., the lesser gods (inner planets) were birthed by Jupiter, and Saturn being the next outer planet, then Saturn's father should be the next outer planet. Tarnas has published his findings in two books: *Cosmos and Psyche* and *Prometheus the Awakener*. His findings have exceptional merit and address the archetypical features of *Prometheus versus Uranus*. Since the astrological community has not yet *caught up* with his assertions, Uranus has been included herein as a valid planet, by name and by archetype. Accordingly, a separate invocation has been added herein for Prometheus. As with everything presented within this book, which to implement is for the witch to decide for herself.



Poseidon

Oh, Mighty Poseidon! Son of Kronos and Rhea; brother of Zeus and Hades! Ruler of the seas! Ruler of waters everywhere! You influence colonies and civilizations; your ports bring commerce and safety. You cause the waves to roar and the earth to quake. You sit at the heights of Olympus and in the depths of the oceans. Give me favor and honor! Hear my petition; grant it!

Color: Grey

Gender: Male

Mythology: God of the Oceans (all water; inland and outer), Earth-Shaker, God of Emotions, God of Horses and Horse Competitions; Tamer of Horses. Savior of Sailors and Ships.

Symbol: Trident

Animals: Horses, sea lions

Planet: Neptune

Element: Water

Tarot: The four Twos, The Hanged Man, The Moon

Sacrifice: Donate to aquariums, sailors, or merchant marines (and their families). Take an underprivileged child (or children) boating/fishing. Donate to earthquake or flood victims. Volunteer as a life guard; donate a pool membership to a poor child; teach swimming lessons. Sponsor a children's group to visit a horse ranch; teach riding lessons and equestrian care.

Influence: Charisma, clairvoyance, deception, emotions, idealism, intuition, spirituality, subconscious, swimming, and any correspondence concerning the Element

of Water.

Special Note:

Note that Poseidon's staff has three prongs; Hade's has two.

Neptune, the planet of deception and spiritual enlightenment, rules the oppressed and abandoned, i.e., the misfits of society. On a higher level, he rules visionaries, and those who are glamorous and charismatic. Poseidon represents spirituality, mysticism, and ideals. Poseidon's role in society is often to cloud the issues, making things seem other than they really are. Poseidon is the master of disguise.

Poseidon is commonly evoked/invoked with Athena.



Hades

Oh, Mighty Hades! Son of Kronos and Rhea; brother of Zeus and Poseidon! Ruler of the Underworld! You bring wealth and riches to those whom you choose! You sit at the heights of Olympus and in the depths of the earth. Give me favor and honor with your three-headed guard dog, Cerberus! Hear my cries across the River Styx! Hear my fists as I pound them against the earth! Hear my petition; grant it!

Color: White

Gender: Male

Mythology: God of the Underworld

Symbol: Bident (two-pronged staff), Cerberus, Helmet of Invisibility

Animals: Black ram

Planet: Pluto

Element: Fire

Tarot: The four Aces, Death, Judgment

Sacrifice: Donate to the underprivileged that have a death in the family. Mentor orphans; donate time and money to widows and orphans. Finance someone's appointment to a psychiatrist, psychologist, or therapist. Volunteer as a crisis counselor, or at a suicide hotline. Anything related to death, long-term change, metamorphosis, widows, and orphans.

Influence: Anything *below the surface* (both figuratively and literally) or hidden, clarity (removing other's masks), destruction, discovery, inheritance, forces that bring transformation in our lives, jewels, lasting emotional change, money, Phoenix-type issues, power, precious

metals, rebirth, regeneration, self-discovery, spiritual growth, subconscious forces, transformation, wealth.

Special Note:

Note that Hades' staff has two prongs; Poseidon's has three. Unbeknownst to Christians, Hades is not a place, but a specific god. Mistranslations of the Bible (and a broad misunderstanding of mythology) have given modern culture the caricature represented as the devil; and have attempted to identify the devil with Hades. It must be understood that Hades *is not* the devil. The physical attributes of the devil, however, are actually those of the Greek god Pan. Also, the fictionalized depiction shows the devil (depicted as Pan) with a three-pronged staff.

The reader will note that there is not one-single mention in the Bible to demonstrate that the devil (whether in form, or in concept) actually resides in hell, rules the dead, or damns lost souls. He is not biblically depicted as having horns or carrying a trident. These erroneous notions come for the fact that medieval Christian apologists knew very little about Greek mythology and Greek concepts. When Jesus spoke of Hades, he spoke of *the god* Hades. The word *hell* was not Hades' domain, and was not an exclusive place for evil or *unsaved* souls. *Hel* is actually a Norse word that was not ciphered by archaeologists until the middle of the thirteenth century CE. *Hel* was the *Norse* goddess of the underworld; comparable to Hades, but was not Hades.

Nevertheless, Hades' underworld domain was the abode of the dead—*all* of the dead! Judgment was rendered according to the deeds of men; *not* in heaven as has been supposed. The Greek's had no word for *hell* (as defined by Christians), but the Underworld of Hades is of the same notion as the Judaic-equivalent *sheol*. Both merely meant "abode of the nonliving," i.e., dead. Both paradise *and* punishment, i.e., heaven and hell, occurred in Hades' Underworld.

As a matter of fact, the word *hell* does not appear *anywhere* in the Bible. Instead (with the exception of the word *Hades*), the words that were translated to the

modern-day word *hell* had specific meanings of torment and punishment, and were specific locales *atop* the earth! Modern-day biblical translators have attempted to rectify these errors, but the erroneous concept of hell has already been ingrained in Western Society. When cornered with these facts, Christians will throw in the word *Tartarus* as a more probable explanation for a place known as *hell*. Such attempts to coincide (rectify) biblical mistranslations, along with Christianity's need to validate such a horrid place, are specious. Tartarus was a place of confinement and punishment in Greek Thought, but *only* for the enemies of Zeus, i.e., the Titans and titanic monsters, that attempted to overthrow Mount Olympus and the Olympians.

In Addition:

When summoning Hades during witchcraft, bang sternly on the ground and shout to him loudly. Although Hades refused to accept sacrifices, his rejection was based on his refusal to allow dead bodies to be brought back to life, and did not apply to witchcraft petitions.

The Roman equivalent to Hades is Pluto. The name *Pluto* derives from the Greek word *wealth*. Pluto, in Greek, means *Rich One*.

The consort of Hades was Persephone.



Gaia

Beautiful Gaia! Wonderful Gaia! Grandmother to the gods of Olympus, you are the Great Goddess! There is no life without you! You *are not* the Goddess of Earth; *you are Earth!* I place my petition at your hills and your valleys; your waters and your shores! Lend me your forces of nature and give me the bounty of the planet Earth. All things come from you; grant my petition and give me what I desire! Let my petition be your desire! Oh, Great Gaia, have mercy on me and my petition!

Color: Brown, green

Gender: Female

Mythology: The Earth, the Goddess of Life, the Great Goddess, the Mother Goddess

Symbol: Large-breasted woman, or a many-breasted woman

Animals: Serpent, bull, pig, bees

Planet: Earth

Element: Earth

Tarot: The four Tens, The World

Sacrifice: Donate or volunteer to ecological concerns. Donate to, or assist, stray or feral animals. Eat natural and unprocessed foods, donate to farmers or farmer's markets; rescue wild animals; save the environment. Donate to youth groups that spend time outdoors, such as 4-H Clubs, Boy/Girl Scouts, etc. Donate or volunteer at food banks, shelters, girls' clubs, soup kitchens, or halfway houses.

Influence: Abundance, birth, crop growth, female emancipation, fertility, finance, genesis, girls' clubs,

Invocations of the Greek Gods

growth and expansion, motherhood, nourishment, survival, the planet Earth, the seasons, women in authority or distress.

Special Note:

As far as magical workings are concerned, the earth (Gaia) is often ignored by beginners. "It is not only the most immediate of the planets, but also the most complex and the most important."



Asclepius

Oh, Great Asclepius! Son of Apollo and the nymph Coronis; Hermes saved you at birth; Chiron nurtured you, and taught you the art of medicine. You are the healer! You are the God of Medicine, Healing, Rejuvenation, and Physicians. Your serpent-entwined staff heals me! Renew my health! Bring my petition to fruition!

Color: Green

Gender: Male

Mythology: God of Health, Medicine, and Physicians.

Symbol: Serpent-Entwined Staff (single serpent)

Planet: Sun

Element: Fire

Sacrifice: Make donations or volunteer at anything to do with health, e.g., children's hospitals, publicly-funded health clinics, Shriner's Hospitals, or St. Jude's Hospital. Buy prescription drugs or over-the-counter medicine for poor people, pay a health insurance premium for someone, pay for someone's doctor visit, or donate to organizations who give free medical care.

Influence: Health, medicine, and healing arts.

Special Note:

The Caduceus of Hermes *is not* the Rod of Asclepius. Also, the Caduceus of Hermes *is not* a medical emblem! The Caduceus was erroneously chosen as *the symbol to represent medicine* by the Medical Department of the US Army in 1902. Many civilian doctors and hospitals resisted the Caduceus by using the Rod of Asclepius (as was appropriate) in its stead. Over time, however, with

the influence of the military, and a lack of mythological understanding, most health professionals and organizations gave way to the error.

The reason why there was such contention with the choice of the Caduceus of Hermes versus the Rod of Asclepius is as follows:

Hermes' staff (Caduceus) is a magical staff and is entwined with *two* serpents. Hermes is a god of merchants, thieves, and quick-witted doubletalk. He also escorted the newly-dead to Hades.

Modern-day doctors and health *organizations* are well within the parameters, as listed in the previous paragraph. They care about profits, bottom-lines, fees, notoriety, and living affluent lifestyles, as opposed to healing the sick or performing acts of medical altruism. Simply put, they increase their fees, rape insurance coverage, and deny affordable, adequate healthcare to patients; they follow a corporatized, three-ring binder of health *protocols* instead of healing people of illnesses. They will heal nominally until payment cannot be fulfilled; then patients are discharged and left alone to die without hope—unless more money is paid. The patient will surely be left to die unless further payments can be met. The number-one cause of bankruptcy and suicide in the United States is due to health issues that cannot be resolved due to rising health costs.

The Rod of Asclepius, on the other hand, is a staff with a *single*-entwined serpent. It is represented as a symbol of healing sans commerce. It was portrayed in the Bible on four occasions. First, it was *one* serpent in the tree who told Adam and Eve the truth about Jehovah; thus, liberating mankind from an existence based solely on enslavement and ignorance. Secondly, when Moses stood at Pharaoh's court, his rod was turned into *one* serpent that gobbled up the Court Magician's *two* serpents. (Stated figuratively, the Rod of Asclepius was superior to the Caduceus.) Thirdly, when *multiple* snakes bit nomadic Hebrews—causing their deaths—Moses made *one* bronze serpent, and fashioned it on a rod. Whoever was bitten could look at the bronze-rod

serpent and become healed instantly. Fourthly, when Jesus mentioned that if he was “lifted up” like Moses’ bronze serpent, all of mankind would be healed and find salvation. Parenthetically, it is of no secret to occultists, Gnostics, and theologians that the words *serpent* and *messiah* are interchangeable, i.e., mean the same thing, in the gematria of Jewish Mystery Schools.



Athena

Great and wise Athena! Daughter of King Zeus and Métis the Titan; you are the Goddess of Heroes, Wisdom, and Discernment. A serpent climbs your staff. You teach weaving, art, and all crafts. You, Athena, are the Goddess of War! Spiritual quests are your domain. You protect cities; you give courage and strength to your followers! Be my defense and my leader, Great Goddess Athena! Oh, Most-Favored Goddess of Zeus! Hear my petition! Bring it to life; see it through—push it through—grant me favor with your counsel!

Color: Gold

Gender: Female

Mythology: Goddess of Warfare, Goddess of Defense, Goddess of Arts and Crafts, Goddess of Wisdom and Discernment, Goddess of Honor, Goddess of Secularism and Skepticism, Enforcer of Rules of Sexual Modesty, Goddess of Ritual Mystery, Goddess of Spiritual Quests.

Symbol: Athena's Golden Helmet

Animals: Owl, serpent

Planet: Moon

Element: Air

Sacrifice: Donate to, or volunteer at, organizations that mentor girls. Be a mentor to girls. Pay for a tutor for an underprivileged child. Sponsor a child at a military academy or school. Donate textbooks to under-funded schools or children. Sponsor a military family or wounded veteran. Join the fraternal order of Phi Delta Theta, sponsor a local chapter, or donate to its scholarship fund.

