

The top corners of the cover feature intricate Celtic knotwork. Each corner has a central knot that branches out into two long, pointed, leaf-like shapes extending towards the center. The colors are a mix of yellow, green, and blue, with a slight gradient effect.

Oraiocht



A Book of
Celtic Sorcery

The bottom corners of the cover feature intricate Celtic knotwork, mirroring the design in the top corners. Each corner has a central knot that branches out into two long, pointed, leaf-like shapes extending towards the center. The colors are a mix of yellow, green, and blue, with a slight gradient effect.

Ian Corrigan

Celtic Sorcery & Druidic Magic

This spellbook contains a variety of Rites, prayers, charms and lore, focused on both practical magical work and on techniques of wisdom and spiritual awareness. It includes:

- Nine Invocations of the Tuatha De Danann
- Nine Prayers for the Druidic Virtues
- Nine Visions & Trances
- Nine Spells and Charms



Ian Corrigan has been practicing the Druid's Arte for over twenty years. He is Archdruid Emeritus of Ar nDaiocht Fein.

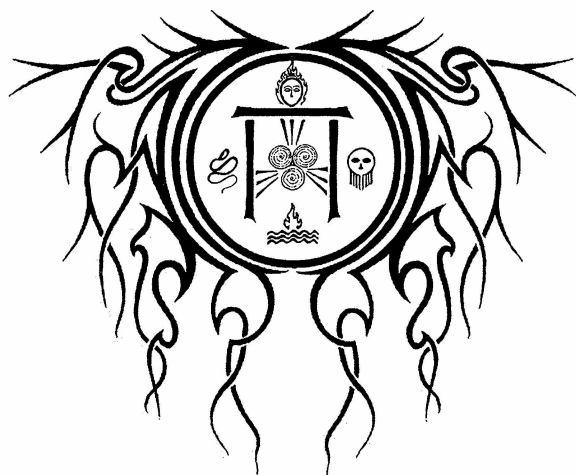


Draíocht

Ian Corrigan

Druidry

Rites & Works
of
Celtic Sorcery



Ian Corrigan



Óraiocht
A Book of Celtic Sorcery

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Dedicated to the Elder Wise
Whisper wisdom to me, I pray.

&

To my beloved
Liafal

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Book 1

Basics
of
Druid Lore





Three Triads of a Celtic Cosmos

These have been described in detail in a number of other works. The student who is prepared for Celtic sorcery will already be familiar with these symbols.

1: Three Realms

Annuin: The underworld: The cauldron of rebirth

Abred: The midworld: The cauldron of bounty

Cuynvyd: The heavens: The cauldron of wisdom

2: Three Worlds

An Muir - The Sea: The wild waste:

The road to the blessed isles

An Talamh - The Land: The green earth:

Dwelling of many kins

An Speir - The Sky: The unchanging order:

The place of the shining ones

3: Three Kindreds

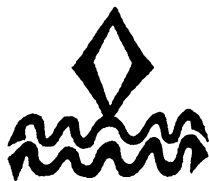
The Dead: The blessed ancestors,
who sustain the clans.

The Sidhe: The other kins,
who sustain the web of the worlds.

The Deities: Eldest, wisest and mightiest,
who sustain all.



Water & Danu



☉ **Underworld:** The Power Under the Earth is called the Chaos of Potential. The Underworld Realms are the place of the Ancestors, of the Daoine Sidhe, of the Underworld Gods and Goddesses. From their halls and lands issue bounty and new life, the wisdom of memory and the root of personal strength. The Underworld is associated with water, both the Sea and the Waters Under the Earth. This water is the rich nutrient soup into which all individual existence dissolves and from which it arises. So it is sometimes called, or symbolized by, the Cauldron of Rebirth.

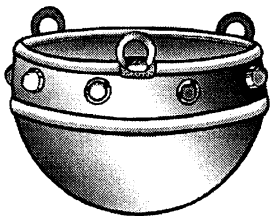
☉ **Holy Wells** partake of the Power of the Underworld. This ancient dark is the source of all the world's potential. The Waters Under the Earth are reflected in the dark, cool magnetic energy of the Earth. Yet these Waters have their font in the Stars, the First Ocean, the Sea of Space. The Waters flow from the Womb of the Primal Mother, whom the Gaels call Danu, the Mother of Wisdom.

The Triple Water

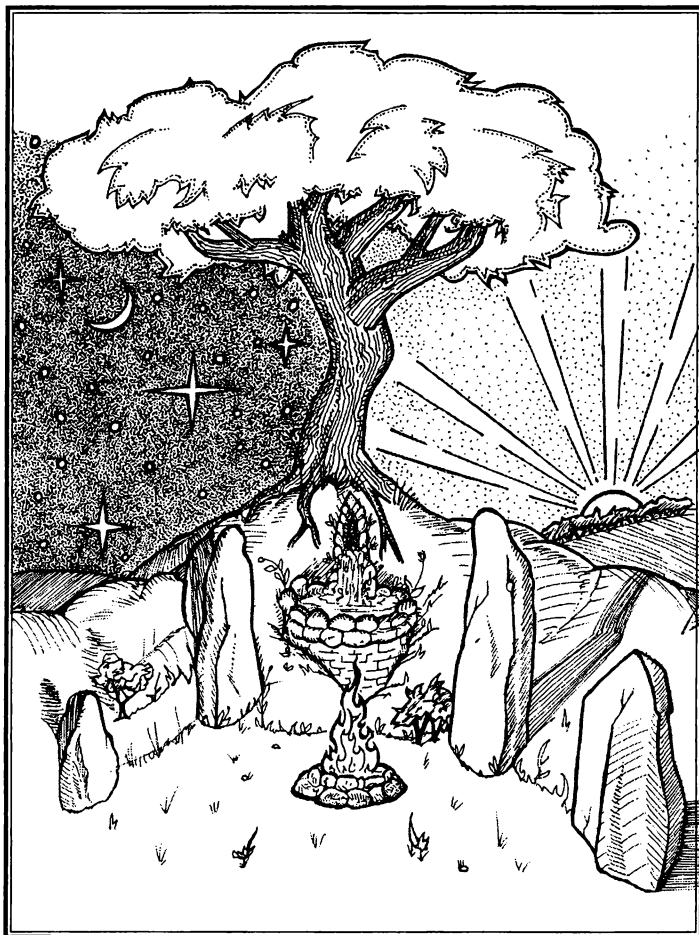
Natural wells and pools and running streams, even large lakes, are gateways for the Otherworld Powers. Fresh water, especially running water, turns aside all ill and cleanses the spirit as well as the flesh. Druid ritual requires clean, fresh water in every case. You will make the Magic Water by combining water from three Sacred Wells and exposing it to the light of Sun, Moon and Sacred Fire (or lightning). Since Wells consecrated to Pagan Powers are hard to find, the water may be gathered from three natural places that seem powerful to the sorcerer, or from the sacred wells of three Druid rituals. This blessed Water may be added in small amounts to ritual water, bringing the Power of the Well into the Sacred Grove.

The Coire Tobar - the Well-Cauldron

The Tobar is the vessel used to hold the Magic Waters in ritual. It is the reflection of the Triple Cauldron of Bounty, Healing and Wisdom, which in turn reflects the primal well of Wisdom, Traditional cauldrons are round, three-legged cooking pots of iron



OR BRASS. They can also be found made of ceramic material. The Cauldron must always be clean enough to drink from, kept free of rust or mineral accumulations.



Fire, & Bel

☉ **Heavens:** The Power of the Overworld is the Pattern of the World Order. The Heavenly Realms are the places of the Brightest Gods and Goddesses, the Shining Ones, and those mortal Heroes who have been welcomed into their palaces. From the Revolving Castle of the Sun,



Moon and Stars comes the Pattern of Existence, the wisdom of perspective and the objective eye, and clarity of thought and will. The Heavens are associated with the Sky, and with the Sacred Fire the brings the Heavens' Light into the Grove. This Light is the Catalyzing Quickener that calls individual forms and beings out of the Chaos of Potential. When it shines in the soul it brings the pearls of idea from the Sea of Mind, and so it is called the Cauldron of Wisdom.

☉ **The Sacred Fire** brings the Sky Power into the Sacred Grove. The Gods and Spirits are en fleshed by Fire, the Power that awakens individual Mind. Magical Fire transmits the bright, warm electric current of the Sky. Yet this flame is also in the heart of the Earth, and in every being it is the source of the Individual Self. Fire is the Power of the Primal Father, who we may call Bel, the Beautiful.

Kindling Sacred Fire

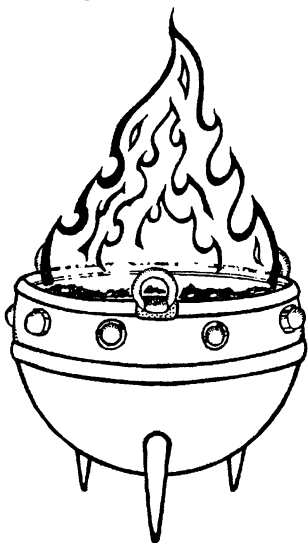
By tradition, the Druid's Fire is fed with the nine Sacred Woods from the old Celtia - oak, hazel, rowan, holly, yew, ash, pine, apple and willow - or with three or one of the woods, according to the work at hand. The student should obtain at least a small amount of each of the woods. These should be ground fine and mixed into an incense of kindling that will bring the forest spirit into the simple home ritual.

Sacred Fire is always lit with reverence at the beginning of any Druid ceremony. Its light claims a place for Holy Magic. It receives sacrifice, is itself sacrificed and it carries our voices to the Shining Ones.

The Druid's Hearth

You must obtain a vessel that will serve as your personal sacred fire for the Rites. In the most reduced circumstances a single candle may serve, with offerings of sticks or cones of incense. A censer can hold charcoal blocks to receive offerings of scented oil or herbs, perhaps with a ring of nine candles around it. This is perhaps best for indoor rites if no hearth is available.

If you wish to try an open flame in an indoor cauldron or fire-altar, you will need a solid, cast-iron vessel (low sides are better) and a fireproof surface to rest it on: a paving stone is good. If you use a deep bowl, it may either hold one or more candles, or be used to hold a small true fire. If you mean to use an open flame half-fill the vessel with clean sand or clay



Between Fire & Water

☉ **Midrealm:** The Midrealms are the Setting of the Great Tale. In the Middle Lands dwell all the Mortal Kins, and a variety of Spirits as well. The common world where human and nonhuman kindreds live, the Land, Sea and Sky, are reflected in the Middle Worlds, hung between Underworlds and Heavens. Some of the God/desses dwell there, near to their mortal children, and sometimes mighty Ancestors make a home in the Middle Lands to aid their descendants. The Midrealm is associated with the surface of the Land, the Home of the Hosts, and with the many spirit tribes that share it with us. It is the spirit-matrix that underlies the common world in which we dwell, its twin and its mirror. Within it grows every individual manifestation of life, and so it is called the Cauldron of Bounty.

The Great Triskel The Middle Realm is divided in a pattern related to the Three Realms, another reflection of the Holy Triskel.

☉ **Land:** The common earth on which we dwell, our mortal home and support. It is the tilled field and the unseen mountain-top, swamp and desert, town and woodland. The Land is the convergence of Sea and sky, the Holy Island. It is connected to the Otherworlds through caverns and deep places, wells, pools and the tops of high places. The Land is the home of those animal kins that are closest to our human life, our allies and our predators.

☉ **Sea:** Surrounding our island home on every side is the boundless expanse of the oceans. The Sea is the mystery, the portion of the human world most alien to humankind. Within its misty vastness may be found islands of wonder and fear, the isles of the Otherworlds is the home of the Cattle of Techra, the uncouncted fishes and their stranger cousins and kin. Some of those are friends to human folk, and some unfriends.

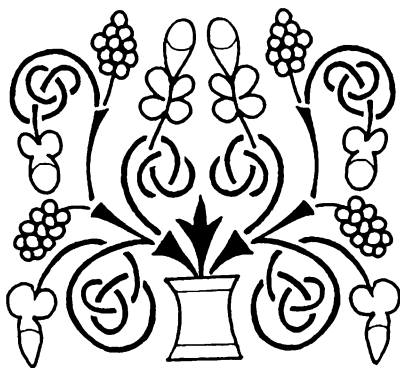
☉ **Sky:** Arching above our common Land and Sea is the blue dome of the Sky, the realm of cloud and storm and calm breezes. It is the airy realm that is both all around us and far beyond our reach. In its floating worlds of clouds we see the playgrounds of the Gods, the seats from which they watch the world. From the Sky's high distances descend the birds, so often the messengers of the Gods.

The World Tree

In a full Druidic holy place a large pole is placed in the center, or to the North. This pillar is carved with symbols of the Powers: it represents the Cosmic Axis between the Earth's core and the Pole Star. Sometimes a pole-idol is erected for a specific Deity, but in our rites it is usually a more general symbol of the Ways Between.

The World Pillar may also be represented by the Druid's wand or staff. The magic wand, wielded by a trained mind, creates the link between Earth and Sky and weaves the pattern of the rite. A staff is usually the height of the Druid, and a wand is the length of the forearm from elbow to fingertip. Either one is shaped, carved and blessed to be one of the Druid's most important magical tools.

In every case the Druid's own spinal column can be understood as the World Tree. Fire, water and the magician's own flesh will always serve to make the Sacred Grove.



The Three Kindreds

☉ **The Shining Ones:** In the First Days the Mother of All bore children, the People of the Mother, who are our Gods and Goddesses. They are the First Family, the Eldest and Wisest, their youth continually renewed by their magical feasts. The Kings and Queens, the Magicians and the Poets, the Powers of Love and Delight, the Warriors, and the Cow Women, the Smiths and all the Powers of the Wild, in every culture the Gods and Goddesses guide their mortal children. Each Pagan culture has a family of Deities whose Wisdom, Love and Power sustain the worlds and humankind. Whether these cultural forms portray separate, individual entities; or whether they are names and titles of one great family of Gods and Goddesses, they are the object of our highest worship, and our greatest allies.

☉ **The Ancestors:** Many tales tell us that humankind is descended from, and intermarried with, the Gods and Goddesses. The Fire of the Heavens and the Dark Waters of the Underworld flow in our human spirits, and death cannot extinguish us. So we remember and honor the Ancestors, the Mighty Dead. The Old Lore makes it clear that human spirits sometimes reincarnate in the mortal world, often in their own family bloodline. But it is equally clear that many of the Dead are 'reborn' in the Otherworld, in the Land of the Dead. There they live the lives their fate has woven for them, just as we do here. Pagan tradition teaches that the Ancestors hear the voice of the living, that they value our worship and offerings. It teaches that the Mighty Dead still have power in the Mortal World, to guide and protect, or to chastise. So we make our gifts to them, and listen closely for their voices.

☉ **The Spirits:** Humankind and our Ancestors share the worlds with a myriad of other beings, other forms of life both physical and spiritual. The Other Kins share with us and the God/desses in the Weaving of the Web of Fate. They are as various as the species of our world, filled with magic and skill and cunning. Some of them are the Beast-Spirit Peoples. Many of these are close allies of Human folk, the hound and bull and pig and more. Others are of the deep wild, the wolf and deer and boar. The Spirits of Birds go freely between

Earth and Sky. Other spirits are the Wonder Peoples, the magic races of the many cultures - fauns and dryads and Alfár and Daoine Sidhe. They roam in Midrealm countries sometimes very close to ours, sometimes very distant. We honor them and sometimes seek their aid in magic.

The Three Cauldrons

There is, in Irish lore, a system of 'centers of power' within the self. The medieval Irish poem called "The Cauldron of Poesy" describes the process by which the Imbas - the Power of Inspiration enters the mind and spirit. The poem describes three cauldrons - one in the head, one in the heart and one in the belly. It is said that these cauldrons are either turned downward, half upright or fully upright. In them we receive the flow of Imbas, the Mead of Poetry, according to how our Three Cauldrons are positioned.

☉ In the belly - Coire Goiriath - The Cauldron of Warming: sustenance, incubation. Basic physical life and the urges and inspirations that accompany it. The Cauldron of Warming is said to be upright in everyone who has their basic health.

☉ In the heart - Coire Ernmas - The Cauldron of Movement: vocation, gaining in skill. Higher functions of mind and art. Reason and intuition, and knowledge of one's own ðri. The Cauldron of Movement is said to be ðorn half-upright in some people, and downward in others.

☉ In the head - Coire Sois - The Cauldron of Knowledge: inspiration, creative power. The vessel of Poetic Inspiration - Imbas - that brings seership and spiritual wisdom. Said to be ðorn turned downward in all people.

The process of spiritual, magical and poetic growth is seen as the work of turning each of the Cauldrons fully upright, enabling them - and you - to hold a full measure of the flow of power. This is accomplished by the very



effects of the work of living, by the cultivation of virtues, with deeds proper to those virtues, and by the study and practice of spiritual and creative arts.

The Four Airts

The Four Airts are the four cardinal directions, north, south, east and west. They are associated in Irish poetic lore with a number of symbols, especially the Four Provinces of ancient Ireland, and the fifth, the Sacred center.

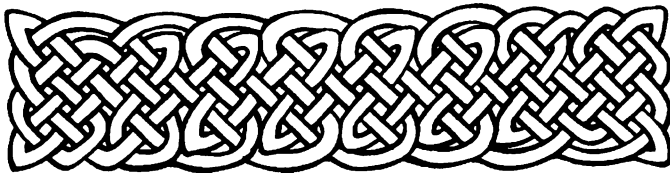
Let us approach the Circle of Eire from the West, as the Tuatha De came to Eire, and turn our right shoulder to the center, in respect:

☉ **West - Wisdom** - Modern Irish: Iarthar Old Irish: Iar
Province: Connacht Symbol: Wand Color: Grey Twilight: Sunset
Season: Fall

☉ **North - Battle** - Modern Irish: Tuaisceart Old Irish: Tuath
Province: Ulster Symbol: Sword Color: Black Twilight: Midnight
Season: Winter

☉ **East - Bounty** - Modern Irish: Oirthear Old Irish: Ear
Province: Leinster Symbol: Plow Color: Red Twilight: Dawn Season:
Spring

☉ **South - Labor/Music** - Modern Irish: Deisceart Old
Irish: Deas Province: Munster, Symbol: Harp Color: White Twilight:
Noontide Season: Summer



The Nine Elements

The Druids teach that the greater world (in Irish, *díche* - 'what is') - both material and spiritual - is reflected in the personal body and spirit of the individual. "As above, so below; and as below, so above" the old aphorism says, as true among the Druids as elsewhere. There is a correspondence between the parts of the natural world and the parts of the human body and mind. These parts are called the *duite*, which means 'elements' or 'components'.

☉ Crown of the Head - Starry Heavens

☉ Brains - Clouds

☉ Face - Sun

☉ Mind - Moon

☉ Breath - Wind

☉ Blood - Sea

☉ Hair - Plants

☉ Flesh - Soil

☉ Bone - Stone



Three Celtic Qualities

Throughout northern Europe we find traces in the tales of a basic duality in existence, between what the Norse poets called the Fire and the Ice - the powers of expansion and transformation, of contraction and solidification. In the warmer climes of the Celts, these are the primal Fire and Water.

We know little about how Celtic cosmology viewed magical 'energy' or power. From scraps of lore and linguistics, modern Celtic Pagans have proposed a second duality - *ōri* and *ōua*.

Consistently throughout Celtic story and lore we find a duality between the common world and the Otherworld - the beautiful spiritual counterpart of our beautiful material world.

An *Fuinneamh* *Deach* - The Dual Power

The Underworld Waters and Fire of the Heavens, the Shadow and the Light, the Chaos of Potential and the World Order, are the Fire and Ice of Celtic creation; *Danu* of the Waters and *Bel* of the Fire, they are primal divine powers that underlie all existence, and empower both Gods and non-gods.

* **Underworld:** The Power Under the Earth is called the Chaos of Potential. The Underworld power is associated with the great goddess called *Danu*, or *Anu*, the Mother of the World. This water is the rich nutrient soup into which all individual existence dissolves and from which it arises. From it arise bounty and new life, the wisdom of memory and the root of personal strength.

* **Heavens:** The Power of the Overworld is the Pattern of the World Order. The Heavenly Realms are associated with the great God called *Bel* or *Beli* or *Bile*, the First Father. From the Revolving Castle of Sky comes the Light, the Catalyzing Quickener that calls individual forms and beings out of the Chaos of Potential. When it shines in the soul, it brings the pearls of idea from the Sea of Mind.

Two Kinds of Magical Power -

Bri and Bua

Magical or Otherworld power is perceived in Gaelic lore in two kinds. These concepts do not appear directly in ancient Celtic story, but have been extracted mainly from Gaelic vocabulary. They are speculative, but useful. Bri (a word from Irish language roots meaning 'rising') is power intrinsic to a person, place or thing, while Bua (from roots meaning 'wealth') is power that is gathered or stored.

*Bri is the innate meaning, ability, power and/or talent in any person, place or thing. Bri is intrinsic, inherent in its existence, from its creation or birth. It can never be added to or subtracted from, only utilized or allowed to atrophy. Bri can be used or ignored, developed or allowed to lay fallow, but its 'amount' remains constant. Because Bri rises from the innate potential of any thing, we might associate it with the Underworld Power, though not exclusively.

*Bua is the power, meaning, ability or form placed upon or within any person place or thing by the will and work of a being. Bua is the trove of power that accumulates when people use any place or thing and it becomes thick with story. Bua is gained or lost based on your deeds and those of others. One can have as much Bua as one is able to gain by one's skill and strength. Because Bua is made by will and deed, it might be associated with the Sky Power, though not exclusively.

These concepts should not be considered 'kinds' of energy in the way we might see the Two Powers. Rather they are modes of operation of energy. Bri is energy in stasis, locked into a specific form and function. Bua is energy in motion, assuming the form into which it is called.

Two Mingled Realities -

Common World and Otherworld

Celtic story plainly shows us a variety of wondrous, hidden places. Out in the trackless sea are islands of marvels. While the tales present us no single form of these other locales, we will approach them all as local variations in a single continuum - the Otherworld.

An Saol Eile (The Other World) is the spirit counterpart of the material world, within the great web of nature. It is everywhere, and no place in particular. It reflects the material world, and the material world grows from its matrix. So we begin with another basic duality of Celtic symbolism: common world and Otherworld exist in balance.

Celtic lore presents no coherent map or model of the Otherworlds. Even as we attempt to supply such a model, we advise you to avoid treating it as authoritative or doctrinal. Each student is likely to find his experience of An Saol Eile to be somewhat unique.

We speak of the Middle World, our common home, both materially and spiritually. It is in the Middle World that the dual nature - material and magical - of existence is most apparent. We experience material nature every day, but our experiences of the Otherworld are few. When they happen they are remarkable, becoming the roots of tales or producing inspirations for songs or the building of shrines.

In Irish lore, more direct mention is made of the Realms of Land, Sea and Sky than of the vertical map of the Three Worlds. The Sea is connected with the Dead and the Outer Chaos, taking on some of the attributes of the Underworld. The Sky is the home of the birds, who so often serve as the messengers of the divine, and the place of the Great Lights and the Starry Wheel. We can draw a simple set of triadic correspondences for our map:

- Heavens - Sky - Deities
- Mid-World - Land - Gentry
- Underworld - Sea - Dead

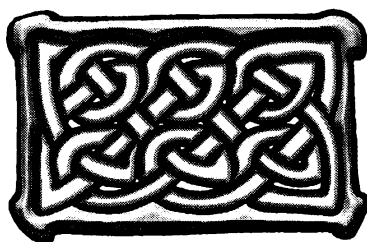
Three Powers of Celtic Magic

From Celtic lore and story we can extract three basic sorts of magical skill, power or ability. These are the Power of Vision, the Power of Shaping and the Power of Speech.

•The Power of Vision. The human imagination is our means of perceiving and interacting with the spiritual world. The sorcerer learns to envision objects and events clearly, to journey in spirit-vision, to perceive the flow and hoard of power. It is often said that the true Second Sight (an da shealach) is inborn, not learned. Yet diligent effort can produce many of the skills associated with the traditional Second Sight.