Influence: Arts, crafts, courage, defense, diplomacy, fairness, intelligence, judiciousness, leadership, level-headedness, mediation, people in authority (especially women), philosophy, positive aspects of war, self-confidence, strength, tactical maneuvering, weaving, wisdom.

Special Note:

Ares is the God of War; whereas Athena is the Goddess of War. Ares attacks and destroys; Athena protects and defends.

Athena's Roman equivalent is Minerva. Her likeness is depicted on the US Medal of Honor. Her helmet is depicted on the crest of the US Military Academy. She is further depicted at so many colleges and institutions of higher learning that it is impossible to give a complete listing herein.

Athena is often accompanied by owls, snakes, and Nike (the Goddess of Victory). Athena was birthed from Zeus' head; she was fully grown, fully clothed, and fully armed with the weapons of war. Her mother, Métis, was a Titan and the first great spouse of Zeus. The word *Métis* is synonymous with "magical cunning, wisdom, and knowledge."

Athena is a virginal goddess, i.e., she never had a lover or husband. She is the modern-day equivalent to the *career woman*. Athena is a suitable substitute for Lilith (a Semitic goddess), who has been attributed as a goddess of women's rights, emancipation, female independence, and upward mobility in the workforce.

A full-scale replica of the Parthenon (Athena's Temple) resides at Centennial Park in Nashville, Tennessee. In 1993, a statue of Athena was installed. It stands forty-two feet tall and is the largest indoor statue in America.



Demeter

Oh, wonderful Demeter! Daughter of Kronos and Rhea; you are mother and liberator of Persephone! You are a mother who mourns for her daughter. You bring the seasons of the earth. You are the Goddess of Cows. Teach me to understand your oracles. Protect my marriage bed. Instruct me in the mysteries of motherhood, womanhood, and wifedom. Make my basket full; give me your abundance and bring my petition to fruition!

Color: Green, brown

Gender: Female

Mythology: Mother Earth. Goddess of Grain and Fertility. She is the Bringer of the Seasons. She nourishes adolescents and the green earth. Demeter is the health-giving cycle of life and death. She preserves motherhood. She is the Sacred Law. She is the harvest. Goddess of Ever-Returning Fertility; she controls the Wheel of the Year.

Symbol: Sheaf of wheat or barley (grains), torch, harvesting instruments

Animals: Horse, crane, bees

Planet: Earth

Element: Earth

Sacrifice: Donate or volunteer at food banks, domestic violence shelters, girls' clubs, soup kitchens, or halfway houses. Donate to farmers, kidnap victims, or rape victims.

Influence: Abundance, beauty, crop growth, motherhood, female emancipation, fertility, finance, girls' clubs,

the planet Earth, the seasons, women in authority, women in distress.

Special Note:

Demeter's Roman identity was Ceres (the origin of the word *cereal*). She was worshiped with fireless sacrifices, i.e., uncooked food—honeycombs, grapes, unspooled wool, natural grains, and un-pressed grapes were laid at her altars. She encourages care and respect for the earth. She is environmentally correct and ecologically conscious.

A statue of Ceres resides atop the Chicago Board of Trade. It is thirty-one feet tall and weighs 6,500 pounds. Ceres is depicted by holding a sheaf of wheat in her left hand, and a bag of corn in her right. Also, a three-story mural of Ceres (bare-breasted, standing in a field of grain) resides in the Chicago Board of Trade's atrium.

Dionysus

Beautiful Dionysus! Wonderful Dionysus! Son of Great God Zeus and mortal priestess Semele; bring your divine ecstasy to me! Imbue me with your favor and honor. Assist me in self-examination; help me play the part—make me whole. Hear my petition and bring it to fruition; make it as full as your vines and your glass! Grant my petition, Lord God Dionysus!

Color: Burgundy, purple

Gender: Male

Mythology: God of Wine, God of the Theatre, God of Psychology, God of Mystery Religions, Deity of Life-Death-Rebirth.

Symbol: Thyrsus (staff tipped with a pinecone), grape vines, ivy

Animals: Bull, dolphins, panther

Planet: Venus

Element: Water

Sacrifice: Host a wine tasting; teach wine, food, and etiquette to non-gentile children and teens. Donate to, or volunteer at, a small theatre group or play. Pay for someone's therapy sessions or psychologist bill. Study psychology, theatre, or food and beverage. Donate to, or volunteer at, underprivileged children's liberal arts classes.

Influence: Actors, altered states, communication with the living and the dead, ecstasy, hallucinogenic drugs, liberation, wine (all alcoholic drinks), psychology, ritual madness, singers, theatre, writers.

Special Note:

The Roman equivalent to Dionysus is Bacchus. He is reputed to protect those who "partake of the vine," i.e., drink too much. He is known for bringing joy and ecstasy, as well as brutal, unthinking rage; thus, the dual nature of drunkenness.

It is of special note that many actors (as well as other performers) are extremely introverted and insecure. It is

only when they are *in character* or *on stage* that they are confident, self-assured, and extroverted. Dionysus helps cure stage fright; he is the psychologist of performers.

Dionysus is the only one of the Twelve Olympians to have a mortal parent. An oracle foretold that a child of Zeus would overthrow his throne and rule Olympus. Said child was Dionysus.

Alcohol is a *strange brew*, to say the least. As stated above, it has a dual nature. It is also a *truth serum*, *per se*. If you want to know what someone's personality truly is, or what a person is *really* like, watch him when he is drunk. When doing so, remember two adages: "Out of the abundance of the heart, the mouth will speak," and "Things said in jest, are based in truth."

Hephaestus

Most noble Hephaestus! Son of King Zeus and Queen Hera; husband to Aphrodite! Grant me favor! Forge the tools I need to make my dreams come true! Consider my petition to be a blueprint of my desires! Swing your hammer and bang your anvil on my behalf! Use your tongs to pluck my goals! Let it be heard on Olympus that you work your skills on my behalf, great god Hephaestus!!

Color: Red, bronze, steel

Gender: Male

Mythology: God of the Forge; god of technology, blacksmiths, craftsmen, volcanoes, fire, sculptors, metallurgists, workmen, labor organizations and unions. God of Arts and Crafts, God of the Handicapped.

Symbol: Anvil, hammer, tongs, forge

Animals: Domestic beasts of burden, seeing-eye dogs

Planet: Hephaestus (dwarf planet)

Element: Fire

Sacrifice: Donate or volunteer to organizations that help crippled or handicapped people, burn units, or cancer wards. Help support someone who receives Worker's Compensation benefits. Make crafts or use handmade tools. Support labor unions or trade organizations. Construct buildings with steel beams instead of wood.

Influence: Advancement of civilization, arts, craftsmanship, diligence, helping the infirm, labor, strength, technology, work ethic.

Special Note:

Hephaestus was crippled, i.e., lame and deformed. He had black-lung and skin cancer due to the excessive smoke and chemical runoff from his forges. He was rejected by his mother (Hera) because of his appearance; likewise, he was rejected by his wife (Aphrodite) in favor of *perfectly formed* Ares.

Though Hephaestus was an outcast (due to superficial reasons of appearance) he was frequently sought after for his skills and workmanship. Hephaestus built

the first wheelchair (for himself) and gave a seeing-eye guide to lead blind Orion. There is no doubt in my mind that Hephaestus should be considered as a god for those who are handicapped or disabled, and for those who are the victims of infidelity.

The Roman counterpart of Hephaestus is Vulcan. The largest metal statue in the world is in Birmingham, Alabama and stands atop Red Mountain. (Due to the metal and steel industry after the Civil War, Birmingham was called, “the Pittsburgh of the South.”) The statue depicts Vulcan (Hephaestus) holding Jupiter’s (Zeus’s) thunderbolts toward Olympus.

Hephaestus built all of the weapons, garments, and gadgets for the gods and heroes of Olympus.

Modern-day insight:

Hephaestus is the man you’d never give a ride to when attending a cocktail party, but would always be the first one you’d call when your car breaks down.



Hera

Oh, Great Hera! Daughter of Kronos and Rhea; you are wife to Zeus and the Queen of Olympus! You are majestic and solemn, jealous, and vengeful. You are the matriarch of sororities. You protect virtuous women. You are the Goddess of Cows. Oh, Great Hera: You were the queen of matriarchal societies before you married Zeus! Teach me to understand your oracles; protect my marriage bed. Instruct me in the mysteries of womanhood and wifedom. Replenish my favor and bring my petition to fruition!

Color: Blue, Purple

Gender: Female

Mythology: Goddess of Marriage and Wives. She is the Queen of Olympus (Zeus' wife). Hera protects wives from infidelity and domestic violence. She is the Goddess of Cows.

Symbol: Pomegranates, peacock feather, jeweled-crown

Animals: Cow, peacock

Planet: Moon

Element: Earth

Sacrifice: Make donations or volunteer at women's shelters, or charities involving domestic violence. Help underprivileged women who are entering the workforce. Offer help regarding anything to do with wives or marriage.

Influence: Beauty, marriage, fertility, fidelity, finance, jealousy, women's health issues, revenge, women in authority. She gives what is needed for a woman to feel satisfied in love or romance, security in a relationship,

and stability in marriage.

Special Note:

Hera is the Greek predecessor to the Roman goddess Juno. Marriage was so sacred to Hera, that weddings are traditionally held in the month of *June* (hence, Juno) for protection, fidelity, and marital longevity.

Even though the written accounts of Hera are less than flattering, she was so well-respected (and feared) that more temples were dedicated to her than any other Graeco-Roman deity.

William Congreve's quote from *The Mourning Bride* (1697), "*Heaven has no rage like love to hatred turned; nor hell a fury like a woman scorned*" is the epitome of Hera's temperament.

Modern-Day Insight:

If a witch is not satisfied with the results of a petition to Zeus, Hera might be a goddess to petition. She is the primary wife (and sister) of Zeus. She will likely give Zeus the necessary *pillow talk* on your behalf to get him to change his mind. She is a wife—she knows how nagging and ear-beatings, soft talk and whispers, can get results from her husband.



Hestia

Oh, Great Hestia! Firstborn, and daughter of Kronos and Rhea; you are a virgin all of your life! You have nothing to do with argument or strife. You are the Goddess of Ordinary Folk. You are the Eternal Flame on Mount Olympus! Your flame never dies out. You teach the values of family life and the virtues of hard work. You are the Goddess of Family Unity. Teach me to understand your oracles; protect my family and home. Instruct me in your mysteries. Replenish my flame and bring my petition to fruition!

Color: Green

Gender: Female

Mythology: Goddess of Family and Home. She is the sacred Eternal Flame of Mount Olympus. She took no bodily form. She embodied the family structure and the social contract.

Symbol: Hearth, fireplace, furnace or oven

Planet: Venus

Element: Fire

Sacrifice: Make donations or volunteer at Habitat for Humanity, or other charities involving underprivileged families. Help with paying someone's child support. Do anything to help with family, household, or hard work. She received the first offertory prayer or first sacrifice of every household. Host a wine tasting; teach wine, food, and etiquette to non-gentile children and teens.

Influence: Family unity, finance, structure, reconciliation instead of divorce. She gives what is needed for a family or household to be happy and successful. She

assisted the host of household parties and taught proper etiquette.

Special Note:

Hestia is the Greek predecessor to the Roman goddess Vesta, and is now deified as the second-largest asteroid in the asteroid belt.

She could never fall in love and is an eternal virgin. The term *Vestal Virgins* described her chaste priestesses.



Hygeia

Oh, Great Hygeia! Daughter of Asclepius and granddaughter of Apollo; you are the feminine healer! You healed your lands of plague and cured your followers! Instruct me in your mysteries. Touch me with your bowl and serpent—heal me! Bring my petition to fruition!

Color: Green

Gender: Female

Mythology: Goddess of Health, Cleanliness, and Sanitation. Whereas her father, Asclepius, was the god of medicine and healing, she was the epitome *preventative* medicine, i.e., the prevention of sickness and prolonged good health.

Symbol: Serpent, The Bowl of Hygeia (the official symbol of the American Pharmacy Association, among many other pharmacy cabals.)