•The Power of Shaping. The ability to take raw materials and shape them into new forms by will and skill is a primary manifestation of the divine in the human world. The Celts attributed magic to many kinds of shaping, especially the work of the blacksmith. In the Invasions it is said of the Tuatha De that "those of them who had an art were Gods, and those who did not, were not". If you wish to gain magic, you should learn a handicraft or shaping skill.

•The Power of Speech. To the Celts the human word had the power to shape reality. Poetry, storytelling and spoken charms are central to Celtic sorcery. A spoken charm is called a Brioche - a poem that crystallizes the intent of the spell. While there are many traditional charms, the most powerful briocheai are those composed extempore, according to the immediate need and conditions of the spell at hand.



FOUR MODES OF SORCERY

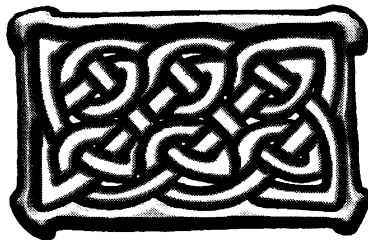
These modes are based on a functional analysis of how magical systems operate, and how skills are plied.

- **Spirit-art** - The most well documented forms of ancient sorcery are done with the aid of spirit beings. While this can and does include the Deities, it more often refers to non-deity spirits: the shades of the Dead, the people of the Mounds, animal spirits and spirits of the natural landscape. Spirit-art might be said to combine the power of Vision with the Power of Speech.

- **Energy Work** - Some magical systems, such as yoga or Taoist work, have clearly developed systems of using impersonal spiritual energies for practical goals. While Celtic lore has no such thing, there are implicit concepts that can be expanded into practical methods. Energy work might be said to combine the power of Vision with the power of Shaping.

- **Symbolic Sorcery** - The power of signs, letters, and images is a key part of many kinds of sorcery, even from illiterate cultures. Celtic lore provides several systems of magical signs and letters to draw upon. There are also several modern methods that adapt very well to Celtic models. Symbolic magic combines the power of Speech with the power of Shaping.

- **Natural Magic** - Pagan sorcery has always sought the hidden powers of herbs, stones, times and seasons, stars and all natural things. All such things can bring their own Bri to the work. There is a wide range of real Celtic lore on these matters, not all of it clear. Natural magic is, in many ways, an application of all the other three modes.



Making the Druid's Hallows

We use three core symbols to represent the Sacred Center that empowers this work - the Sacred Fire, the Holy Well and the Pillar or Stone that stands for the World Tree or World Mountain. It is easy to arrange a small, personal set of these tools.

Begin by finding two matching cauldrons, if you like, or whatever small vessels you prefer, each not much bigger than your fist. One of these is used to hold the fire- the Tintean, or Hearth. It must be strong enough to withstand real flame for long periods. The other holds the ritual water, and is the Tobar- the Well.

The third tool is the Bile, or Cloch Nemed, the tree or pillar symbol, or the stone. This object marks the ritual center of your nemeton (ritual space), and should be chosen with all of your insight and intuition. You may find outdoor stones and trees that can serve as your ritual center for some works. However, such use should only happen after you have become well-acquainted with the spirit of the specific tree or stone.

It is useful to create a specific ritual tool that can be carried with you and used in any circumstances. The simplest choice for such a tool might be the Cloch Talamh (Earth Stone) - a stone found by you on land that you know well, or a stone with special significance to you in some other way. Such a stone brings with it the dri of the land you love, and can be imbued with bua as your skill allows.

Another choice for such a tool is the Lorg: the Staff or walking-stick. The staff is a down-home tool, useful for navigating in the forests, likely to become weather-beaten and rough. It should be made of a proper hardwood, oak or ash or, in the new world, maple. It might be well to carve it with symbols, proper to the World Tree. The Lorg can be shod in metal if you wish. It strengthens the piece, and offers some symbolic advantages.

The Tobar, the Tintean, and the Lorg or Cloch make the Druid's personal Hallows. Such a portable kit can have the same power for you as the greatest nemeton.

Tools of the Nemeton:

The Three Hallows:

- **Fire:** Either a true fire in fireplace, pit or cauldron, or a circle of candles with a censer in the center.
- **Well:** A cauldron or vessel to contain the Waters Beneath.
- **Tree:** A pillar or staff planted to represent the vertical axis

Incidental Tools:

- **Offering Bowl:** For indoor rites, to receive disposable, non-burnable offerings.
- **Censer & Sprinkling Bowl:** For purification.
- **Divination Tool:** Commonly Ogham, or the Runes.
- **Drinking Set:** Pitcher(s) and drinking vessels enough for passing around the assembled group. Individuals may bring their own vessels.
- **Useful but optional:** chime or bell, decorative cloths, images of the spirits of the rites, seasonal decorations.

Standard Offerings:

- **Silver:** given to the Well. Stone Creed's custom is to allow the silver to be reused, building a trove as members give to the well.
- **Oil and/or Incense:** given to the Fire. In a live fire it is good to pour offerings of olive oil. Other circumstances will require incense offerings in a censer. The oil or incense is a sufficient default offering for all Deities.
- **Corn or grain Meal:** For the Earth Mother
- **Kindred offerings:** Ale for the Dead, Seeds and shingles for the Landwights, scented oil or incense for the Gods.

An Coire Beannachta

The Cauldron of Blessing should be a cauldron-shaped vessel, made of a material that can be kept fit for food and drink. While a classic cast-iron cauldron can be perfect for food, it is nearly impossible for serving ale or wine, as some of our rites require. A vessel of silver would serve admirably, but the most realistic approach might be a ceramic cauldron. The vessel should be round-bodied and three-legged, if at all possible, and either plain or decorated in Celtic design.

The Coire is the vessel into which you will place the ingredients of many works. It is the wellspring of the Underworld Power for the sorcerer, a mirror of seeing, a fountain of healing, a vessel of feasting. While it corresponds closely to the Well, it is more personal to the sorcerer, and directly serves her will.



An Slat Óraoi

The Sorcerer's Wand is the scepter of the sorcerer's authority, the director of her will and vision. It is a material focus of your own soul, of the fire and water that flow in you. It is the spear, the pointer and the measuring stick of magic. The wand should be made by the sorcerer's own hand, out of a branch of a living tree, cut in the waxing moon. When the wand-wood is taken, you must leave an offering in the usual way for taking natural things. The tree should be chosen based on its symbolism, proper to your own sorcery and general intent.

For a general purpose Slat Óraoi, the best woods might be hazel or rowan or oak, or any fruiting tree. Hazel is concerned with poetry and seership, rowan with enchantment and the sidhe, and oak with law, strength and right action. There may sometimes be reason to make an individual slat for a specific working, it is best to make a personal wand that is used for general purposes.



An Outline of Druidic Ritual

• **PREPARATION:** All participants make certain they know their intention, and have a clear understanding of the order of the coming rite. A preliminary entrancement prepares the mind.

Opening the Grove

• **PROCESSION:** The participants go from ordinary space into ritual space.

• **Opening Prayers:** The rite begins with a clear statement of beginning. The most traditional opening prayers include a special offering to the Earth Mother. Other preliminary offerings are often added.

• **Statement Of Purpose:** The intention of the rite is clearly stated.

• **The Sacred Center:** . The most common current pattern uses Fire, Well and Tree, each of these being honored, or hallowed in this section of the rite.

• **Completing The Cosmology:** Optional work in which other aspects of the cosmology of the rite are established or invoked - Land, Sea and Sky; Underworld, Midrealm, Heavens; Wise Ones, Warriors, Farmers;; etc.

• **Opening The Gate:** An offering is made to the God who keeps Gates, in whatever ethnic system is being used, and the image of a Gate opening is used to bring our Sacred Center nearer to the world of the Gods and Spirits.

Offering to the Spirits

• **General Offerings To And Invocations Of The Spirits:** These invocations bring together the sacred beings. It is common in our work to describe these as the Three Kindreds - the Gods, the Dead and the Spirits.

• **Honoring The Deities Of The Rite:** The specific deities under whom the rite is being worked are invoked and offered to. In some cases, the rite may be worked to all the Kindreds in general, in which case this step may be omitted.

• **Personal Offerings:** In group rituals the old tradition is for participants to bring a personal offering of song, poetry or art, to

be done in the Grove in honor of the Gods. In private or small-group rites this may be omitted.

* **The Prayer Of Sacrifice:** At this stage all the energy, worship and aspiration of the participants is gathered up and offered in through the gate to the honored beings of the rite, along with a physical sacrifice. This is the hinge of the rite, after which the energy, which has been being directed into the gate, now turns and begins to flow back in turn.

Receiving the Blessing

* **The Omen:** A simple omen is taken, to determine what sort of blessing the Gods offer in the rite, and to be certain of their aid in whatever work is planned.

* **Calling For The Blessing:** Participants express their openness to the Gods' blessing, and ask for it to be given.

* **Hallowing The Waters:** The blessing of the Gods and Spirits is invoked into a cup of ale, water, cider, whiskey, etc.

* **Affirmation Of The Blessing:** Participants affirm their reception of the blessing, stating again the intention for which they have worked.

* **Works:** If there are any other specific works, spells, blessings, etc, for which the blessing has been called, this is the time that they are done.

Closing the Grove

* **Final Affirmation:** All again affirm the blessing, and prepare to end the rite.

* **Thanking The Beings:** All the beings that have been called on in the rite are thanked, in reverse order, from the Deities of the occasion, to the Kindreds, etc.

* **Closing The Gates:** The Gatekeeper Deity is thanked, and the Gates are declared closed.

* **Thanking The Earth Mother:** The Earth Mother is thanked, and all leftover offerings or blessing are offered to her.

* **Statement Of Ending:** The rite ends with a clear statement of ending. Sometimes the participants then process out from the Sacred Space.

A DRUIDIC GROVE RITUAL

• This rite is especially suited for solitary and very small group rites, and serves as a full ritual frame for magical operations.

• The Grove is arranged with the Lorg at the center, with the Coire Tobar at it's foot. The Coire Tinne is placed between the sorcerer's seat and the Lorg. A seat should be arranged within reach of the fire and Well. The sorcerer should be able to rise and seat herself easily. Beside the seat all of the offerings and tools of the rite are arranged on a cloth or low table. Water is in the Well, but the fire is unlit.

• Work the Two Powers attunement, and bring the fire and Water into your hands. Offer to the Earth Mother, saying:

Mother of All, I am your child.

Uphold my rite as you uphold the World.

- If it is your custom to offer to Those Outside, do so now.
- Make sure that the silver and the oil are at hand, place the silver into the Well Cauldron and say:

Into the Deep

I send my call with bright silver.

May my voice be heard brightly.

Let this cauldron be the Mouth of the Deep,
the Eye of the Deep, the Cunny of the Deep.

Rise from the Dark, Waters of Life,
and be in this Cauldron.

- The fire is lit and an offering of oil is given as the charm is spoken:

Into the Sky

I send my call, with this good smoke.

May my voice be heard sweetly.
Kindled for all, with harm to none, to foe
and friend and every being, let this fire be a
blessing.
Shine in this flame, fire of the Gods,
and be in this hearth.

* The Tree is honored with fire and Water, saying:

Rooted deep and crowned high,
Let this staff be the Tree, the Pillar,
The Peg that holds fast this circle.
By the meeting of fire and water
be this place The Crossroads of Worlds,
The Sacred Center where the Gods and
mortals meet.

* The sorcerer rises and takes up the Well, or dips a bowl of water
from it. He walks once deasil around the Hallows, sprinkling the Water
and saying, three times:

By the cleansing Waters I claim this place for
my work.
Let the Might of the Sea wash away all ill
from this Sacred Ground

Take up the fire, or light herbs or incense from it, and walk once
deasil around the Hallows, saying three times:

By the shining of my Fire
I claim this place for my work.
Let the Light of the Sky
bring all good to this Sacred Ground

Return the Fire and Water to their places.