Planet: Venus

Element: Earth

Sacrifice: Make donations or volunteer at anything to do with health, e.g., children's hospitals, publicly-funded health clinics, Shriner's Hospitals, or St. Jude's Hospital. Buy prescription drugs or over-the-counter medicine for poor people, pay a health insurance premium for someone, pay for a doctor's visit, or donate to organizations who give free mammograms or pap smears.

Influence: Healing arts, health, hygiene, medicine, nursing, sanitation.

Special Note: Hygeia's name is the root of our modern

word *hygiene*. For more pertinent information regarding health and medicine, please refer to Asclepius and the subsection Special Note.



Prometheus

Oh, Glorious Prometheus! Titan and liberator of mankind! You were punished by Zeus for bringing sacred fire to Earth! You were sentenced to a life chained to boulders, your liver eaten daily by the eagle of Zeus! Your punishment is eternal; you were bound so that mankind could be free! Praise to you, Great Prometheus! Give me favor and honor with your power! Liberate my mind, body, and soul! Help me break the chains of religion! Protect me from the eagles of religion! Free me from herd mentality and mainstream society! Hear my petition! Grant it!

Color: Lavender

Gender: Male

Mythology: Titan of Religious Freedom; known colloquially as the planet Uranus, Prometheus is the planet of sudden and unexpected changes; it rules freedom and originality. In society, it rules radical ideas and people, as well as revolutionary events that upset established structures. Comparatively, Prometheus is the Serpent in the Garden of Eden.

Symbol: Fire or torch, Wheel of the Zodiac

Animals: Serpent

Planet: Uranus

Element: Air

Tarot: The Fool, The Hanged Man, The Star

Sacrifice: Donate to organizations that seek for a change in the status quo; organizations that affect people experiencing great change, controversial publishers or media concerns; anything or anyone who fights

for change in societal structures, or an end to dogmatic norms. Donate to organizations that mentor rebellious teens. Donate books with rebellious motifs, or books that have been *banned* or *burned* to libraries. Fight censorship. Help a struggling seeker break free from established religion.

Influence: Change, intuition, liberation, originality, overthrowing religious beliefs, radicalism, rebellion, separation from the herd, the unexpected.

Special Note:

The planet Uranus, after its discovery, replaced the planet Saturn as the ruler of the constellation Aquarius. Like Saturn, Uranus is a ringed planet. It differs from all other planets in that it rotates on its side, rather than upright as a top.

Uranus is the Latinized translation of the Greek name *Ouranos*. The planet which bears its name was discovered in the eighteenth century CE and was erroneously given its *Greek* name, instead of the Roman name *Caelus*. Remember that the other planets and planetary bodies were, and are, given Roman names. Uranus is the exception that makes the rule.

The planet Uranus was given its name based solely on deduction. It was the first planetary body to be discovered since ancient history; hence, its erroneous name in Greek. However, the erroneous naming procedure continues further than was once supposed. According to astrologist, author, and professor Richard Tarnas, had the planet been discovered in antiquity, it would have been given the proper name *Prometheus*. His thesis asserts that the name Uranus was given out of ignorance; supposing that succession in the family tree to be the logical course, i.e., the lesser gods (inner planets) were birthed by Jupiter, and Saturn being the next outer planet, then Saturn's father should be the next outer planet. Tarnas has published his findings in two books: *Cosmos and Psyche* and *Prometheus the Awakener*. His findings have exceptional merit and address the archetypical features of *Prometheus versus Uranus*. As with everything presented within this book,

which to implement is for the witch to decide for herself.

Modern-day Insight:

Prometheus is regarded as a hero to the world. When individuals read his story, they accept the figurative language, and appreciate the notion of someone (especially a god) who is willing to defy unreasonable authority in order to benefit others, i.e., Zeus and mankind, respectively. However, the exception that makes this the rule is when the myth is put into a different culture's setting; then *all bets are off!*

I refer to the comparative mythology of Jehovah and the Serpent (Zeus and Prometheus). Adherents to Abrahamic religions depict the Serpent in the Garden of Eden as a criminal—diabolical, and without deserving of pity (much less gratitude). They have created side-stories of wars in heaven, fires in hell, and a life of misery for mankind because of his actions. They are liars of the worst kind.

Yes, Prometheus and the Serpent are one-in-the-same. They are saviors. Both teach us to be our own judges, and to say “No!” to asinine, religious authority. They each show us how we can be free, and how to become our own gods.

FAQ & FYI

“One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

—Dr Carl Jung

❖ I don't like what I read about a god

Let's use Ares as an example. The commonly listed attributes for Ares are mean, vile, cowardly, unseemly, and so forth. He is the *physical* form of war. The ancient Greeks frowned upon war and physical prowess; thus, they looked upon Ares negatively. As a society, they despised the brutality of war; hence, their depiction of Ares. Further, they understood the *necessity* of war. They placed any *positive* attributes of warfare onto Athena, the Goddess of War. To the ancient Greeks, Ares equaled offense; Athena equaled defense.

Because of the legend and literature of the Greek period, it took a long time before I *trusted* Ares. I do not like war, i.e., the political and monetary reasons for it. I hate *machismo* and I despise male posturing. However, out of necessity, and as a last resort, I called on him. He arrived. He delivered.

I have found *none* of the negative attributes afforded to Ares to be accurate. I find them to be libelous and slanderous. By this example, it should be remembered that the myths *were written by men*. They imbued their own notions and prejudices onto their mythological figures. We need, on occasion, to remove the veneer of human inclination from the written myths and re-apply the energies of the planets, and forces of nature, onto the gods. This is no truer than with Ares.

❖ I don't have statues of the gods

Statutes are not necessary. However, they are very beneficial; they make the archetypal mythologies seem more real to us. If necessary, a witch can use instead a hand-drawn sigil of a god/planet, or a photograph from a book, or a photograph downloaded and printed from the internet. If a witch chooses the photograph option, she will want to draw the sigil, and write her sacrifice and petition on the back. It will be burned in the incense accordingly during the spell.

❖ Offertory Bankruptcy

There are times when a sacrificial offering might not be fulfilled by a witch, as promised. Be forewarned: The gods have a way of taking what is rightfully theirs. I too have made sacrificial promises and fallen short. I have paid dearly later. It is much easier (and far less expensive) to complete any sacrifice that is offered.

There are occasions, however, when something happens that makes a good-faith promise impossible to fulfill. Those vows must be renegotiated with the god in question; or possibly, a *payment arrangement* made. Most gods *want your business*, per se. They might need to be reminded from time to time that we are human, and have unexpected needs, and obstacles. They will listen; but they will demand payment in some form. Otherwise, they might refuse to work on your behalf in the future, repossess that which was granted to you, or take payment in ways you do not want. Be careful, but be thorough; and be honest.

❖ This god, that god, which god?

Many pagans I've come across have balked at my affinity for the Greek gods. They will attest that since Selene was once listed as the goddess of the moon, then Artemis is not the moon's *true* identity; thus, she cannot be summoned. Once, a pagan priest rebuked me, stating

that the Greek gods should not be worked with at all, because, prior to the Olympians, there were Titans, Elysian gods, chthonic gods, etc. Thus, the Olympians were not *true* gods. I found his assertion odd. More so because, while he presented his argument, he over-talked me—raising his voice louder and louder—and refused to listen to any explanation or debate I might have offered. He then strutted to a podium, and gave a prepared speech regarding the benefits of working with Ceridwen (a Welsh goddess) with her *consort* Baal (a Semitic-Mesopotamian god).

However ludicrous his behavior and beliefs, his argument must be addressed herein. One should remember—as I've mentioned many times within this book—the gods are not real, sapient, sentient beings. That is one argument. Another argument is that the Titans held reign, then the Olympians; and of course, then the Roman gods, and then the Catholic saints. Therefore, by the pseudo-pagan priest's assertions, we should all be worshiping Catholic saints, and calling upon *them* for magical help. No, thank you. I will stay with my Graeco-Roman gods, with a Titan or two thrown in for good measure, and a chthonic one if I can relate to him or her.

If I ever find myself preparing for a spell and I can't decide which god to use, I will let my gut direct me. For instance, should I need a moon goddess, I could choose Artemis, Hera, Hecate, Mene, Selene, et al. Depending on the specific intent of the spell, I will opt for either one, accordingly. It is for the witch to decide individually. Once the Greek gods have become familiar with a witch, they will call out to her. Such calling will be internal—instinctive.

As an example for the above, the first statue I purchased was Hermes-Mercury. I liked what I'd read about him; his character seemed to fit my aspirations as a future writer. I charged his idol and *dedicated* myself to him, i.e., I made him my patron god. Hermes never did me wrong. However, about six months later, I had some troublesome issues arise and I needed a warrior. I

ordered a statue of Ares. My life has never been the same since. (Hence, the mandate of *a year and a day* holds true, once again, about formal dedication rites and initiation.)

Triple-goddess aspects can become confusing when stating aloud what we know internally. I've heard pastors with PhDs in theology attempt to explain Christianity's Trinity (father-son-holy ghost) to church members; and even they've stumbled and stuttered when giving an explanation. It is no different for us when we know something about our gods but cannot explain it to others.

Let your guts guide you when choosing a god or goddess for witchcraft. The gods will help guide you, too. Imagine—right now, there's a Greek god or goddess who's just waiting on you to call out for help; just waiting to hear from *you!* Exciting, isn't it?

❖ Homosexuality, rape, and the gods

There is no room for homophobia in magick. The male gods—from Zeus on down—were well known to have sexual escapades with same-sexed gods and humans. Said instances included consensual sex and rape. Likewise, female gods were also known to have sex with same-sexed gods and humans. As a matter of fact, the word *lesbian* originates from the mythology of the Island of Lesbos in Greece.

If offense is taken to this type of behavior in mythology, or in common practice, it might be pertinent to try Abrahamic religions. The beauty of the Greek myths is that all of humanity's personality traits were portrayed by the gods; they lived lives just as we do. The Greek gods are succinct representations of human existence. They express themselves as we express ourselves. We must accept them as they accept us.

One must come to realize that Apollo never really raped anyone. The *rape* was not literal; it was figurative (as is the god). When one receives *a flash* of blinding light, one is considered to have become *enlightened*. Said

blast of insight is not always welcoming. The blinded person is then forced to realize that he was in error for much of his life. He is then fraught with the memories of years of erroneous programming, supercilious actions, and wrongful thinking. Such realizations can be painful, and in some cases, frightful. In most cases, we do not ask for the blast of light; hence, the mythological depictions of rape. One should always remember: Mythology is figurative. Real life is literal.

❖ Days of the Week & Hours of the Day

The ancients created the seven-day week because, without telescopes, they could see only as far away as the planet Saturn. Yes, there are seven days to a week, but there are twelve gods of Olympus. However, there are nine planets in our solar system; and as of late, that number has been diminished with Pluto having been downgraded to lesser than a *Dwarf Planet*, but increased again with the introduction of other Dwarf Planets. Also, we cannot forget the fact that the ancients included our sun and moon as entities to deify. The overall *planetary* count can become confusing; the succinctness of direct application for magick, even more so. In essence, the number of celestial bodies that received deification simply does not match the days-of-the-week system.

Most of mankind's understanding of astrotheology was lost over time, destroyed in Christian fires, and muted by dying tongues. If one thinks about it, should one be a proponent of the Greek myths, it makes no sense for Poseidon, Uranus, or Hades to be omitted from the days of the week. The same is true for Hera, Demeter, et al. Surely, if the ancients had had access to satellites and telescopes, we would not have seven-day weeks as we do today.¹

The seven planetary days, however, were merely a *teaching tool* for the uninitiated. Personally, I still keep observance of the traditional planetary days of the week; the neophyte should not. Those who are presently learning the mythology of the Greeks and their use in

witchcraft should be released from this practice. As mentioned within other sections of this book, each planet emits its own frequency and vibration. This is true of newly discovered asteroids, comets, Dwarf Planets, and planetary moons, as well. They should be worked with as confidently as with the traditional seven-planet system, but without the limitations of the days of the week. Having made my stance, the days of the week are beneficial *only as a guide* while becoming familiar with idolatry and witchcraft; they are not necessary.

With regard to the *planetary hours*, i.e., the magical hours of the day, I find that targeting the *appropriate hour* is too cumbersome. As an example: Should I *begin* the magical operation exactly at the prescribed hour, or should I time it with the *finish* of the spell, or *during* the Energy Raising? After the ritual has commenced, should I dawdle to slow down, or accelerate to speed up, to target the exact time? *Which* exact time? Was CST or EST used while making the chart? Daylight Savings Time? Greenwich Mean Time?

The hours of the day are based on the days-of-the-week system and can be eliminated by newbies. I worried and fretted away many good spellwork attempts over troublesome and nonsensical timing issues with regard to planetary hours. I determined that the hours did not matter and that the day of the week came second only to the phase of the moon; and even that was not a deal-breaker should convenience dictate, or necessity arise.

❖ Moon Timing

As stated above, it might be beneficial for a witch to eliminate, if possible, the prescribed days of the week and hours of the day. There is no apparent detriment should she wish to continue with the process. The phases of the moon, however, should be adhered to strictly if at all possible. That is not to say that if a binding spell is performed while the moon is growing that it will not come to fruition. It is believed that the

results of the spell will take longer to manifest, but this is not proven—it is supposed.

I believe that there is much validity to the theory of moon phases in witchcraft, but I must attest that I have had successes without coordination with the moon. In all actuality, there is probably as much truth as there is superstition. But why risk it? Why risk a possible debacle of witchcraft by flippantly disregarding the phases of the moon? If necessity is an issue, do immediately what must be done. If, however, convenience rears its ugly head, consider tweaking the spellwork formula to correspond to the time at hand.

As an example: If I wanted more money to come into my life, and I got *all fired up* and ready to do a spell but the moon was shrinking, I would opt to perform a spell to bind debt or monetary loss, instead. When the next week or two rolled around and the moon was growing again, I'd then perform a spell to increase the flow of money into my life. Both spells would be of equal importance: Each with the correct phase of the moon.

❖ I don't speak Greek, I don't want to speak Greek

There is no need for a witch to speak Greek, wear togas, keep Grecian holidays, or take a pilgrimage to Sparta. The English language is more than adequate and neo-pagan ceremonies are fine when working with the Greek gods. Energy, intent, and symbols are conveyed to the spiritual realm by the witch; whereas consonants, vowels, or diacritical marks are not only unimportant, they are unnecessary.

There are many pagans (both in the real world and the internet world) who consciously follow the Greek gods. Many will enlist in Graeco-Roman reconstruction groups that strive to keep ancient holidays with unfamiliar calendars, reference ancient Greek ceremonies by name, and throw around the *real* names of the Greek gods in such a manner that one must have a college degree to keep up. Their enthusiasm is inspiring, but

unnecessary. I have met many wonderful people who make such good-faith attempts at honoring the Graeco-Roman gods in such manner. Do not be discouraged or fooled; such diligent *worship* is not necessary. Rest assured: The Greek gods will respond to your lives (and your petitions) while speaking English, and performing your usual ceremonies.

❖ What happened to my god and goddess?

Many who practice Wicca or other neo-pagan paths have an affinity for honoring the *God and Goddess* during spellwork. There should be no prohibitions to this practice, save one: That the representatives of the *God and Goddess* are substituted for those within the Greek pantheon. If one does not have statuary of Zeus and Hera, per se, I would suggest using candles to represent each. Simply anointing the candles and inscribing each deity's name/sigil will suffice. Of course, verbal acknowledgement should be offered.

As an example, let's say I am working with Ares. My petition will be directed to him solely. At the beginning of the opening ceremony, I would place statues or candles representing Zeus and Hera on or near the altar. I would thank them for their son, Ares, and I would thank them for attending. I would then proceed with the spell as usual. When closing the ritual, I'd thank them for having attended, then commence with the closing ceremonies.

Some witches have it engrained in their practice that there *must* be a god *and* goddess present for witchcraft to come to fruition. This practice should pose no conflict for the witch. Suppose I need to work with Ares again: I might implement him and Athena (his opposite-gender counterpart) simultaneously. If I were partnered with my wife, I would invoke Ares while she invokes Athena. Alternatively, I might invoke Ares while she invokes Aphrodite. Couplings in these manners can be fruitful and fun.

Implementing the processes mentioned in the previous paragraph decreases the total number of gods

to two in total, rather than three, as described when introducing a separate god and goddess in addition to the deity petitioned. Remember, simpler is better.

In all actuality, the Greek gods and goddesses (as well as all other Greek mythological figures) can be worked with individually or collectively; it matters not, which. Their mythologies will support this notion, as well as the results.

❖ Sex with virgin goddesses

As will be determined through research, there are goddesses in the Graeco-Roman pantheon who were *virginal*. It might seem as if logic would dictate that performing The Great Rite literally might pose a problem for the goddess in question. Should a witch refrain from sexual union, or merely not invoke said goddess? As always, if it is determined that The Great Rite should not be performed literally, it should not be performed symbolically, either.

The questioning witch should remember that the gods and goddesses are not sapient, sentient beings; they are energy forces that are received into our bodies (and lives) via planetary energies and the forces of nature. The energy raised during coitus is raised internally and externally by *us* as humans. The gods are not participants; we are.

Eliminating The Great Rite might be compared to working with a goddess who is represented best by the Element of Water. Does that mean that we should eliminate the Element of Earth from the altar; or eliminate the Element of Fire because it is an opposing Element? If a witch would not make such an elimination of other Elements, then she should not eliminate The Great Rite.

A witch should remember that by the time The Great Rite is performed literally, he is no longer invoking a deity; he is raising energy by repeating a specific *statement of intent* (mantra). As such, there is no contradiction in the practice of performing The Great Rite when evoking or invoking virginal goddesses.

- ❖ I have a problem that's not listed in The Invocations of the Gods.

To list every mythological figure within the Greek mythos would take volumes to complete. As it stands, all of the information already exists within books of Greek mythology and textbooks of medicine and psychology. Whether baneful or beneficial, there is no human condition existent that is not found in the personalities of the Greek gods. A little research might be necessary, but said research would be greatly desired.

As a hypothetical example: If I were a man who might not be the lover I used to be, e.g., suffering from premature ejaculation or erectile dysfunction, I might choose to invoke the male-genitalia god Priapus, wherein is derived the medical condition *Priapism*; Ares for testosterone and sexual prowess; Eros, the god of intercourse; or others, as might apply.

Should a witch need to embark on a life-changing course, he might invoke Jason, Heracles, Odysseus, or Perseus, or other heroes. A witch who is a bartender or waiter might call upon Ganymede, if male; or Hebe, if female. A nurse or nursing student would probably best call upon one of Asclepius' daughters. Musicians might summon Apollo, the Muses, or Orpheus. Someone with a lack of self-esteem might call on Narcissus; or for self-confidence Apollo, Ares, or one of the many Greek heroes.

The above examples could continue, ad infinitum. A witch must, as previously asserted, study the Greek myths to find the proper figure to invoke or summon for assistance. I *am not* suggesting that a witch should enroll in post-graduate courses in comparative religion or mythology. I am merely stating that a little reading can be beneficial to achieve a better life.

- ❖ Alcoholic Beverages

A witch might want to add alcoholic beverages to her rituals. Ecco Domani Sangiovese would be a marvelous

choice. It is cheaply priced and available in most grocery stores or liquor marts. Ecco Domani is the name of an Italian winery. Sangiovese is a particular varietal of grape that means *the blood of Jupiter*. Any wine however, will suffice, depending on personal preference.

A witch who likes hard liquor might want to employ a licorice-flavored Greek liqueur called Ouzo. The Italian equivalent would be Sambuca.

Any alcoholic beverage in ritual is fine and none is more preferable than others. If a witch does not care for alcoholic beverages, or if she might suffer from alcoholism, she should not concern herself with any negative outcome with her spellwork if alcohol is eliminated. Alcohol is not necessary; it is an individual choice.

A word of warning: Since some witches perform rituals outdoors or at other witches' homes, all prohibitions against drinking and driving should be adhered to strictly; this includes brooms as well as cars.

¹ Until recently, necessary additions were made by naming large asteroids and newly discovered moons (of outer planets) for missing Greek figures. This procedure attempted to reconcile the solar system to reflect the Twelve Gods of Olympus, and was a perfectly acceptable practice—nay, standard—in the scientific communities. Though the names given to each newly discovered body were once carefully considered and thoroughly debated, the process has been corrupted during the present day. Astronomers have begun to use mythological names that *are not* conjunctive with Greco-Roman culture. Instead, the names Makemake (Rapanui mythology) and Haumea (Hawaiian mythology) have been assigned to newly discovered Dwarf Planets. This is a shame, and it should be stopped!

Moon Phases

“...Because everyone notices a tilted moon.”

—Roberto S.C. Soares

New Moon

(full and dark)

Beginnings, bindings, birth, communication, divination, endings, initiation, necromancy, virginity

Waxing

(growing/increasing)

Attraction, beginnings, birth, growth, ideas, increase, love, positive change

Full Moon

(full and bright)

Divination, fertility, fulfillment, growth, illumination, light, love, maturation, nurturing, power, sexuality, transformation

Waning

(shrinking/decreasing)

Banishment, death and resurrection, divination, endings, intuition, necromancy, old age, postmenopausal women, prophecy, release, reversal of fortune, secrets, wisdom

The Moon favors these kinds of activities:

In **Aries**, quick actions that yield immediate results. Undertakings that involve the self and the personality. (Staying power may be lacking). Self-assertion, taking on challenges, beginning short-term projects.

In **Taurus**, substantial and material actions that yield solid results. Financial activities, and those involving personal possessions, applying for a loan, beginning a potentially long-term relationship, music, home decor.

In **Gemini**, mental and communicative actions, and more than one activity at once. Reading, learning, letters and e-mails, errands.

In **Cancer**, domestic activities, those that involve awareness of personal needs. Home decor, family get-togethers.

In **Leo**, creative activities, activities involving children, generous undertakings, undertakings in which personal recognition is desired, and risk-taking.

In **Virgo**, mental pursuits, work activities, services, and routines. Activities that would benefit from tending to details.

In **Libra**, relationship issues, activities involving teamwork and cooperation, activities that involve self-examination, activities related to beauty.

In **Scorpio**, taxes, accounting, intimacy issues, psychological examinations, research, self-examination, getting rid of old things.

In **Sagittarius**, adventurous activities that involve “winging it,” travel, higher education, advertising, sports, physical activity.

In **Capricorn**, long-term activities that yield slow but steady results, practical undertakings, career issues, making a business plan, practical investments.

Moon Phases

In **Aquarius**, unusual or radical undertakings, social pursuits, group projects, trying something new, joining a group.

In **Pisces**, imaginative undertakings, mystical or spiritual pursuits, inner development, music and drama, going on a retreat, activities involving water. ¹

¹ www.cafeastrology.com/timingwiththemoon.html

Spell Guides

“The churches have failed us. The government is inept and corporate criminals rule the world. There is no one we can count on, other than ourselves. Witchcraft is a necessity for survival. Unfortunately, witchcraft is usually a last resort.”

—Keith Nicholson

The reader should be advised that there are only four spells listed herein. The reason is that the *spells* are actually spellwork guides. Yes, the ones listed can be used by the reader, but it would be impossible to list a separate, distinct spell for every situation or goal that might arise in a witch’s life. The guidelines are just that—guidelines. Any witch, whether a newbie or a veteran, can see easily that all that is needed for successful spellwork is contained herein. Correspondences can be added or deleted, implemented or tweaked. It is for the witch to decide.

I assure the reader, however, that the four guides listed are bona fide spells, and have brought success to those who’ve opted for their use.

Personalizing these spell guides (or using them outright) will allow a witch to take control of her life, reach any goal she desires, and improve her overall station in life. Performing witchcraft with the symbols of the Greek gods will assuredly bring status symbols into a witch’s life.