• Return to the center, being certain to also cleanse yourself with the Water and Fire. Take up the Slat and again walk the circle, drawing a boundary with the Slat, saying three times:

East then South then West then North
I claim this place for my work.
Let the Life of the Land be strong in this Sacred
Ground.

Turn to the Four Airs and salute with the Slat, saying:

East wind blow bounty
South wind blow song
West wind blow wisdom
North wind blow strong

• Return to the center, stand facing east, hold the slat at the heart and speak this charm:

The Fire, the Well, the Sacred Tree
Flow and flame and grow in me
By Land, Sea and Sky, below and on high
Thus is this circle claimed and hallowed.

* Make such offering to the Gatekeeper as is your custom, asking aid in the Opening of the Ways.

* With the Staff, draw an opening triskel over the center, saying:

In every place where Triads meet
There is the Center of the Worlds.
Let this sacred center
be the boundary of all worlds,
that my voice be carried and my vision see.
Now let the Fire open the Gate
Let the Well open the Gate
Let the Tree hold fast the Way Between.
Open as an eye of seeing
Open as a mouth of speaking
Open as an oaken door,
Between the circle and the Otherworlds.
By the Keeper of Gates,
and by my Will and Word,
Let the Gate be Open!

* Take some time to deepen your trance and open your vision eye.

* Prepare the offerings, whether oil or incense or ale for all, or herbs for the Sidhe, food for the Dead and oil for the Gods. Open wide your vision eyes and say:

I stand before the open Gate
and call out to the Host of Spirits.
To the Fire of Welcome I invite the Three
Holy Kindreds.
Mighty and beloved Dead
Be welcome at my Fire *(make offering)*

Wild Ones, Nobles of the Sidhe

Be welcome at my fire *(make offering)*

Elders, wisest, Shining Ones

Be welcome at my fire *(make offering)*

Oh Host of the Holy, I call you on the Spirit
Road.

By the Four Winds and the Nine Waves,

By the World Tree's root and branch.

By the Four Treasures and the Crown of
Óon,

By Fire's light and Well's might,

Come to my call, and accept my sacrifice!

(make final offering)

• Sit for a while, and open your vision eye to their presence.

• Any other invocations, rites or works may now be worked.

Closing the Grove

• First be certain that all of the Powers that you have called have been properly thanked. A charm for thanking the Three Kins might run thus:

Blessed beings, Three Holy Kins,

I thank you for joining me at my fire.

O Mighty Dead, I thank you for your
strength

O Noble Sidhe, I thank you for your beauty

O Shining Gods, I thank you for your love

FOR all your aid, again, I thank you!
Go now if you will, and let there be peace
between us in all things

* Make a small offering of thanks to the Gatekeeper, saying:

Now I end what I began.
Let me go forth from my fire
With wisdom in me, with Love in me,
with Power in me
As I work my will in the world.

(make a closing triskel, saying:)

Now I close what was opened.
Closed as a door, closed as a mouth,
closed as an eye.

Now let this fire be but flame
Let this Well be but water
Let all be as it once was,
Save for the magic I have made.
Let the Gate be closed!

Take up the Staff and turn to the Four Airts, saying:

Let there be peace between me and the East
Let there be peace between me and the South
Let there be peace between me and the West
Let there be peace between me and the North
Mother of All, this work is ended!
So Be it!

Purification by Fire and Water

The consecrated Fire and Water of your Hallows can be used in a variety of purifications. When you are bringing any object into use on your home shrine or as a part of your personal magic, it should be cleansed of any *dua* that you have not laid yourself. Purification by Fire and Water will remove existing layers of *dua* that grow from the unknown history of objects.

Sprinkle the object with water from the *Toðar*. Cause the Deep Power to flow over and through it as you say:

By the holy Power of the Deep
The Waters of the Dark, the secret Well,
Be free of every ill or every bane
Washed clean by magic's might, as I do will.

If you can, have an open flame in your *Tincean*, more than just a candle-flame. Make a large offering of incense, hold the object in the smoke, and fill it with the light of the Sky, as you say:

By the shining Power of the Sky
The Fire of Sorcery, the Heaven's Light
Let every ill or bane now flee away,
By my word and will, and magic's might.

Hold the object in your hands and open your vision-eye to its *bri* and *dua*, and when you are satisfied, say:

Bíodh se amhlaidh!

This formula can be used in many kinds of cleansing. Your home, land, or vehicles can be cleansed by carrying first the Water, then the Fire around the interior or exterior, while incanting the charm. It can be applied as a gentle exorcism for a person or an animal, as part of a process of driving off spiritual infection.

A Simple Charm of Hallowing

Let the Druid have her Fire and Well tools, and whatever else she needs for the work at hand.

Opening:

- * Work the Kindling Charm, or Two Powers centering.
- * Light the Fire and silver the Water, saying:

Fire I kindle, Water I pour

The Hearth and Well I hallow.

By the Mother of the Land be hallowed

By the Lord of Wisdom be hallowed.

Blessed and made sacred to the work.

Sprinkle and cense yourself and all as you say:

So by the Might of the Water and the Light
of the Fire

Let this place be cleansed of all ill,

Made whole and holy

For the Work of the Wise.

Simple offerings are made, either of grain into a real fire, or incense into a censer, saying:

I make offering to the Earth Mother

Bless me in my work

I make offering to the Lord of Wisdom

Open the Ways for me

I make offering to the Dead,

To the Spirits, to the Shining Gods.

Bless me in my work

With Wisdom, Love and Power.

The Charm:

Then each object to be purified is taken up in turn. Each object is first purified with the water and the smoke of the fire, saying:

By the Might of the Waters

Be you cleansed of every impurity,
whole and holy for the work.

By the Light of the Fire

Be you blessed in Land and Sea and Sky,
fit for the work of the wise.

Find your Center and your Power, and bring the Two Powers into your hands. Charge the object with the Powers as you offer it to the Work, saying a proper charm, such as is given below. Here is a generic blessing charm, for bowls, cloths, and other common items of ritual:

• I call to you, O being of (substance or form) and bid you to be welcome at this Fire of the Wise. By this blessing I bless you, make you sacred, set you to serve at the Fire of the Gods. Be you fit by this blessing for your work, to (describe function). Let the Waters be deep in you and the Fire be bright, that you may serve in the work of the Wise.

Hold the object up in the light of the Fire, and see it filled with the shining flow of the Two, shaped into it's own shape. Know that the Form is fixed and permanent, as you say:

Biodh se adhlaid!

Closing:

• Upon concluding you should thank any beings who have aided you, and end formally:

Let bound be bound and wound be wound
Thus all is done, and done, and well done
And thus I end what was begun.
To the Three Holy Kindreds I give thanks
To the Lord of Wisdom I give thanks
To the Mother of All I give thanks
Thus do I remember the work of the wise.

• **Hallowing Charm for the Signs of Power**
Welcome, oh being of clay to the work of the wise. Made from the fire of sacrifice, you shall shine with the fire of claiming. Made with the art of magic you shall command with the power of magic. Graven with the spear and cloak you shall be a protection against every ill. So by this blessing I bless you, make you sacred, set you to serve at the fire of the Gods. Be you fit by this blessing for your work, to display my power to the spirits and to turn aside all ill. Let the Waters be deep in you and the fire be bright, that you may serve in the work of the Wise.

• **Hallowing for the Oil or Incense of Offering**
Welcome, oh being of herbs and precious things, to the work of the wise. Made from the oil of the land and perfumes of delight and sweetness, you are fit for offering to the Gods and Spirits. Made with precious things, you are fit for sacrifices. Made by the magician's craft you are fit for magic art. So by this blessing I bless you, make you sacred, set you to serve at the fire of the Gods. Be you fit by this blessing for your work, to be given on the fire of giving, to the Gods and Spirits. Let the Waters be deep in you and the fire be bright, that you may serve in the work of the Wise.

A Charm for Seeking Welcome

When you wish to work magic in a place, or begin to be welcomed by the spirits of a natural locale, this charm can be of use. It is proper to begin by performing this Welcoming at your own dwelling, if you have not made the acquaintance of your local spirits, and for other places you frequent. It is always well to have the welcome of the spirits of your own home.

Prepare an offering of water from your own home, including a few drops taken from your own Tobar. It is proper to pour this offering from your Coire if possible, but even that formality can be discarded for an initial arrival. Take a divination tool, as well.

If possible, enter the area from the west; carefully survey the place, walking once deosil around it. Look for a spot in which you can be comfortable, and feel in place in the landscape.

Open your Eye of Vision according to your ability, and offer the water in three pourings, speaking a Briocht as your skill allows, or use a charm such as this:

The world is in me, and I am in the world
The Spirit in me is the Spirit in the world.
To you, place of beauty, place of honor,
To you *(name and describe place)*
I bring this offering in peace.
From the Deep in me to the Deep in you
From my fire to your fire
A gift of honor, a gift of worship
In hope of your welcome
That there be peace between us in all things
Bíodh se amhlaidh!

After you have poured three times, and spoken, stay for a while with your Eye of Vision open.

Take an omen to determine whether the spirits of the place have accepted you. If the answer is no, then you must depart, and

perhaps try another day. If the answer is yes, then you may proceed to other works in that place.

This charm can also be used to address things that you hope to be allowed to use, such as a tree from which you seek wand-wood, or a stream from which you seek stones. In that case the scope of the charm is narrowed from a whole area to the specific thing, and the offering poured to that thing in particular. If the omen is good, then you may take the item.

The ARMORING

This is a powerful charm of personal empowerment, centering and oneness with the cosmos. It can be used alone, as a meditation, or recited with earnest prayer as an incantation of personal empowerment or a protective enchantment.

I gird myself with the Two Powers
The Deeps of the World's Chaos
The Height of the World's Order
And I between them, like the World Tree.

I gird myself with the power of the Holy Well
With the inspiration of the Fire of Magic,
With the love of the All-Mother
To draw all good to me.

I gird myself with the power of the Spirits -
The might of the Shining Ones,
The wisdom of the Ancestors,
The joy of the Elder Tribes,
All meet in my soul.

Today I gird myself
with the Elements of the World.
The stars behind my eyes
My thoughts the clouds
The sun my face,
Cool moonlight my mind,
My breath the wind,
The sea my blood
My hair the green bounty,
My flesh the warm soil,
Eternal stone my bones.
All the world is in me, and I am in the world.

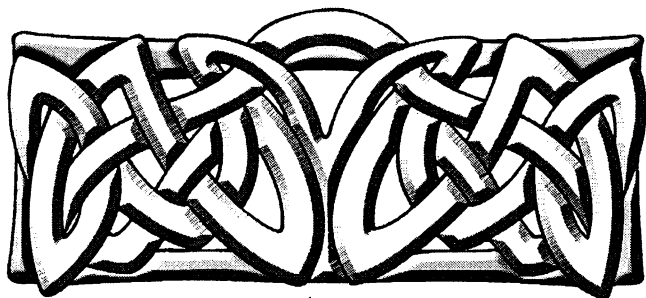
I gird myself
With my Goddesses' power to direct me,
With my Gods' wisdom to bear me up
Their eyes to watch over me
Their ears to hear me
Their voices to speak to me
Their hands to open my ways
Their shield to ward me

From the snares of spirits,
From peril by Land,
From peril by Sea,
From peril by Sky,
From all who wish me ill, far or near.

Let these Powers be upon me and in me, to make me equal to any challenge, to come between me and all that threatens my body or my spirit; that I may have the wisdom of the Wise, the Love of the Loving, the Power of the Powerful; that I may be known, and with honor, in the Inner Realms. Know me, O Mighty, Noble and Shining Ones, for my name is _____.

Power above me, power below me,
Power on my right hand, power on my left hand
Power before me.
In every eye, In every ear,
In every mouth, in every heart,
My magic is established.