The Spell Guides Listed Herein:

1. To Acquire Sex, page 250
2. To Stop Smoking, page 255
3. To Acquire a Particular job, page 262
4. To Obtain a Favorable Job Interview, page 268

To Acquire Sex

Best Day of Week: Friday

Best Moon Phase: Waxing to Full

Supplies:

- ✓ Two Green candles
- ✓ Green or Venetian incense
- ✓ Pen & paper
- ✓ List of attributes desired for a sexual partner
- ✓ Objects and triggers regarding sexual desires. Aphrodite is the goddess of sexual intercourse. Acquire site triggers that will complement that notion. Wine, condoms, lingerie, pornography, sexual toys, and marital aids

The Ritual

- Face East
- Ring Bell
- Perform the Star Exercise
- Light Incense
- Perform the Magick Square

1. Opening Declaration

- ✓ Face East & Ring Bell

“I call upon the goddess Aphrodite and the planet Venus to attend my ritual and hear my petition! I seek sex! Carnal lust courses through my veins! Sex soothes my loins and satisfies my body! Sex comes to me! Give me all the sex I desire! Aphrodite, come forth and assist me in this great rite! Beautiful, sexy Aphrodite!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

2. Exorcize Tools

- ✓ Face West & Ring Bell
- ✓ Place right hand (palm facing down), over oil, paper, and candle
- ✓ Lift left hand (palm facing up)

“I declare that these tools are free from all negative vibrations, obscure influences, and phantoms of illusion.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

3. Charge Tools

- ✓ Face East & Ring Bell

“I charge these tools to produce a positive flow of energy for the purpose of receiving sex, sex, and more sex! I charge these tools to intensify each moment of this rite without any extra effort on my part.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

4. Anoint Candles

Take 1 green candle and inscribe the sigil of the goddess Aphrodite into it on one side, and the sigil of the planet Venus on the other. Write the words “Aphrodite” and “Venus” beginning at the BASE of the candle and writing toward the wick (you are bringing the goddess and planet INTO your life).

Take 1 red candle and inscribe the word “sex” several times. Inscribe each word beginning at the BASE-END of the candle and writing toward to wick-end (you are also bringing these things INTO your life).

Rub candles with oil from center to top and say, “As Above.”

Rub candles with oil from center to bottom and say, “So Below.”

5. Record Desire and Sacrifice

Write the petition to Aphrodite in your own words. Mention that you are seeking sexual encounters that are exciting, fulfilling, and fun.

On the opposite side of the paper, write what you are willing to offer in the form of a sacrifice to Aphrodite.

- ✓ Light Red Candle & Incense
- ✓ Anoint heart, back of neck, and Third Eye

“I fuse my energy with the energy that is being transformed by the flame on the candle through this oil, and I direct it for the purposes of...” *(Read your desire aloud as written on the paper, together with your written sacrifice to Aphrodite.)*

6. Invoke Planet & God

- ✓ Light Green Candle & Ring Bell

“Beautiful Aphrodite! Daughter of Uranus and the Oceans, you are the Goddess of Beauty, Fertility, Love, and Sex! You are the brightest star in the nighttime sky! The Bright and Morning star! The Evening Star! You are the most beautiful of all the goddesses! Place my petition into your heart and loins. Give me favor with the gods of Olympus, the forces of nature, and the lives of mankind. Grant my petition and give me what I desire! Let my petition be your desire! You are the Goddess of Desire! Make my petition come to fruition!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

7. Magical Theatre

Make a sigil of Aphrodite/Venus. Pass it through the incense and above the candle flame. Lay it next to the sight triggers you’ve chosen. Use the tools and aids chosen for the spell. Fantasize about the type of person

you want to have sex with. Fantasize about the seductive mating and dating rituals involved. Imagine the feelings of ego and self-worth when hands touch your body, lips kiss your neck, and mouths touch. Watch the porn and transpose yourself onto those images; imagine how it feels so real, so true.

Recite aloud the attributes of your desired sexual partner(s). Be specific. Be thorough. Hold nothing back.

8. The Great Rite

While the witch performs the masturbatory acts, she should recite a statement of intent (mantra) which states succinctly the nature of the spell. She can think it, murmur it, shout it, or whatever else she might choose.

An example might be, *"I have all the sex I want! Sex comes to me! I have with beautiful men/women!"*

The mantra should be repeated often until the point of sexual climax. At that time and point, the witch should use all of the force afforded to her to exclaim it loudly—boastfully.

9. Burn Petition

Burn the sigil and the petition. Catch the ashes in a small dish. Sit quietly and meditate on your desire in its final form. Meditate for at least 15 minutes. Don't time yourself; you will know when it is enough.

- ✓ Face West & Ring Bell

10. License to Depart

- ✓ Push hands forward toward the West

"I thank the gods and planets who have assisted me in this ritual. Except for those gods and planets who are working on my behalf, I now give you license to depart.

Go in peace and be willing to respond again when I call upon you.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

11. Closing Declaration

✓ Face East & Ring Bell

“I give thanks, honor, and praise to Zeus and Hera—the King and Queen of Olympus! Receive my petition that Aphrodite carries. Grant my petition and cause it to come true. Give me favor and honor and I will repay it unto you, King and Queen of Olympus! Declare it and it will be done, King Zeus! Grant it and it will be received, Queen Hera!

“I close this temple with humble thanks and gratitude for Aphrodite’s help and inspiration.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

12. Finishing up

Let the candles burn down completely. Do not blow them out. The remains of the wax, ashes of paper and incense should be broken up and allowed to blow away in the wind or drift away in moving water, such as a stream or river. Or, the remains might be dispersed discretely at a place where you’d like to meet your next sexual encounter, e.g. a bar, park, or restaurant.

13. Grounding

Ground, relax and continue with your mundane life. Do not dwell on the spellwork.

To Stop Smoking
(Or, To End an Addiction.)

Best Day of Week: Saturday

Best Moon Phase: Waning to New

Supplies:

- ✓ Black cloth
- ✓ Black thread and a sewing needle
- ✓ Package of cigarettes (opened/partial is okay), lighter, ashtray, old cigarette butts
- ✓ 2 black candles
- ✓ Black or Saturn incense
- ✓ Pen, paper, and calculator
- ✓ Container, e.g., jar with a lid, can with a lid, old fire-safety box.
- ✓ Shovel

The Ritual

- Face East
- Ring Bell
- Perform the Star Exercise
- Light Incense
- Perform the Magick Square

1. Opening Declaration

“I call upon the Gods of Olympus. I have done all I can in the physical realm. I am an addict. I am addicted to smoking cigarettes. I need your help Great Kronos! You are a Titan and binding is your domain! Come forth and assist me in this rite!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

2. Exorcize Tools

- ✓ Face West & Ring Bell
- ✓ Place right hand (palm facing down), over oil, paper, and candle
- ✓ Lift left hand (palm facing up)

“I declare that these tools are free from all negative vibrations, obscure influences, and phantoms of illusion.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

3. Charge Tools

- ✓ Face East & Ring Bell

“I charge these tools to produce a positive flow of energy for the purpose of ending my addiction to nicotine, and habit of smoking! I charge these tools to intensify each moment of this rite, without any extra effort on my part.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

4. Anoint Candles

Take one black candle and inscribe the sigil of the god Kronos into it on one side and the sigil of the planet Saturn on the other. Write the words “Kronos” and “Saturn” beginning at the BASE of the candle and write toward the wick-end (you are bringing the god and planet INTO your life).

Take one black candle and inscribe the words “addiction,” “nicotine” and “cigarettes.” Inscribe each word beginning at the WICK-END of the candle and writing toward to base (you are burning these things OUT of your life).

Rub candles with oil from center to top and say “As Above.”

Rub candles with oil from center to bottom and say, “So Below.”

5. Record Desire and Sacrifice

Write in your own words that you are binding the influence of nicotine addiction. On the opposite side of the paper write what you are willing to offer in the form of a sacrifice to Kronos. Sometimes I offer one black (dressed and inscribed) candle a day, and bowl of incense everyday for a month. Or, I might calculate how much I would have spent on cigarettes for a month, and give that amount of money to a charity. It’s your choice.

- ✓ Light Black Candle & Incense
- ✓ Anoint heart, back of neck, and Third Eye

“I fuse my energy with the energy that is being transformed by the flame on the candle through this oil, and I direct it for the purposes of....” (*Read your desire aloud as written on the paper together with your written sacrifice to Kronos.*)

6. Invoke Ruling Planet of the Day

- ✓ Light Black Candle & Ring Bell

“Oh, Great Kronos—the ruler of the Titans! You are the son of Uranus and Gaia—Sky and Earth. You once ruled the Golden Age and now rule over the Elysian Fields. You castrated your father and defeated him. You ate your children to protect your throne. You gave mankind the art of agriculture and taught farming. You are the harvest. You allow to be reaped what has been sown. Do my will Kronos! Grant my petition in the spirit of your Saturnalia! Perform your loosing and binding on my behalf!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

7. Magical Theatre

Make a list of every temporal thing smoking and nicotine have cost you. What about the times you got into trouble at work for “sneaking a smoke?” Write it down! Have you lost boyfriends, husbands, or friends because of smoking? Write it down! Ever had a fight because the smoking section at a restaurant was full, and your date was pissed for having to wait too long to be seated? Movie theaters? You get the picture! Ever interviewed for a job you should’ve been awarded, but you think the smell of cigarette smoke cost you the job? Write it down!

Determine how long you have smoked cigarettes. Further determine how many packs a day you’ve smoked during this time. Multiply the number of years and months with the number of packs a day. Multiply that number by the cost per pack for cigarettes. (You will probably be surprised at how much money that comes to!) Don’t forget to add in the cost of lighters, ashtrays, etc!

Take the black cloth, cut and sew a poppet. The poppet will serve as the likeness of the Addiction of Nicotine. Yes, you will destroy him! But before you destroy him, you must bind the addiction.

Stuff the poppet with cigarettes, butts, lighters, anything to do with smoking. As you take the cigarette items and sew them into the poppet, recite the list you made earlier. Recall the dollar amount wasted; the risk of health to you, and your loved ones by secondhand smoke; the embarrassment of being weak-willed; jobs lost, opportunities missed, and so forth.

Make a sigil of Kronos/Saturn. Pass it through the incense. Lay it next to the poppet. After you feel that Kronos’ presence is apparent, take hold of the poppet. *With string, tape, or a cord, wrap the poppet as tightly as possible! **Bind him!** You’re binding your addictions! **Bind him damn it! Bind him good! Tighter! Tighter! Bind the bastard! Bind the bastard tighter!***

Mean it! With every fiber of your being, work up the anger and the frustration that he has caused you. You're not playing around here—**bind him roughly!** Bind him with thread, cord, rope, electrical tape, or whatever it takes. Remember, he's going to kill you if you let him! He wants to kill you! He's your enemy!

After he's good and bound, hit him! Yes! With tears in your eyes and a nagging cough, the smoky smell of ruined clothes and drapes, get on your hands and knees and tell him you hate him! Tell him he's through! He's finished! Grab a hammer if you have one. **Hit him! Hit him!**

After having read the declaration of your spellwork aloud, and offered the appropriate sacrifices, pass the sigil and sacrificial statement through the incense, and above the candle flame one last time.

Throw the poppet into the container and secure the lid. Tie up the container with a rope, cord, or tape. Tie it up good! He wants out!

8. The Great Rite

While the witch performs the sexual act she should recite a mantra which states succinctly the nature of the spell. She can think it, murmur it, shout it, or whatever else she might choose.

An example might be, "I am a nonsmoker!" or "I bind the addiction of nicotine!"

The mantra should be repeated often until the point of sexual climax. At that time and point, the witch should use all of the force afforded to her to exclaim it loudly—boastfully.

9. Burn Petition

Burn the sigil and the petition. Catch the ashes in a small dish. Sit quietly and meditate on your desire it its

final form. Meditate for at least 15 minutes. Don't time yourself; you will know when it is enough.

- ✓ Face West & Ring Bell

10. License to Depart

- ✓ Push hands forward toward the West

"I thank the gods and planets who have assisted me in this ritual. Except for those gods and planets who are working on my behalf, I now give you license to depart. Go in peace and be willing to respond again when I call upon you.

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

11. Closing Declaration

- ✓ Face East & Ring Bell

"I give thanks, honor, and praise to Zeus and Hera—the King and Queen of Olympus! Receive my petition that Aphrodite carries. Grant my petition and cause it to come true. Give me favor and honor and I will repay it unto you, King and Queen of Olympus!

"Declare it and it will be done, King Zeus! Grant it and it will be received, Queen Hera!

"I close this temple with humble thanks and gratitude for Aphrodite's help and inspiration.

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

12. Finishing up

Let the candles burn completely down. Do not blow them out. The remains of the wax, ashes of paper, and incense should be broken up and buried with the container that holds the poppet. Bury him far away from your home, if possible. But don't just throw him away. If

travel is a problem, bury him in your backyard or underneath the house. Bury him somewhere—anywhere! Remember, he's in exile. He's now the one imprisoned! Not you!

13. Grounding

Ground, relax and continue on with your mundane life. Do not dwell on the spellwork.