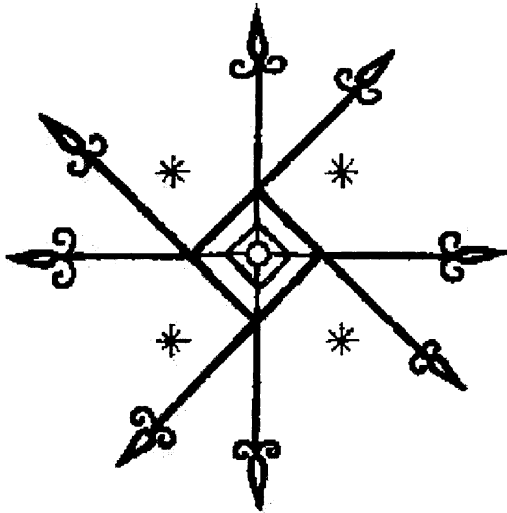
I gird myself with ninefold magic,
The Fire, the Well, the Tree,
The Land, the Sky, the Sea,
The Gods, the Dead, the Sidhe
Owell with me and in me, forever.
So be it!

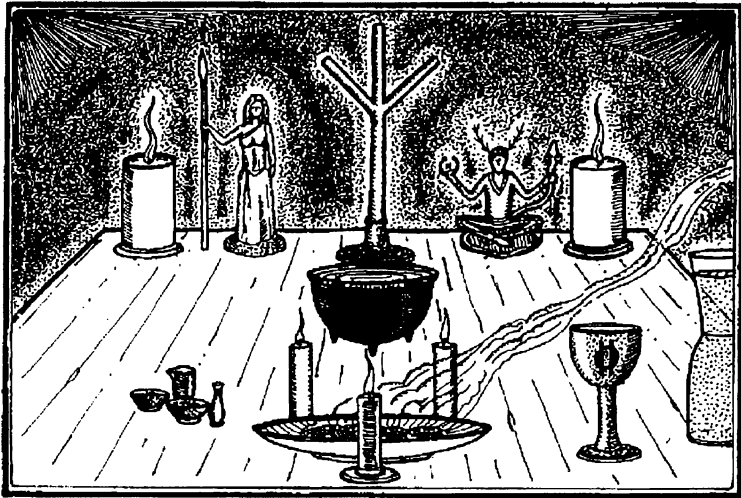


Book 2

Invocations

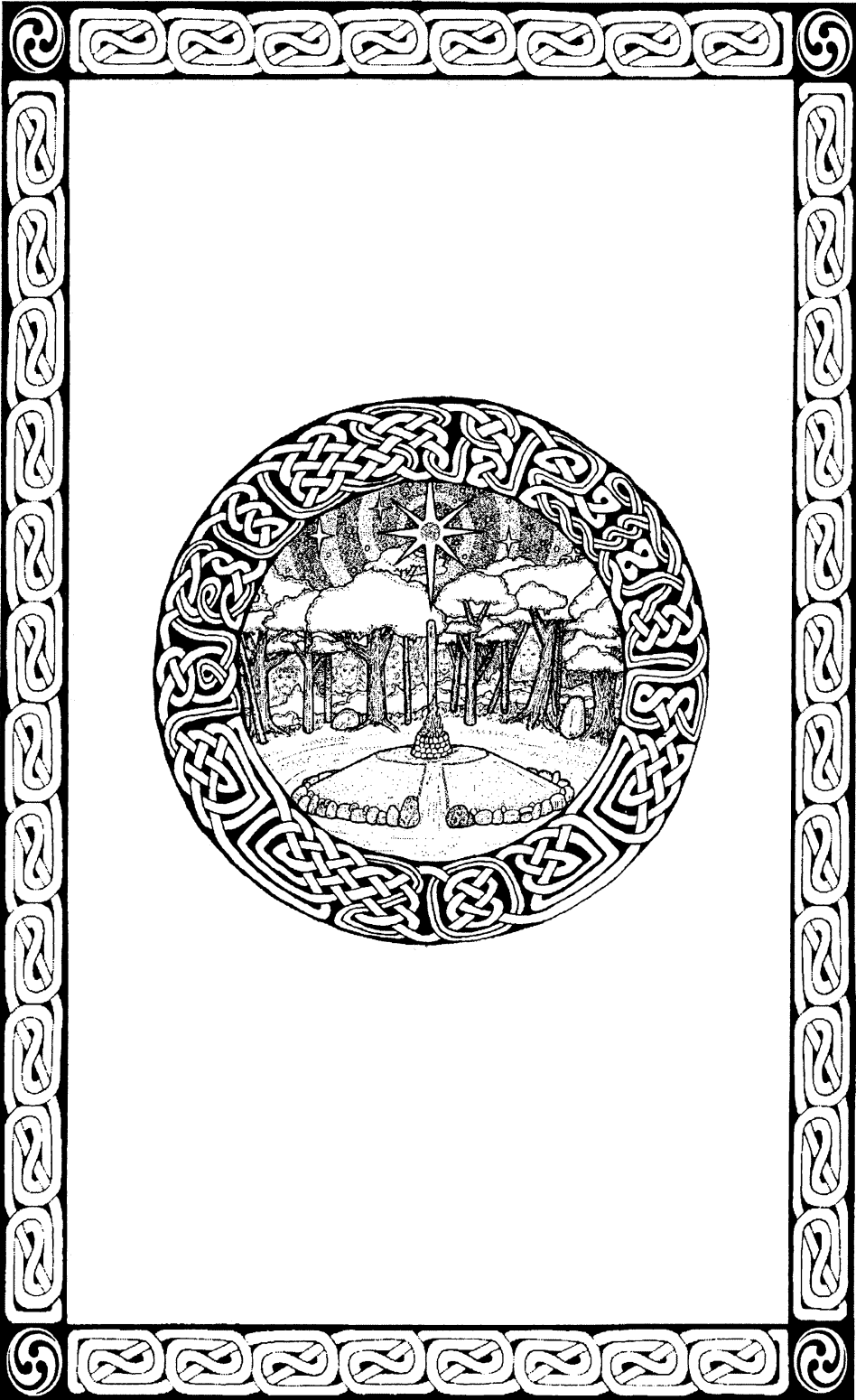
Spells & Visions





Four Hymns
for the
Celtic
High Days





FOUR CHARMS FOR THE HIGH DAYS

⑨ The Samhain Charm

Offerings: For the Deities, oil or incense, For the Dead as specified: Apples, bread and ale. Work the rite close to your hearth, or at a tomb.

End of Summer, summoned

Herd Culling; Head Taking

Mead Making; Dead Calling

I keep the Feast of Samhain!

First of the Fallen, you I call

Son of the Warrior; Eldest of Brothers

Lord of the Feast in the House of the Dead.

Take now this offering here at my fire.

Wrathful Red Goddess, you I call

Queen of the Spirits, Daughter of Danu

Mare of the Stallion, Crow of the Corpses

Take now my offering, here at my fire.

Host of the Ancestors, this is your feasting.

Apples I give you, fruit of the Gods

Bread I give you, flesh of the Land

Ale I give you, blood of the Cauldron

Come you from the Isle of Apples

Come you from the Dark One's House

Come you through the Door of the Hinge

And give your blessing to our year!

So, all you Powers, I give you welcome at my fire.

Let your light be reflected in my spirit, let your

ale flow in my veins. I raise this glass to you, and

drink to your divine power. Let me know the health,

wealth and wisdom of the Gods and Spirits on this

holy Feast of Samhain! So be it!

The Imbolc Charm

Offerings: oat-cakes and milk. Work the rite at your own hearth or home.

In the Belly, Growing!
Hearth Keeping, Earth Stirring
Light Rising, Bread Baking
I keep the Feast of Imbolc!
Bride of the Hearth-Fire, you I call
Lady of the Sacred Well,
Bannock Mother, Font of Sustenance
Take now this offering, here at my fire.
Bride of the Skills, to you I call
Queen of Poetry, Queen of Artifice
Queen of Healing, Goddess of Inspirations
Take now this offering here at my fire.
Foster Mother, Cattle Mother
Fire Mother, Well Mother
Beneath your Mantle of Stars
I give you this sacrifice, Mother of Blessing.
Milk of the Mother, Come fill the Cauldron
Let the Land grow soft with your warmth
Let your milk come into the world,
Let me gain every good in the growth of the season
By the Blessing of the lady of Fire and Water!
So, Brigid and all you Powers, I give you welcome at
my fire. Let your light be reflected in my spirit, let
your ale flow in my veins. I raise this glass to you,
and drink to your divine power. Let me know the
health, wealth and wisdom of the Gods and Spirits
on this holy feast of Imbolc! So be it!

The Bealtaine Charm

It is best to find a flowering tree on which to tie the three clouties. The clouties can be as slight as three threads, though scraps of cloth are better. These should be in three colors as you prefer. The offerings to the Deities can be oil or incense as usual.

Bright Fire kindled, Blazing!

Seed Springing; Love flowing

Luck Bringing; Wight Knowing;

I keep the Feast of Bealtaine!

Mound Mother, Mead Woman, you I call

Green and Gold Goddess

Womb of All Kindreds, Lover of Heroes

Take now my offering, here at my Fire

Son of the Mother, you I call

Wonder Child; Sweet Enchanter

Harper and Singer and Heir of the Chieftain

Take now my offering here at my Fire

Beautiful Kindreds, this is your honoring

Clouties I tie in salute to your power

To bless the blossom on the branch

I tie this clout for the Kings in the Hall

I tie this clout for the Queens in the Hall

I tie this clout for all the beings of this Land

Be with me Nature Spirits, Noble People

And grant your blessing to my year.

So, all you Powers, I give you welcome at my Fire.

Let your light be reflected in my spirit, let your

ale flow in my veins. I raise this glass to you, and

drink to your divine power. Let me know the health,

wealth and wisdom of the Gods and Spirits on this

holy Feast of Bealtaine! So be it!

The Lughnassadh Charm

Work on a high place if you can, perhaps a green meadow. Offerings of ale, bread fruit and oil are proper.

Feast of the Bright One, Rising!

Corn Growing, Peace Reigning

Oath Taking, Comes Reaping

I keep the Feast of Lughnassadh!

Lugh Samildanach, you I call

Master of All Arts, Wanderer and Trickster

Hound-God, Raven God

Take now this offering here at my fire

Lugh Lamhfada, you I call

Spear Bearer, Young Hero

Throne Winner, Giant Slayer

Take now this offering here at my fire

Thou Lugh the Champion

Lugh the Crowned One, Lugh the Skilled One

Beneath the circle of your Shield,

I give you this due offering

Land grow ripe and full and gold

Beneath the Sun and the Thunder

Peace among folk, Wisdom, strength and hospitality

Join my heart with the folk and the Land

In the Blessing of Lugh of the Spear!

So, all you Powers, I give you welcome at my fire.

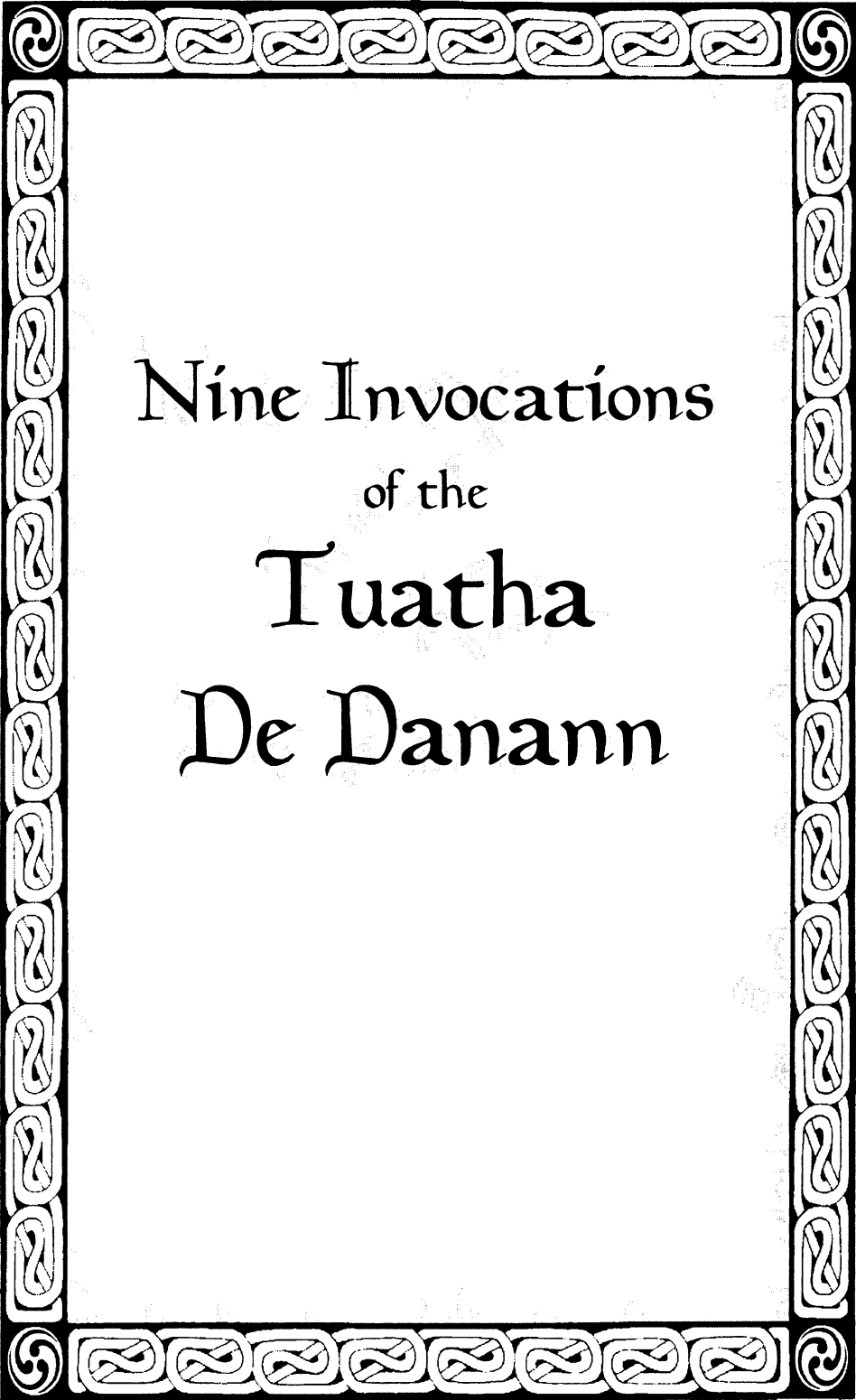
Let your light be reflected in my spirit, let your

ale flow in my veins. I raise this glass to you, and

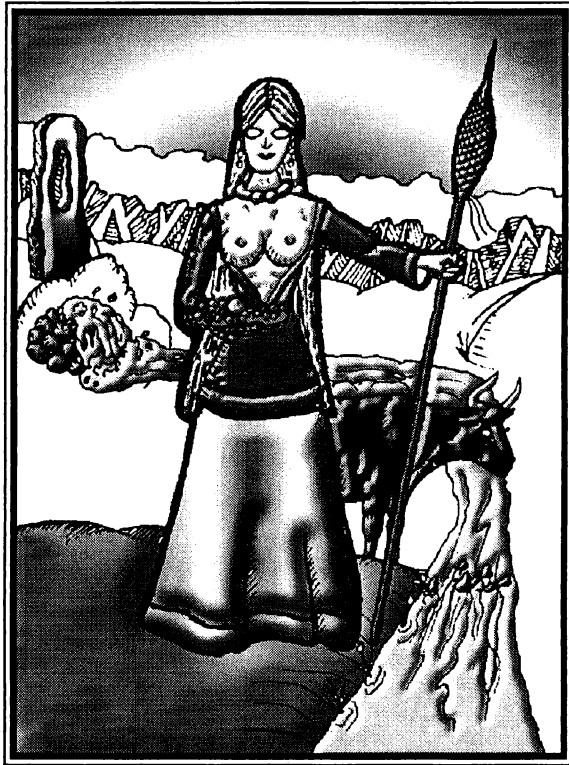
drink to your divine power. Let me know the health,

wealth and wisdom of the Gods and Spirits on this

holy feast of Lughnassadh! So be it!



Nine Invocations
of the
Tuatha
De Danann



Invocation of the Dagda

Key Image: A landscape of green hills with a great plain before them. Over the hills comes a male form, tall and broad. He wears a patch tunic of nine colors and a kilt of burnished leather. His mighty arms and legs bear bands of gold, and his shoulders a cloak of scarlet fastened with a great brooch. Upon his thick neck is a great torc with bull-head finials. His uncut hair and beard are red, and his features broad, with smiling eyes and lips. In his right hand he drags his war club, cutting the turf as he goes. On his back is his harp and under his left arm he bears his cauldron, steaming and bubbling all the while.

Dagda most honored, to you we make sacrifice
To Eochaid the All Father
You, the Fire Beneath the Cauldron
Near us, Old Giant, God with the Great Staff
Ruad Rofessa, Lord of Perfect Knowledge
Fire of the Sacrifice, Great in Appetite
To you we do honor, Excellent God
(offer porridge)

Dagda MOR, accept my sacrifice
Mate of the great queen, Fergus the mare's son
Chieftain of Danu, bountiful giver
Flame in the belly that sustains life,
Flame in the eye that comprehends life
Be in us as we are in you
(offer porridge)

Dagda MOR, accept my sacrifice
Boiled in the cauldron upon the sacred fire
O harper of the seasons, taker of sacrifice
Druid of Oak and Hazel
(offer porridge)

Dagda MOR - Great good God, accept our sacrifice!

Invocation of Boann

Key image: High on a wooded hillside an ancient stone stands on a hill. A hole pierces its center and beneath that hole a clear strong stream flows from a crack in the ground. From out of the wood comes a woman, clothed in a blue gown open to the waist to show her full breasts. She bears a great basket full of bread and fruits, and she leads a white cow. Her green eyes are kind, her braided scarlet hair is bound with a golden circlet and she wears a golden torc. She smiles as she offers bread, and the cow drinks from the stream.

O Lovliest Boann, Never was known
Any who came within your care
Who asked for your blessing,
who asked for your shielding
Who asked for your succor with truthful heart
Who found not your solace,
who found not your peace
Who found not the blessing that they sought.
So I call to you, my heart open,
That my voice come to your high seat
My heart is content to offer you worship
To ask for your favor, your wisdom, your blessing.
Come into my presence, Bountiful Mother
Come into my presence, White Cow Woman
Come into my presence, Fountain of Wisdom
Come into my presence, Wellspring of Grace
That you may guide my soul in the way of wisdom
Aid you my course on the Road of Fate
Star of the Waters, pilot my course,
Star of the Earth, guide my footsteps
Shield me and aid me, bless me with bounty
By day and by night,
O Queen of the Waters of Wisdom.

Invocation of Aine MOR

Key image: A wide plain under blue skies, with a great mound in its midst. A line of pillars leads to a door cut in the hill, and before the door is a great curbstone, carved with spiral glyphs. From out of the mound comes a woman, tall and thick-limbed, great-breasted and full-hipped. She is robed and mantled in green, with golden ornaments, a distaff hanging at her girdle. She is black-haired with streaks of grey, and her face bears the lines of laughter and rage. She bears a staff as she walks forward and seats herself on the stone.

I invoke the mother of the land
Thrice-coursed be thy fertile waters,
Fertile be thy fruit-strewn shores,
Fruit-strewn be thy showery wood,
Showery be thy rivers of waterfalls,
Of rivers be thy deep pools,
Deep-pooled be thy high holy places,
A place of tribes for the assembly,
The assembly of the folk of the grove,
The grove be the circle of thy tribes,
The tribes of the children of earth,
The children of the old ways,
Let their lofty work be blessed
Blessed land-mother, darkly sung,
An incantation of great cunning,
I invoke thee Aine MOR!

O Mighty Mother of this land, giver of its fruitfulness, bestower of peace, fount of the waters of wisdom, we offer these gifts to you in thanks. Corn we give you, and apples, milk we pour for you, and ale. Fire we kindle for you, flowers we give, and incense. Take these offerings, great Aine, with our love and gratitude. Aine MOR, accept our sacrifice!

Invocation of Manannan

Key image: On the shore of the sea, with the waves pounding. From the grey distance comes the Chariot of Manannan. It is of apple wood, with rouan wheels and silver tires. It's fittings are of bronze and gold and it bristles with weapons - two great spears, many javelins and a great oval shield of bronze, worked all over in spirals. The war-car is pulled by white horses, barded with silver and pearls. In the chariot stands a man, tall and slim, with eyes like an eagle's. He wears a tunic of nine colors, with grey breeches. Upon his shoulders rests a cloak of grey-blue-green, fastened with a seashell brooch of silver and mother-of-pearl. His hair and beard are long and white, but his face is youthful and unlined, shadowed by a hood. As the chariot races over the waters, the sea beneath the wheels becomes a grassy, flowered plain.

I turn my face to the west, to the place of the setting sun. Over the white-capped waves I send my summoning. Let the steeds of the sea hear my call, let the birds who wing over the wave bear my words to the Mighty One, Manannan, the judge of the Gods. O shining Mac Lir I call you. Son of the boundless sea I call you and offer this cup of welcome.

(pour the ale)

O Manannan of the Silver Branch, you who nurture magicians, it is not prowess in war that I seek. O Hoster of the feast of age, I do not ask for eternal youth. To you husband of the orchards of Emain Ablach, keeper of the Hazel, master of the crane bag, I appeal for wisdom and magic that befits a walker between worlds. Come to my fire, Manannan, and accept this loaf as your due.

(give bread offering)

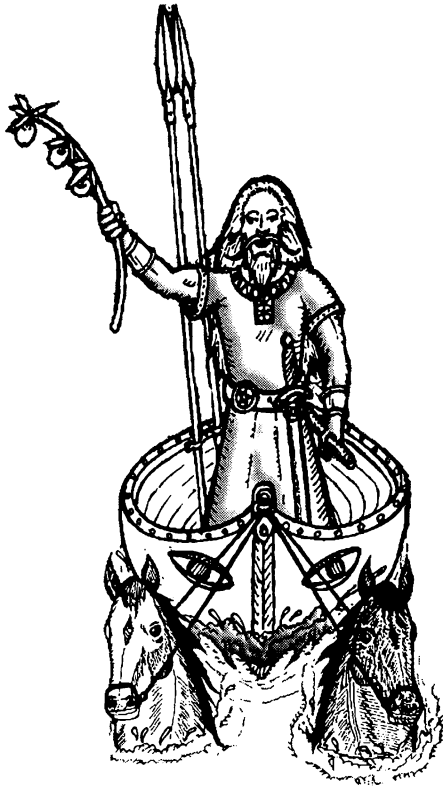
Here I have lit the fire of worship, by all the proper

rites. Here I have opened the gates, with your aid, Oh Manannan. Let this fire be a beacon unto you, Manannan, that you may answer my invitation. Come into my grove, O grey-silver one, and give your blessing to this magic and these tokens of the gate. Come as I call you, and receive this gift of sweet fruit.

(give apple offering)

Now let my voice arise on the fire. Let my voice resound in the well. Let my call pass the boundary to reach the ears of the lord of the ways. Manannan Mac Lir, accept my sacrifice

(large oil offering given)



Invocation of Brigid

Key image: In the center of a clearing in the woods is a pool, and beside it is a Druid's Fire-altar, flaming brightly with Sacred Fire. Out of the Trees steps a maiden's form, young and graceful, though strong and sure. She wears a short white tunic and golden shoes, her starry cloak and a golden brooch. In her right hand she bears a smith's hammer, and a harp rests in the crook of her left arm. About her shapely neck is a torc of gold. Her golden hair is bound behind her head, her eyes wise and her features calm.

Behold the lightener of the stars
Brigid of the mantels
She comes on the crest of waves
With harpers of the sidhe praising her
Arising in splendour from the mighty one below
 Brigid of the auguries
 Song and the voices of the Bards for her
 Ale is offered into offering bowl.

Brigid of the waters
Brigid of the kindling
Brigid thou source of joy and life
 Healers and artisans honor your spirit
 Brigid, woman of wisdom
 Thou mid-wife of sweet wisdom
 Of bright beauty shining like stars
 Joy were it to those who behold you
 Ale is offered into offering bowl.
 O Brigid the skillful
 O Brigid of the triple spirit
 O Brigid who comes in light and shadow
 Thrice blessed be your flaming path.
 Brigid accept our sacrifice!