To Acquire a Particular Job

Best Day of Week: Thursday

Best Moon Phase: Waxing to Full

Supplies:

- ✓ 1 blue candle
- ✓ 1 gold candle (if a gold candle is not available, use a green candle)
- ✓ Blue or Jupiter incense
- ✓ Pen & paper
- ✓ Site triggers: stationary, logo, and advertisement of the business in question. Do they have a large ad in the yellow pages? Tear it out! Do they have an ad in a newspaper, or a job listing in the *help wanted* section. Tear it out!

What about the tools of the job? I'm a bartender, so I would use a cork screw, jigger, shot glass, etc. If I were a banker, I'd have my briefcase or calculator, copy of a banker's journal, or whatever the hell bankers use during the course of their work.

Go to the physical location of the business. (This will have to be done beforehand.) Take something from there, e.g. a brochure, business card, matchbook, or a pen with the name of the business on it; something that won't get you arrested for theft—something complimentary that they offer for customers or employees. If entry into the building beforehand is not possible, pick up a rock or a leaf from outside the building. If it is at all possible, walk clockwise around the building seven times. While walking, repeat, "*I work in this building. I work in this building. I work in this building,*" or something similar, and pertinent to your situation. Repeat the mantra all the way around it seven times. Walk around it with the confidence and knowledge that your new job is inside that building!

The Ritual

- Face East
- Ring Bell
- Perform the Star Exercise
- Light Incense
- Perform the Magick Square

1. Opening Declaration

"I call upon the Gods of Olympus. I have done all I can in the physical realm. I have done all that I can with these matters of acquiring a job with this employer. I need your help, O' Great Zeus! Come forth and assist me in this great rite!

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

2. Exorcize Tools

- ✓ Face West & Ring Bell
- ✓ Place right hand (palm facing down), over oil, paper, and candle
- ✓ Lift left hand (palm facing up)

"I exorcize these tools to be free of all negative vibrations, obscure influences, and phantoms of illusion.

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

3. Charge Tools

- ✓ Face East & Ring Bell

"I charge these tools to produce a positive flow of energy for the purpose of getting a better job! I charge these tools to intensify each moment of this rite, without any extra effort on my part.

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

4. Anoint Candles

Take 1 blue candle and inscribe the sigil and name of Zeus into it beginning at the BASE of the candle and writing toward the wick (you are bringing Zeus INTO your life). On the opposite side of the candle inscribe the sigil for Zeus and the word *Jupiter* beginning at the BASE of the candle.

Take 1 gold candle and inscribe the words “new job,” “(name of the business you’re applying to),” “growth” and “expansion.” Inscribe each word beginning at the base-end of the candle and writing toward to wick-end (you are also bringing these things INTO your life).

Rub candles with oil from center to top and say “As Above.”

Rub candles with oil from center to bottom and say, “So Below.”

5. Record Desire and Sacrifice

Determine what your sacrificial offering will be to Zeus. He’s assisting you, remember? Don’t be stingy. If you already have employment, then you have steady paychecks. Offer him something along the lines of “expansion and growth,” e.g. maybe a new wallet with a fifty dollar bill tucked inside to give to a poor person, or a cash donation to an otherwise deserving person or charity? Maybe a gift certificate from a grocery store, and give to an impoverished person? Keep in mind two pertinent ideas: growth and expansion. Helping others achieve these benefits will assuredly come back to you. Determine what your weekly earnings will be when you’re awarded the new job. Offer a percentage (usually 10-20%) in the form of a charitable donation. Buy a money order and put Zeus’ name and sigil on it before you donate it to charity. Be creative with your offering.

Write the petition to Zeus in your own words, i.e. that you are seeking a particular job at a particular business (if that’s the case). On the opposite side of the paper,

write what you are willing to offer in the form of a sacrifice to Zeus.

- ✓ Light Blue Candle & Incense
- ✓ Anoint heart, back of neck, and Third Eye

“I fuse my energy with the energy that is being transformed by the flame on the candle through this oil, and I direct it for the purposes of....” *(Read your desire aloud as written on the paper together with your written sacrifice to Zeus.)*

6. Invoke Ruling Planet of the Day

- ✓ Light Gold Candle & Ring Bell

“King Zeus! Youngest son of Kronos and Rhea; you are the father of gods and men! You are the King of Olympus! You defeated the Titans and avenged your siblings from your father. You rule over heaven and earth. You are the Sky God, the Earth God and the God of the Gods! You rule with strength and wisdom. You bring storms; lightning bolts are your favorite weapon. Thunderbolts are your voice! Zeus is the Greater Beneficence! Nothing is beyond your grasp. You bring abundance, blessings and success to those whom you choose. Grant my petition, Great Zeus! Apply your seal; make the earth obey my petition you hold in your hands! Grant my petition King Zeus and no one can thwart it!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

7. Magical Theatre

Make a sigil of Zeus. Pass it through the incense. Lay it next to the site triggers and other correspondences. After you feel that Zeus’ presence is apparent, take the sigil and put it aside. Speak aloud; tell Zeus what you hope to achieve by acquiring the new job. Tell him what you are going to do with your paychecks. Tell him how

the new job will lead to further growth and expansion in other areas of your life. Brag about what you are going to do with the new paychecks. Boast about the newer, bigger apartment you will be able to afford. Or, make bawdy remarks about the new people you are going to be able to date. Tell Zeus your plans of growth and expansion. Will this job lead to possible future promotions within the company? Also, tell Zeus about the benefits the new job will offer, e.g. insurance, dental, 401K, pension, paid vacations, or credit union.

After having stated your case out loud, handle each of the sight triggers. Pass the sigil through the incense and atop the candle flame.

8. The Great Rite

While the witch performs the sexual act she should recite a mantra which states *succinctly* the nature of the spell. She can think it, murmur it, shout it; or, whatever else she might choose.

An example might be, *"I am an accountant at H&R Block!"*

The mantra should be repeated often until the point of sexual climax. At that time and point, the witch should use all of the force afforded to her to exclaim it loudly—boastfully.

9. Burn Petition

Burn the sigil and the petition. Catch the ashes in a small dish. Sit quietly and meditate on your desire in its final form. Meditate for at least 15 minutes. Don't time yourself; you will know when it is enough.

- ✓ Face West & Ring Bell

10. License to Depart

- ✓ Push hands forward toward the West

“I thank the gods and planets who have assisted me in this ritual. Except for those gods and planets who are working on my behalf, I now give you license to depart. Go in peace and be willing to respond again when I call upon you.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

11. Closing Declaration

✓ Face East & Ring Bell

“I give thanks, honor, and praise to Zeus and Hera—the King and Queen of Olympus! Receive my petition that Aphrodite carries. Grant my petition and cause it to come true. Give me favor and honor and I will repay it unto you, King and Queen of Olympus!

“Declare it and it will be done, King Zeus! Grant it and it will be received, Queen Hera!

“I close this rite with humble thanks and gratitude for Aphrodite’s help and inspiration.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

12. Finishing up

Let the candles burn completely down. Do not blow them out. The remains of the wax, ashes of paper and incense should be broken up and dispersed by blowing wind or flowing water. Do this as far away from your home as possible. But don’t just throw him away. (Hint: If there is a fountain at the place of employment, throwing the ashes in it would be ideal!)

13. Grounding

Ground, relax and continue on with your mundane life. Do not dwell on the spellwork.

To Obtain a Favorable Job Interview

Best Day of Week: Wednesday

Best Moon Phase: Waxing to Full

Supplies:

- ✓ 2 orange candles
- ✓ Orange or Mercurial incense
- ✓ Pen & paper
- ✓ Résumé and cover letter for the job (Do not endorse the cover letter, yet.)
- ✓ Envelope, postage stamps, etc.

The Ritual

- Face East
- Ring Bell
- Perform the Star Exercise
- Light Incense
- Perform the Magick Square

1. Opening Declaration

- ✓ Face East & Ring Bell

“I call upon the planet Mercury and the god Hermes to attend my ritual and hear my petition! I seek a favorable audience! I petition you to obtain a favorable interview! I am articulate, presentable, and my résumé impresses all who see it! Swift and Tricky Hermes! Come forth and assist me in this great rite! O’ Great Hermes!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

2. Exorcize Tools

- ✓ Face West & Ring Bell
- ✓ Place right hand (palm facing down), over oil, paper, and candle
- ✓ Lift left hand (palm facing up)

“I declare that these tools are free from all negative vibrations, obscure influences, and phantoms of illusion.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

3. Charge Tools

- ✓ Face East & Ring Bell

“I charge these tools to produce a positive flow of energy for the purpose of obtaining a favorable interview! I charge these tools to intensify each moment of this rite, without any extra effort on my part.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

4. Anoint Candles

Take 1 orange candle and inscribe the sigil of Hermes into it. Write the word “Hermes” beginning at the BASE of the candle and writing toward the wick (you are bringing the god Hermes INTO your life).

Next, on the opposite side of the candle, write the word “Mercury” beginning at the BASE of the candle and writing toward the wick (you are bringing the planet Mercury INTO your life).

Take 1 orange candle and inscribe the words *résumé*, *cover letter* and *communication*. Inscribe each word beginning at the base-end of the candle and writing

toward to wick-end (you are also bringing these things INTO your life).

Rub candles with oil from center to top and say "As Above."

Rub candles with oil from center to bottom and say, "So Below."

5. Record Desire & Sacrifice

Write the petition to Hermes in your own words. Mention that you are seeking a favorable audience with a manager, owner, or human resources director. On the opposite side of the paper, write what you are willing to offer in the form of a sacrifice to Hermes.

- ✓ Light Red Candle & Incense
- ✓ Anoint heart, back of neck, and Third Eye

"I fuse my energy with the energy that is being transformed by the flame on the candle through this oil, and I direct it for the purposes of..." *(Read your desire aloud as written on the paper together with your written sacrifice to Hermes.)*

6. Invoke Ruling Planet of the Day

- ✓ Light Orange Candle & Ring Bell

"Oh, Great Hermes! Son of Zeus and Maia the nymph, you are the Messenger of the Gods! You escort the souls of men to Hades. You are fast in travel and swift in thought. Communicator and traveler, merchant and thief, take my petition and lay it on the hearts and minds of those who will do my bidding! Work on my behalf Great God-Hermes!

"Do not delay and do not fail! Take my petition before the gods of Olympus for them to seal; deliver it and bring it to fruition! You are the most-favored of the gods; be my guide and aide. Hermes! Make my petition come to fruition!

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

7. Magical Theatre

Draw an extra sigil of Hermes. Pass it through the incense. Lay it next to the envelope, résumé, cover letter, stamps, etc. After you feel that Hermes' presence is apparent, take the sigil and put it aside. You will have it with you during your follow up phone calls, when you mail the letter, and during your interviews.

Address the envelope. Place the postage stamp on it, too. Read the résumé and the cover letter aloud. Speaking out loud, tell Hermes why you are qualified for the job. Act as if he is interviewing you for the job. Do so respectfully, until you are confident in the fact that your résumé and cover letter are impressive. Put the same amount of enthusiasm and self-promotion into your interview with Hermes as you will on the day of the actual interview.

Ask Hermes to give you the right words to say, the right mannerisms, and disposition. Don't be afraid to ask him for help. That's why you summoned him! Remember, Hermes is a communication god, but he is also a trickster god. He plays tricks on us three times a year when his planet travels retrograde. He is well known to take an error in communication and hide it from others. He is also known for embellishing the minds of people who read, listen, speak, etc. Give Hermes the respect he deserves and he will perform miracles on your behalf! Is your experience in the field a little weak? He can hide that fact. Did you stutter during the interview or phone call? He'll probably take care of that, too!

After having read the materials aloud, endorse the cover letter and seal it, your résumé, and reference list in the envelope. Pass the envelope through the incense and above the candle flame one last time.

8. The Great Rite

While the witch performs the sexual act she should recite a mantra which states *succinctly* the nature of the spell. She can think it, murmur it, shout it, or whatever else she might choose.

An example might be, *"I work at Chase Bank! I work at Chase Bank!"*

The mantra should be repeated often until the point of sexual climax. At that time and point, the witch should use all of the force afforded to her to exclaim it loudly—boastfully.

9. Burn Petition

Burn the sigil and the petition. Catch the ashes in a small dish. Sit quietly and meditate on your desire in its final form. Meditate for at least 15 minutes. Don't time yourself; you will know when it is enough.