Ale is offered into offering bowl.

O triple one, Lady of fire and water,
Goddess of poets, healers and smiths, we
give you the gift of welcome.

Come into our temple, we pray you, and
bless our rite.



Invocation of Lugh

Key Image: A grey hill, high in the first light of dawn. Riding on the first spearing ray of sunlight comes a young warrior in full panoply. He stands in a chariot, pulled by two white steeds, its golden fittings blazing. He is tall, blond and perfectly formed, naked save for a scarlet cloak clipped with a silver brooch. He wears a torc and arm-rings of gold. His hair is blown back by the wind of his ride as he holds high his nine-pointed spear, its points flashing in the dawning light.

Thou Lugh the Victorious, we make our Grove
under your shield, O Lugh of the White Horse and
the Brilliant Blades. You of the Perfect Form, Child
of Light and Shadow, Slayer of Balor, be in our
midst. Accept this ale in welcome Thou Champion,
King of All

(ale poured) Lugh, accept my sacrifice!

We make our circuit in the joy of the Samildanach,
Lugh, accept our sacrifice!; the Clever One, the Sure
Hand, The Bard, the Magician and the Smith. May
we be at peace Under the hand of the Chieftain
of Oanu, Taking joy in the feast Of the Wedding
Day of Lugh we offer this bread, that the harvest
may flourish by the hand of the ploughman.

(bread offered) Lugh, accept my sacrifice!

By the Sacred Three of Glory hear now your
people's call. By the Spear and by the Raven come,
we pray, among your folk. O Lugh the Victorious
Our Light and our Guide; O Lugh the Victorious
accept this offering of fruit and be present in your
strength.

(fruit offered) Lugh, accept our sacrifice!

Light of the Sky, come into the Grove!

Invocation of Morrigan

Key image: A wide plain, the scene of many battles. In its grass are ancient skulls, arms and armor and the glint of gold. A bonfire burns before a great pile of severed heads. Three ravens fly around the mound of bones as a woman steps from behind it. Tall and strong, gaunt yet sensual, she has streaks of grey in her red hair. Her eye is bright and her lips full and red. She wears a red kilt and a black cloak, with gold armlets and a torc of silver. A bronze dagger hangs at her girdle, with a skull upon its pommel. She raises her arms to the sky before the fire.

Red Woman, Great Queen of the Earth, the Children of Earth offer you welcome. We call to you in the ripening grain. We call to you in the fruiting branch. We call to you by the reddened spear. We call you forth from the beauty of blossom and thorn. We offer you clear water, gentle as rain.

(Water poured) Great Queen accept my sacrifice!
Holy One, Raging One, Prophetess, Enticer, Joy and Bane of Heroes, Cup of Mead, Lover, Devourer, Great Queen, we call to you. In the season of ripening, you are the fruits and bounty of the land, In the season of reaping you bear the scythe of the reaper. We offer you blossoms to welcome you to our Grove...

(Red blossoms are offered) Great Queen accept my sacrifice!

Descend in Beauty, arise in Might, O Throne of Sovereignty! You who fly on Crow's Wings, who delights in the battlefield, Speaker of Prophecy, Mistress of Sorcery, we pour red wine for you, who drink up the love of the lightning

(Wine offered) Great Queen accept our sacrifice!
Great Queen, come into the Grove!

Invocation of Oonn

Key image: In a cavern deep in rock a cleft overhead admits the moonlight and the sound of the crashing sea. On the cavern floor is a huge, square hearth with a roaring fire. The beam of moonlight falls on a male figure, seated cross-legged upon a cubic stone. He is bare-chested, with striped breeches and bare feet. Upon his neck is a great golden torc. His hair and beard are black and wild, streaked with grey. Heaped around the base of his throne are gems and gold and silver, and every precious stone. Beasts surround him - a white horse, a brown bull, a serpent with ram's horns. His eyes burn with reflected firelight.

* In the season of darkening, the Lord of the House of Death receives the Spirits in his Hall. He is Oonn the Dark One, called Cernunnos the Horned One. He is the First Ancestor, the Torc Bearer, and The Guardian of the Cauldron of Plenty.

* Hear us now, Horned One! Dark one, Receiver of the Dead, Grantor of Rest, Patron of the Feast in the Land of the Dead, we your children pray you to come in, to let your gaze fall upon this Sacred Ground, to indwell our rite and give us your blessing.

* We make due offering to you. We give you...
Silver, that you grant the wealth of the Underworld,
Source of All Potential.

(offering made into shaft or offering bowl.)

Oil, that the richness of the Land be renewed as
our own lives are renewed.

(Offering made to the fire)

Horn, that the beings that know you may bless us
in the Season of Hunting.

(Offering placed at the foot of the Tree)

* Be welcome among us,

Oonn; Dark One, accept our sacrifice!

Invocation of Aengus Og

Key image: On a plain of beautiful flowers lies a still lake. Upon the lake swim three white swans, and beside it a harp of gold stands on a stone. A young man appears, a youth in his first full strength, with strong, slender limbs and red hair. He wears a kilt of tooled leather and a cloak of nine colors. He wears nothing else save ornaments of gold upon his arms and wrists and a torc of gold. Around his beautiful face and head fly tiny silver birds, singing sweetly. He sits and begins to play the harp, as the swans swim toward shore.

* Among the Wise the power of love's joy is worshipped in Aengus Og, the son of Dagda and Baonn. He is the golden harper, whose music awakens longing and fulfillment in mortal hearts. He is the silver voice, calling all to come away from earthly care and join in the joy of May. Now I welcome the young lord to the Grove.

* The young son Maponos, Aengus the harper
Son of the Dagda

Whose staff is the strongest
(Offering of Mead Given)

* Born of enchantment, The son of the Mother
Sing, O enticer

Delighter of maidens
(Offering of Mead Given)

* Sap in the branches, All making merry
Bee to the blossom

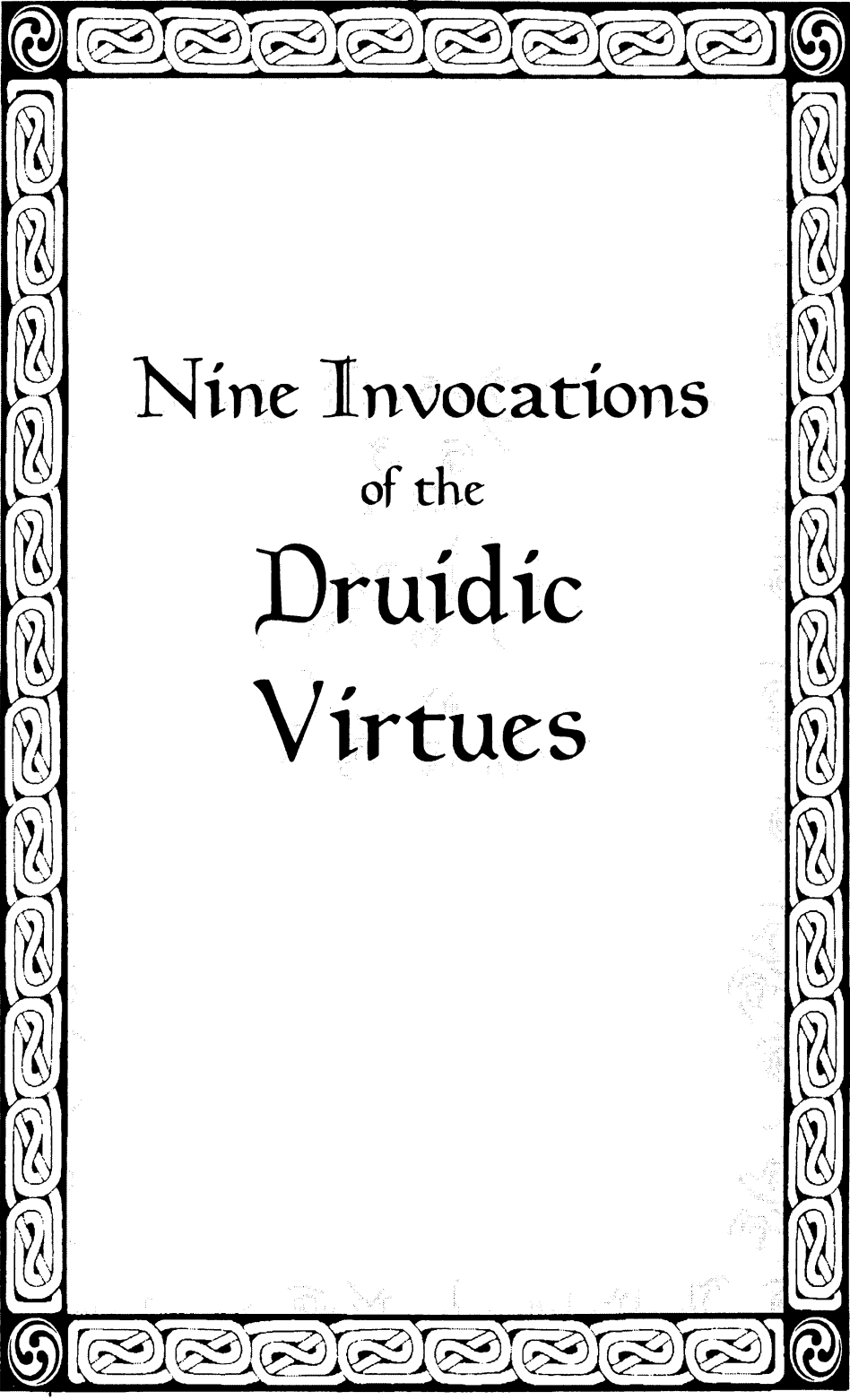
Hie to the Maying
(Offering of Mead Given)

* Raise now the May-rod, Aengus we name you
Wonder child rising

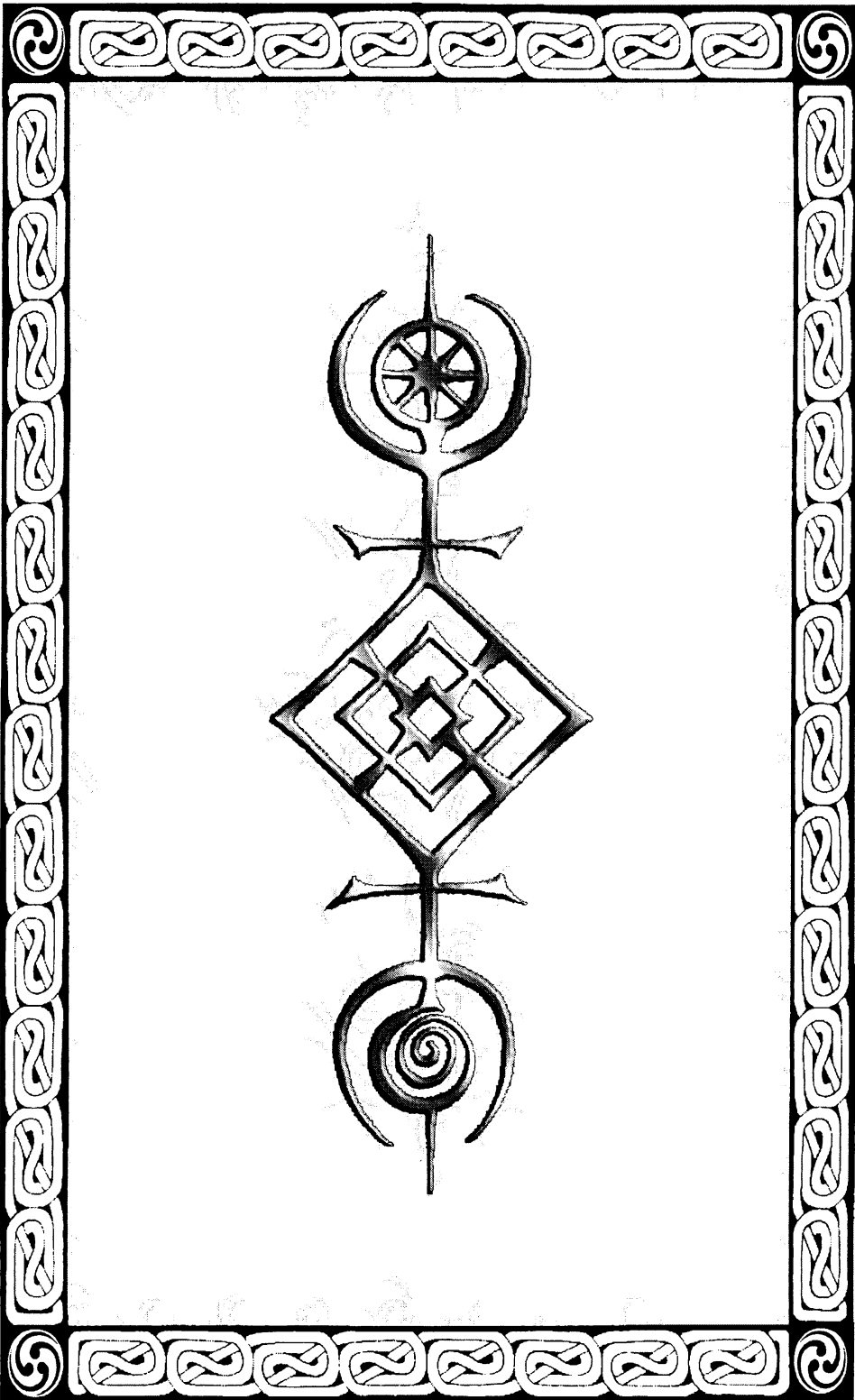
Come to our calling

All: Aengus Og, accept our sacrifice!