- ✓ Face West & Ring Bell

10. License to Depart

- ✓ Push hands forward toward the West

"I thank the gods and planets who have assisted me in this ritual. Except for those gods and planets who are working on my behalf, I now give you license to depart. Go in peace and be willing to respond again when I call upon you.

"By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!"

11. Closing Declaration

- ✓ Face East & Ring Bell

“I give thanks, honor, and praise to Zeus and Hera—the King and Queen of Olympus! Receive my petition that Aphrodite carries. Grant my petition and cause it to come true. Give me favor and honor and I will repay it unto you, King and Queen of Olympus!

“Declare it and it will be done, King Zeus! Grant it and it will be received, Queen Hera!

“I close this temple with humble thanks and gratitude for Aphrodite’s help and inspiration.

“By the power and authority of the gods of Olympus, I demand it! With the gods of Olympus, I declare it!”

12. Finishing up

Let the candles burn completely down. Do not blow them out. The remains of the wax, ashes of paper and incense should be broken up and allowed to either blow away in the wind, or drift away from you in moving water, such as a stream or river. Since we are working with Hermes, transportation and communication are his fortes. As such, consider driving a car or taking a city bus. Let the ashes and other remaining parts flow out of the windows while traveling.

13. Grounding

Ground, relax and continue with your mundane life. Do not dwell on the spellwork.

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Appendix 1

STAR EXERCISE

First introduced to me in November 2000 by Lady Mimi Lansou, Esoterica Occult Books, 541 Rue Dumaine, New Orleans, LA 70116, www.onewitch.com. For a diverse history and scientific data regarding the Star Exercise, refer to www.yoga-tibet.com/starexercise1.htm.

“This meditation is a must-do before any magical working. It is also highly recommended to do this exercise upon rising in the morning and before retiring in the evening. Do not do this exercise on a full stomach! Nausea will be the result of same.

“The purpose of this exercise is to take in the Life Force Energy that flows around us constantly and naturally, filling our body with this energy. This exercise is a natural healer. It helps us handle the most difficult tasks with newfound energy, calm and confidence.

“Face East. Stand in the shape of a star with legs slightly apart and arms out to your sides. Place your left palm facing upwards and your right palm facing downwards. Head straight and eyes open. Stand in this position for three to five minutes for beginners. After three to five minutes, say the following words three times aloud. Then, slowly lower your arms. The Star Exercise is now complete.”

(Repeat three times.)

“I am one with the Universal Life Force,
I can feel it now, it is flowing through me.
I stand in circles of light that none can penetrate.”

Appendix 2

MAGICK SQUARES

A Magick Square is a table of numerals that appear to be random, but are actually placed specifically into a grid. This procedure is an effective tool for the witch. It aids the witch to tune to the frequency of the planet with which she is working. It can be used to contact the day of the week, the Greek god, or the planet.

The process is as follows: The witch will use a blank piece of paper. The paper might be drawn with or without the gridlines. She will write each numeral in sequence, beginning with 1, then 2, then 3, etc. She will continue this procedure until the grid is completed.

On the opposite side of the paper, the witch will draw the sigil of the planet/deity who is being summoned. Should the witch work with a mythological figure that does not have a Magick Square of its own, merely draw the Magick Square for the day for the week on which the witchcraft is performed. There are times, too, when a mythological deity will not have a universally known sigil. In those instances, merely use the sigil that corresponds to the day of the week, as with the magick square. Or not, depending on the witch.

Sunday/Apollo/Sun

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Monday / Artemis / Moon

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Tuesday / Ares / Mars

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

Wednesday/Hermes/Mercury

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

Thursday/Zeus/Jupiter

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

Friday/Aphrodite/Venus

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

Saturday/Kronos/Saturn

4	9	2
3	5	7
8	1	6

Appendix 3

Perseus and Jesus

(From my book *Idolater: A Spiritual Biography of Rebuke, Revenge & Regret*, and an excerpt from a chapter titled Jesus of Nazareth: The Greatest Man Who Never Lived.)

The avatar known as *Jesus Christ* consolidated all of the earlier pagan myths of the *dying-and-risen-sun-god* archetype. Even before Constantine legalized Christianity and amalgamated the pagan mythologies into it, John the Beloved had already set things in motion. The book of Revelation was an excellent tool for the momentous job at hand. In spite of the bulk of Christian doctrine, the competing pagans found a very compelling—and familiar—story. In essence, Christian end-of-times doctrine (as written in the book of Revelation) promises that Jesus (the son of god) will return from his sojourn in heaven while riding a white horse. He will destroy the beast (Satan) that rises out of the sea, and rescue his virgin bride (the church), who is dressed in white (virginal), at the last moment. He will reign over his kingdom forever.

That same, *exact* scenario was already well known to those of contemporaneous, pagan cultures, as well as previous ones. I prefer Greek mythology, so I'll compare and contrast it with the Christian story from the book of Revelation. To do so I'll refer to a wonderful movie titled *Clash of the Titans*. The movie starred Harry Hamlin as Perseus, and Laurence Olivier as Zeus. At the end of the movie, Perseus (the son of Zeus) rides atop Pegasus, his white winged-horse. Perseus holds the decapitated head of Medusa (the whore of Babylon). He kills the Krakin (the beast) as it rises from the sea to devour the virginal, princess bride of Joppa (the church), who is dressed in a white wedding gown.

The cinematic depiction of Perseus, his trials and labors, his temporal conquest, and rescued bride are eerily clear-cut when compared with the written, biblical prophecy of the second coming of Jesus. This *coincidence* is not exclusive to Greek mythology. One must simply read

any codex of mythologies to recognize the same characters and story. The evidence is overwhelming and undeniable—unless the reader is a Christian. For some reason, the Catholic Church makes no apology for the comparisons of Jesus Christ alongside the pagan figures of dying-and-risen-sun-gods of the past. It has uncharacteristically presented material in support of this effort; whereas the Protestant Church acts as if the same material is completely erroneous and systematically manufactured.

Post- and pre-Nicene missionaries were frustrated with the fact that no matter where they went to tell “the good news of Jesus Christ,” the recipients were unimpressed. The local townsfolk would simply take the Christian missionaries a street or two over, enter at temples to their local dying-and-risen-sun-gods, i.e. Tammuz, Perseus, Mithras, (the list goes on and on) and tell them the exact same story! The only difference was that the mythological figures they worshiped existed prior (as in centuries) to the reported time of Jesus.

The very last scene of the movie *Clash of the Titans* portrays a soliloquy by Zeus. During it, Zeus states that he is so pleased with his son, that he will arrange the stars in heaven so that every generation and culture will know the story of Perseus.

Appendix 4

(This article from *The LA Times* has not been edited.)
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<http://www.latimes.com/news/opinion/commentary/la-oe-lefkowitz23oct23,0,7722137.story?coll=la-news-comment-opinions>

"Gods, or God?" Opinion, Oct. 23

Bring back the Greek gods

Mere mortals had a better life when more than one ruler presided from on high

Los Angeles Times, October 23, 2007

By Mary Lefkowitz

Prominent secular and atheist commentators have argued lately that religion "poisons" human life and causes endless violence and suffering. But the poison isn't religion; it's monotheism. The polytheistic Greeks didn't advocate killing those who worshiped different gods, and they did not pretend that their religion provided the right answers. Their religion made the ancient Greeks aware of their ignorance and weakness, letting them recognize multiple points of view.

There is much we still can learn from these ancient notions of divinity, even if we can agree that the practices of animal sacrifice, deification of leaders and divining the future through animal entrails and bird flights are well lost.

My Hindu students could always see something many scholars miss: The Greek gods weren't mere representations of forces in nature but independent beings with transcendent powers who controlled the world and everything in it. Some of the gods were strictly local, such as the deities of rivers and forests. Others were universal, such as Zeus, his siblings and his children.

Zeus did not communicate directly with humankind. But his children - Athena, Apollo and Dionysus - played active roles in human life. Athena was the closest to Zeus of all the gods; without her aid, none of the great heroes could accomplish anything extraordinary. Apollo could tell mortals what the future had in store for them. Dionysus could alter human perception to make people see what's not really there. He was worshiped in antiquity as the god of the theater and of wine. Today, he would be the god of psychology.

Zeus, the ruler of the gods, retained his power by using his intelligence along with superior force. Unlike his father (whom he deposed), he did not keep all the power for himself but granted rights and privileges to other gods. He was not an autocratic ruler but listened to, and was often persuaded by, the other gods.

Openness to discussion and inquiry is a distinguishing feature of Greek theology. It suggests that collective decisions often lead to a better outcome. Respect for a diversity of viewpoints informs the cooperative system of government the Athenians called democracy.

Unlike the monotheistic traditions, Greco-Roman polytheism was multicultural. The Greeks and Romans did not share the narrow view of the ancient Hebrews that a divinity could only be masculine. Like many other ancient peoples in the eastern Mediterranean, the Greeks recognized female divinities, and they attributed to goddesses almost all of the powers held by the male gods.

The world, as the Greek philosopher Thales wrote, is full of gods, and all deserve respect and honor. Such a generous understanding of the nature of divinity allowed the ancient Greeks and Romans to accept and respect other people's gods and to admire (rather than despise) other nations for their own notions of piety. If the Greeks were in close contact with a particular nation, they gave the foreign gods names of their own gods: the Egyptian goddess Isis was Demeter, Horus was Apollo, and so on. Thus they incorporated other people's gods into their pantheon.

What they did not approve of was atheism, by which they meant refusal to believe in the existence of any gods at all. One reason many Athenians resented Socrates was that he claimed a divinity spoke with him privately, but he could not name it. Similarly, when Christians denied the existence of any gods other than their own, the Romans suspected political or seditious motives and persecuted them as enemies of the state.

The existence of many different gods also offers a more plausible account than monotheism of the presence of evil and confusion in the world. A mortal may have had the support of one god but incur the enmity of another, who could attack when the patron god was away. The goddess Hera hated the hero Heracles and sent the goddess Madness to make him kill his wife and children. Heracles' father, Zeus, did nothing to stop her, although he did in the end make Heracles immortal.

But in the monotheistic traditions, in which God is omnipresent and always good, mortals must take the blame for whatever goes wrong, even though God permits evil to exist in the world he created. In the Old Testament, God takes away Job's family and his wealth but restores him to prosperity after Job acknowledges God's power.

The god of the Hebrews created the Earth for the benefit of humankind. But as the Greeks saw it, the gods made life hard for humans, didn't seek to improve the human condition and allowed people to suffer and die. As a palliative, the gods could offer only to see that great achievement was memorialized. There was no hope of redemption, no promise of a happy life or rewards after death. If things did go wrong, as they inevitably did, humans had to seek comfort not from the gods but from other humans.

The separation between humankind and the gods made it possible for humans to complain to the gods without the guilt or fear of reprisal the deity of the Old Testament inspired. Mortals were free to speculate about the character and intentions of the gods. By allowing mortals to ask hard

questions, Greek theology encouraged them to learn, to seek all the possible causes of events. Philosophy -- that characteristically Greek invention -- had its roots in such theological inquiry. As did science.

Paradoxically, the main advantage of ancient Greek religion lies in this ability to recognize and accept human fallibility. Mortals cannot suppose that they have all the answers. The people most likely to know what to do are prophets directly inspired by a god. Yet prophets inevitably meet resistance, because people hear only what they wish to hear, whether or not it is true. Mortals are particularly prone to error at the moments when they think they know what they are doing. The gods are fully aware of this human weakness. If they choose to communicate with mortals, they tend to do so only indirectly, by signs and portents, which mortals often misinterpret.

Ancient Greek religion gives an account of the world that in many respects is more plausible than that offered by the monotheistic traditions. Greek theology openly discourages blind confidence based on unrealistic hopes that everything will work out in the end. Such healthy skepticism about human intelligence and achievements has never been needed more than it is today.

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Appendix 5

Swastika Plaque & Floor-Tiled Mosaic

Ernst Café
600 S Peters Street
New Orleans, LA 70130



-- A SYMBOL FOR PEACE --

The mosaic tile floor in this establishment was installed in 1902. The symbol depicted in this floor () is an ancient "Symbol For Peace" dating back more than 10,000 years. It can be found in many places around the world such as; the gates on the Great Wall of China, the Pyramids in Egypt, and ancient Aztec Indian Sites. The American Indians even used this symbol for peace. Before the City of New Orleans, this area was an Ancient Indian settlement, thus you have Tchoupitoulas Street and the American Indian "Symbol for Peace" in the floor of the Ernst Café. This symbol is sometimes confused with the swastika. There is a theory that Hitler took this ancient "Symbol for Peace" (*) and inverted it (*) as an expression of anti-peace.*

There is also a theory that this ancient symbol is of an extra-terrestrial origin. After all, no one has yet explained how several ancient civilizations with different languages, different alphabets, and no recorded contact with each other, all used the same "Symbol for Peace".

(*) is inserted above as a substitute for a sigil of the swastika—both clockwise and counterclockwise. The swastika is so infamous in today's society that the editor could not locate an appropriate replica of either (as depicted in the plaque) as a clip art file.

(The preceding text on page 278 is a verbatim copy of the plaque. It has not been edited for content or grammar.)

* * *

As will be noticed, the last paragraph on the plaque includes some supposed, *farfetched* notions about extraterrestrials and tribal migration. These possibilities were offered by the previous owner of The Ernst Café to appease antagonistic patrons. However, such beliefs are common throughout Western Society. As discussed in my book *Idolater: A Spiritual Biography of Rebuke, Revenge & Regret*, people who are not familiar with the concept of astrotheology and Jungian psychology are perplexed as to why all ancient cultures had similar (if not exact) themes surrounding their mythologies and religions. Said misunderstandings have given birth to some outrageous notions. Three that come to mind are:

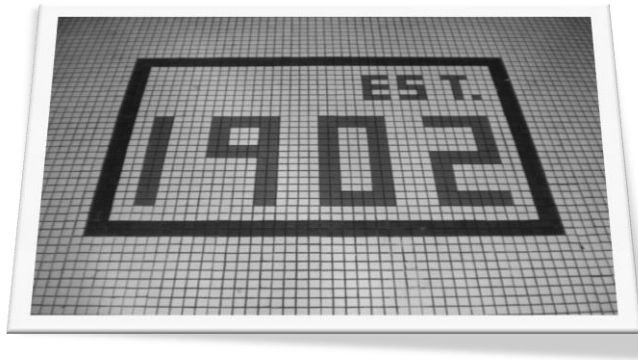
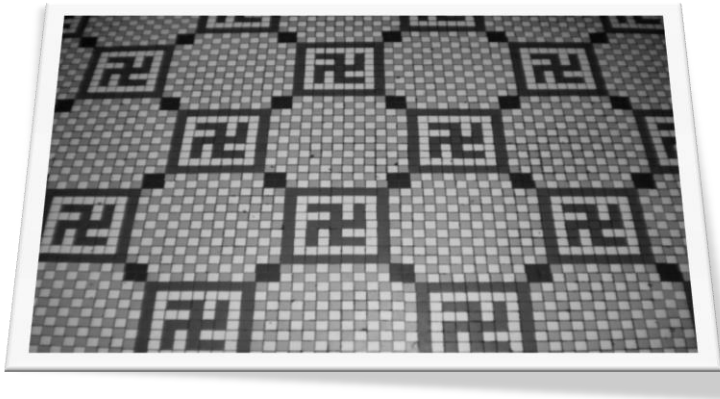
1) Extraterrestrials came here a long time ago and left behind *clues* that humans cannot understand.

2) The Tower of Babel in the book of Genesis explains why all cultures have similar threads.

3) The devil went to every culture beforehand, and laid traps so that mankind would be confused and deny God's existence.

I am happy to report that none of these three scenarios is correct. In essence (as is described within this book), mankind is actually one organism that is made up of individual bodies and connected by the Higher Self. Each human being interprets symbolically

the astronomical objects of the solar system and the forces of raw nature on planet Earth. We each share said information with one another unknowingly via the Collective Unconscious. Or better put colloquially, we are all connected by a psychic *world wide web*. This concept is widely recognized by mainstream, academic circles. It is the rule, not the exception.



Established in 1902, The Ernst Café is a standard in New Orleans for quality service, the best damn hamburgers in the city, and an unsurpassed late-night, watering-hole-experience. Unfortunately, the floor-tiled mosaic at The Ernst Café remains an enigma for many

local patrons and out-of-state visitors. Though the floor was tiled over a century ago (and though Adolf Hitler was only twelve years old at the time), corporate leaders and individual tourists still walk away from this restaurant when they notice its floor. Even though an explanatory plaque is mounted by the doorway, many who enter will not be swayed—they will leave quickly; usually, with a sour comment or two thrown at an innocent bartender or waitress. Ask almost any cab driver in New Orleans to drive you to “the restaurant with the swastikas,” and you will assuredly be brought to 600 S Peters Street. As of late, corporate functions have been halted until a rented carpet covered the floor, and receptions have been cancelled because of the floor-tiled mosaic.

This book (especially the chapter titled Whitewashed Black Magick) deals with human perceptions regarding symbols and social attitudes. Such erroneous sentiments are no truer than when addressing *ancient* symbols and their original (universal) meanings. More specifically, the swastika has been an eternal symbol for *good luck*, *holiness*, and *peace* for cultures across the world. However, modern-day prejudices, intolerance, and ignorance have threatened to cost innocent bartenders and waiters an honest living wage, and many patrons a lesser-enjoyed evening—all due to a misunderstood symbol and political correctness.

Appendix 6

The Fivefold Kiss

(Farrar, Janet and Stewart. A Witches' Bible. Custer, WA: Phoenix Publishing, Inc., 1996.)

The Fivefold Kiss is a Wiccan ritual, wherein a kiss and “blessing” are given while each line below is recited. Of course, the participants of the ritual are skyclad.

Blessed be thy feet, that have brought thee in these ways

Blessed be thy knees, that shall kneel at the sacred altar

Blessed be thy [womb/phallus], without which we would not be

Blessed be thy breasts, formed in beauty/ breast formed in strength

Blessed be thy lips, that shall utter the Sacred Names

It is further supposed that the neo-pagan tag line “*Blessed Be*” is formed from the Fivefold Kiss. Hence, it is inferred that when one neo-pagan or witch says, “Blessed Be” to another, that she is willing to perform the Fivefold Kiss to said person. It is also the origin of another neo-pagan tag line, “*In perfect love and perfect trust.*” Therefore, if a witch is not will to perform the Fivefold Kiss, she should not use the catchphrases “Blessed Be” or “In perfect love and perfect trust.”

Appendix 7

The Twelve Gods of Olympus

Yes, there are different listings for the Twelve Gods of Olympus. Some will include one popular Greek god, while other lists will exclude him for another. There is no reason to become concerned with any differing listings of the Twelve Gods. If one will recall the probable religion of his upbringing, he can compare and contrast such differences with the two different sets of Ten Commandments listed in the Bible. Most probably, however, he is not aware of this issue; which enforces the notion that a difference here or there doesn't really take away from the whole.

Below will be two separate listings for the Twelve Olympians, but a creative witch should feel free to make further exchanges and substitutions, as she might choose. Some authors will attest to various reasons behind the different gods listed, but do not be swayed by them. The sole reasoning for the substitutions was *locale*. In essence, one locale might've been more rural and agricultural than cosmopolitan areas or port cities. Some places might've had an epic battle within their histories, placing a conquering deity in the place of another, lesser-known one.

One should remember that the energies come from within and without—from the dynamic energies of the planets and the dormant energies inside of human beings.

It must be noted that twenty-first century notions of astrology are so far removed from their source (ancient Greece) that errors have been made in interpreting the zodiacal signs. In reality, the Twelve Olympians represented the lunar months of the year, with Hades thrown in at the thirteenth month, to include his domain and the energies of the dead. (Hence, the last lunar month fell during the harshest month of winter.) Yes, as was discussed briefly within this book, the

civilized (and pre-historic) societies of the world initially followed a lunar calendar. After time progressed (and for a myriad of reasons) and after societies opted for a solar calendar, magical practice and religious worship changed. The masses forgot about the lunar months of the year, and began to force the Twelve Olympians model onto the twelve signs of the zodiac, and the twelve solar months of the year. However, as was demonstrated in my book *Idolater*, there are actually *thirteen* signs of the zodiac and *thirteen* lunar months; and yes, for those of a biblical persuasion: these assertions reflect the fact that there are actually *thirteen* tribes of Israel and *thirteen* disciples! When implementing the principals of comparative mythology and religion, it all comes together!

The Gods of Olympus	
[Greek]	[Latin]
Zeus	Jupiter
Hera	Juno
Poseidon	Neptune
Demeter	Ceres
Ares	Mars
Hermes	Mercury
Hephaestus	Vulcan
Aphrodite	Venus
Athena	Minerva
Apollo	Apollo
Artemis	Diana
Hestia or Dionysus	Vesta or Bacchus

Appendix 8

Shopping for Idols

I would be remiss if I did not mention two very kind, very professional online storeowners. Their story (and mine) is as follows:

After Hurricane Katrina, my statue of Ares was missing its spear. This was very symbolic for me; he was petitioned to protect my property after I was forced out of Orleans Parish. After I was allowed to re-enter the city (two months later), my property was two-thirds intact. Thankfully, the only property looted were items that I could have lived without, or could not carry with me after a secondary, one-year exodus from the city. Ares had fought on my behalf, and left evidence of the battle behind. When I entered my apartment, he sat atop my television set, with the burnt remains of candles and incense, but without his famous spear.

Six months later, when my wife and I were settled temporarily in Illinois, I spoke with Erica Alvey, owner of Soma Luna, about a possible replacement of Ares' spear; funds were too tight to purchase another full-priced statue of Ares. Without me asking, she made contacts with fellow shop owners and suppliers, and found the contact information for Daniel Chen at Top Land Trading Company. Mr. Chen shipped a replacement spear for my Ares statue at no cost.

If it is at all possible, please purchase your online supplies from either Erica Alvey or Daniel Chen. They both went above and beyond any customer service expectations I might've desired. Though I make many derogatory comments within this book about pagan shop owners and online vendors, these two are the exceptions that make the rule. Their online stores are as follows:

❖ www.somaluna.com

❖ www.toplandtrading.com

Appendix 9

Online Resources

The chapter titled *Invocations of the Gods* would not have been possible if it had not been for the following websites. They are listed herein for citation, and for the extended learning of witches who are newcomers to the Greek gods. The websites listed below appear randomly, in no specific order of importance or use herein.

www.apollonica.org

www.neosalexandria.org

www.iskios.com

www.hellenion.org

www.theoi.com

www.maicar.com

www.neokoroi.org

www.greekmythology.com

www.hellenicgods.org

www.crystalinks.com/olympians.html

www.classicsunveiled.com/mythnet/html/olympian.html

www.mythman.com

www.wikipedia.org

www.pagannews.com

www.alchemy-works.com/planetary_corresp.html

www.tarotscopes.com

Other Books by Keith Nicholson

Fiction

RESURRECTION

This book answers the age-old question: If the resurrection of Jesus Christ happened during the present day and not 2,000 years ago, what might be the outcome? *Resurrection* is comprised of three short stories. All three stories have the same characters and the same plot, but each is told from a different point of view. This book is a must-read for any seminary student, born-again Christian, neo-pagan, or atheist. Every reader's faith will be turned upside down after having read this book!

FORBIDDEN FRUIT

Erotic tales of taboo-centered love, lust, and sex!

Nonfiction

IDOLATER: A Spiritual Biography of Rebuke, Revenge & Regret

Idolater demonstrates how a born-again Christian can become an idolater. Without a doubt, this book is this author's *magnum opus*! There are over 600 pages of rebuke, revenge, and regret—all pointed toward the hypocrisies of born-again Christians. The author reveals scathing secrets about the Southern Baptist Convention, famous televangelists, international Christian charities, and semi-famous churches (including preachers, deacons, and members). More importantly, *the truth* about the Holy Bible is exposed, as well as America's judicial system, and the food and beverage industry.

This book is more than just an exposé; it is *righteous indignation* on steroids!

Coauthored Books

In addition to occult fiction and nonfiction, Keith Nicholson and his wife, Barbara, have written several books for a mainstream publishing company. Such books include a book of restaurant reviews, a book about the restaurant business, and a children's book. They have also written a business etiquette course, which they teach at various corporations.

*“We no longer burn books in America. Today, we just
don’t print them or allow them to be sold.”*

—Rev Jim Brown