Nine Invocations
of the
Druidic
Virtues



The Prayer for Wisdom

I pray that the Power of Wisdom be in me. I invoke In Dagda, the Ruad Rofessa, Lord of Secret Knowledge. I call to the Queen of the Well, Boann the White Cow Mother. I pray to Manannan Mac Lir, Keeper of the Crane Bag. I invoke the Spirits of the Ancient Wise, the Priestesses and Seers of the Old Way.

I stand in the power of the Fire of Inspiration, the Power of the Well of Wisdom. I seek the wisdom that rises in my soul, welling up from deeps. I seek the wisdom that shines in my spirit, the ray of Illumination that reveals Truth.

O Shining Ones, help me to free the Wisdom in myself. Help me in my search for Truth, the unending Quest.

Let me know discernment. Let my reason be sharp as a blade, to guard against foolishness. Let my inspiration be clear as still water to understand deeply. Let me know truth from falsehood, friend from foe, good from ill.

Let me know compassion. Let my heart be open to the joys and woes of others, tender enough to feel with them, strong enough to bear up with them, and give strength.

Let me know insight. Let my eye be quick to perceive not just the surface of things, but their deeps as well. Let no puzzle or mystery be beyond me, and every causation be clear to me.

Shining Ones, I seek the blessings of your Cauldron of Wisdom. Let discernment be in me; let insight be in me; let compassion be in me. Let me be mindful of all things, with the Power of Wisdom in me.

The Prayer for Piety

I pray that the Power of Piety be in me. I invoke the Spirits of the Sacrificers Of Old Time, the Keepers of Lore and Skill. I call to the Dagda, the Druid of the Gods, and to Brigid the Poet, who keeps the Memory of the Wise in verse.

I offer my will and my strength to the work of the practice of the Old Ways. With your blessing, O Elder Powers, I will labor in the temples of the Gods and Spirits, and be the caretaker of my own soul's garden. By care and labor I will bring my spiritual work to fruit.

O Powers of the Old Ways, help me to learn the Work of the Spirit, to walk the Path of the Ancients.

Let my memory be strong in service to the Powers. As best I may I will keep the Ways, losing nothing, and pass them fully to those who seek to learn. I will keep the form and order of the Old Ways in my heart and with my hands.

Let my will be strong in service to the Powers. When the Path seems steep let me not falter, let me not fail. Let me hold fast to the Ways and the Work, true in my seeking, ardent in my quest.

Let my sense of wonder be strong in service to the Powers. Though I work the rites for ten thousand days let me approach it with joy and delight, in honor and reverence. May the beauty of the work ever calm and thrill my soul.

Ancient Wise Ones, Gods of the Work, these are the strengths I seek for your service. Let memory and observance be my strength, and let the wonder of the Otherworld guide my soul from work to work forever.

The Prayer for Vision

I pray that the Power of Vision be in me. I call to the spirits of the Seers of Old Time, the dreamers of dreams, the seekers of secrets. I invoke the power of the Road Professor, the Lord of Secret Knowledge. I call the Morrigan, the Keeper of the Triple Cauldron, and Manannan of the Crane Bag.

Let the Fire of Magic be constant and warm in me, to stir the Power of Seeing. Let the Cauldron of my Heart be filled with the rich mead the Waters of Inspiration. Let my inner Cauldron boil and seethe, and serve up Magic, Wonder and Truth.

O Powers of the Elder Path, let my Inner Eyes be open, my Inner Voice be clear!

Let the Power of Seeing be strong in me. May my Inner Eye see clearly into the Realms of the Other, able to ken the flow of things and the presence of the Spirits.. Let no secret thing be concealed from me.

Let the Power of Foresight be strong in me. Let the Pattern of the Worlds be plain before me, that I may understand my road as it rises in my Path, and be wise to guide myself and my folk.

Let the Voice of Truth and Power be strong in me. When inspiration flows, let my tongue be sure and clear to speak to the folk. Let me speak beauty and wonder out of the Inner, for the good of all.

Ancient Seers, Gods and Goddesses of Vision and Magic, I seek vision in your service.. Let the Illumination of the Fire be mine, let the Mead of Inspiration flow from the depths, that I may see and know and speak my vision.

The Prayer for Courage

I pray that the Power of Courage be in me. I call to Lugh the Long Arm and to Macha the Defender of Boundaries. I invoke the power of Oghma the Champion, and I open myself to the Spirits of the Honored heroes of Old Time.

I attune myself to the Fire in the Belly, the warmth of a sure will. I attune myself to the Deep Waters, the source of strength, depth of resource. I seek courage to stand before any challenge, supported by deep Power, kindled by hot Light.

O Mighty and Shining Ones, help me to stand courageously against every fearsome thing.

Let me understand my fear. In the trembling heart and the sinking gut is the alarm that warns of ill. In the face of fear I will stand firm and do right, for if there is no fear there is no need of courage.

Let me know my Heart clearly. I seek to know the truth of myself, that my heart may not be twisted. I look with courage upon the truth of myself, good and ill, so that no enemy can come upon me unprepared.

Let me remember the Holy Cycle. The Warrior knows that nothing is lost forever, that death follows life, and life, death. So even if I fail I will go on, even if I die I will be reborn. Let me go forward boldly in the face of risk.

The Prayer for Honor

I pray that the Power of Honor be in me. I call to Nuada of the Silver Arm, who stood firm against the Foe. I call to the Spirit of the Hound of Ulster, who upheld his whole clan, and to Macha, who kept her oath. I call to the Morrigan of Battles, who chooses the Honored Dead.

I offer my dedication and my troth to the service of my own good name. In pride I affirm that my honor is my crown, my delight and my Spirit's sustenance. I will make every deed a credit to myself, my folk and my path.

O Wise and Powerful Ones, let my heart be strong and my will unshakable to keep my honor bright.

Let the power of Constancy be in me. Let me cling to my word as one drowning clings to a spar, knowing that honor depends on truth, and on the fulfillment of my sworn word.

Let the power of Discernment be in me. Let me watch and listen well, to know the right of any deed, the honor of any leader, that my honor not lead me into ill.

Let a right and honest Humility be in me. I will treasure my name and my renown. But let me lay no claim to honor not rightly mine, let no untruthful boast pass my lips. I stake my honor on the simple truth of my deeds.

Wise, Honorable and Mighty Ones, Gods and Ancestors who uphold the heart, let my honor be the banner that flies above my life. Let my deeds be right and true, to the credit of my name.

The PRAYER FOR STRENGTH

I pray that the power of Strength be in me. I call to Ogmia the Champion, whose might upholds the Gods. I Invoke the Mothers, those whose wombs' strength bears forth all the living. I call to Lugh of the Long Arm, against whom no opposition may stand.

I Invoke the Power of the earth, that the strength of stone and the persistence of Water be in me. I invoke the Power of the Sky, that the strength of the Sun and Moon be in me. Let the Powers combine in me, that strength may grow to strength.

Oh Mighty Ones, fill me with your might in my limbs, in my mind and in my spirit.

Let the power of Strength be in my flesh. Let me be mindful of my body's needs, of the workings of my organs, of the need to grow strong through use. I will seek to make my flesh hale and strong to serve my will.

Let the Power of strength be in my Mind. Let my emotions be steady and sure. Let me comprehend my own heart in its joys and sorrows, bearing each as it comes. Let my reason be clear and sharp to discern Truth, swift in process and sure in conclusion.

Let the power of strength be in my Spirit. May my Inner Voice grow clear and speak wisdom to me. Let my heart be open to that voice, mighty against ignorance, foolishness and all ill.

Gods of strength, Mighty Mothers, let me be mighty in the face of every challenge. Let my strength be sufficient to bear me up, that I may have victory in all my works.

The Prayer for Hospitality

I pray that the power of Hospitality be in me. I invoke the Lady of Bounty, Boann of the Cattle. I invoke the Good God, Eochaid Ollathair, whose Cauldron feeds every guest. I call to the Spirits of the Land, whose hospitality feeds us all.

I invoke the power of the Hearthfire, that boils the bounty of the Earth. May my hearth be a joy to myself, my clan and those I aid. I invoke the power of the Well, from which the Waters of Plenty flow. May wealth flow like water, to me and my clan, for the good of all.

Bounteous Powers, help me to sow and reap and gain the good of my labors, that having full store, I may give in turn.

Let the power of Welcoming be in me. Let me glad to see the face of the stranger, open of heart to neighbor or to wanderer, and ready to offer my hearth and board.

Let the power of Generosity be in me. I remember that though I labor for my gain, I am only a channel for the stream of the world's wealth. I remember that no good comes of wealth unshared.

Let the power of Peace-holding be in me. Let my hearth and my heart be a gathering place of friends in trust, my bounds a wall against strife. Let the Cup of Peace be passed in harmony.

Powers of Bounty and Peace. I remember the Guest-Right, and the Power of Giving and Getting. I seek to live well in the free-flowing stream of the world's wealth.

The Prayer For Diligence

I pray that the power of Diligence be in me. I call upon Ogma the Champion, the Protector of Laborers, to lend me his strength. I invoke the Queen of the Land to uplift my spirit. I call upon the Spirits of Those Who Labor, whose work upholds the Worlds.

I will work in service to the Light of the Heavens. May my labor bring right and beauty out of the raw world. I will work in service to the Darkness Under the Earth. May I comprehend the world as I find it, before my work begins.

Mighty Powers, sustain my will and my flesh as I do the work of my life. Let my labors bring me blessing and satisfaction.

Let the power of Commitment be in me. Let me treat my labors as a duty done to my honor, a promise made before the Gods. What I have begun, I will see through to the end.

Let the power of Endurance be in me. May my will lead my flesh to stand before the task. May my will lead my heart to hold fast to my goal, and let no passing thing turn me aside.

Let the power of Tenacity be in me. May I pursue my goals with sureness and with vigor. Let my eye be sharp to hold my vision and my limbs quick to leap to the work, that no opportunity be lost to me.

Powers of the Laborer's Dignity, you who keep the Wheels of the World turning, strengthen my back and strengthen my heart. Let me bend to the Labor of my Life with good work and good will.

The Prayer for Sensuality

I PRAY that the power of Sensuality be in me. I call upon Aengus Og, the Young Harper of Play and Delight. I call upon Medb the Intoxicating, Queen of Lovers. I invoke the Powers of the Sidhe, who joy in the sight of dalliance in the fields.

Let the Waters of the World enwrap me in oceanic pleasure. May existence as I find it bring me joy in its very essence. Let the Fires of the Spirit warm me and quicken me, make be bright and hot in love and play and wonder.

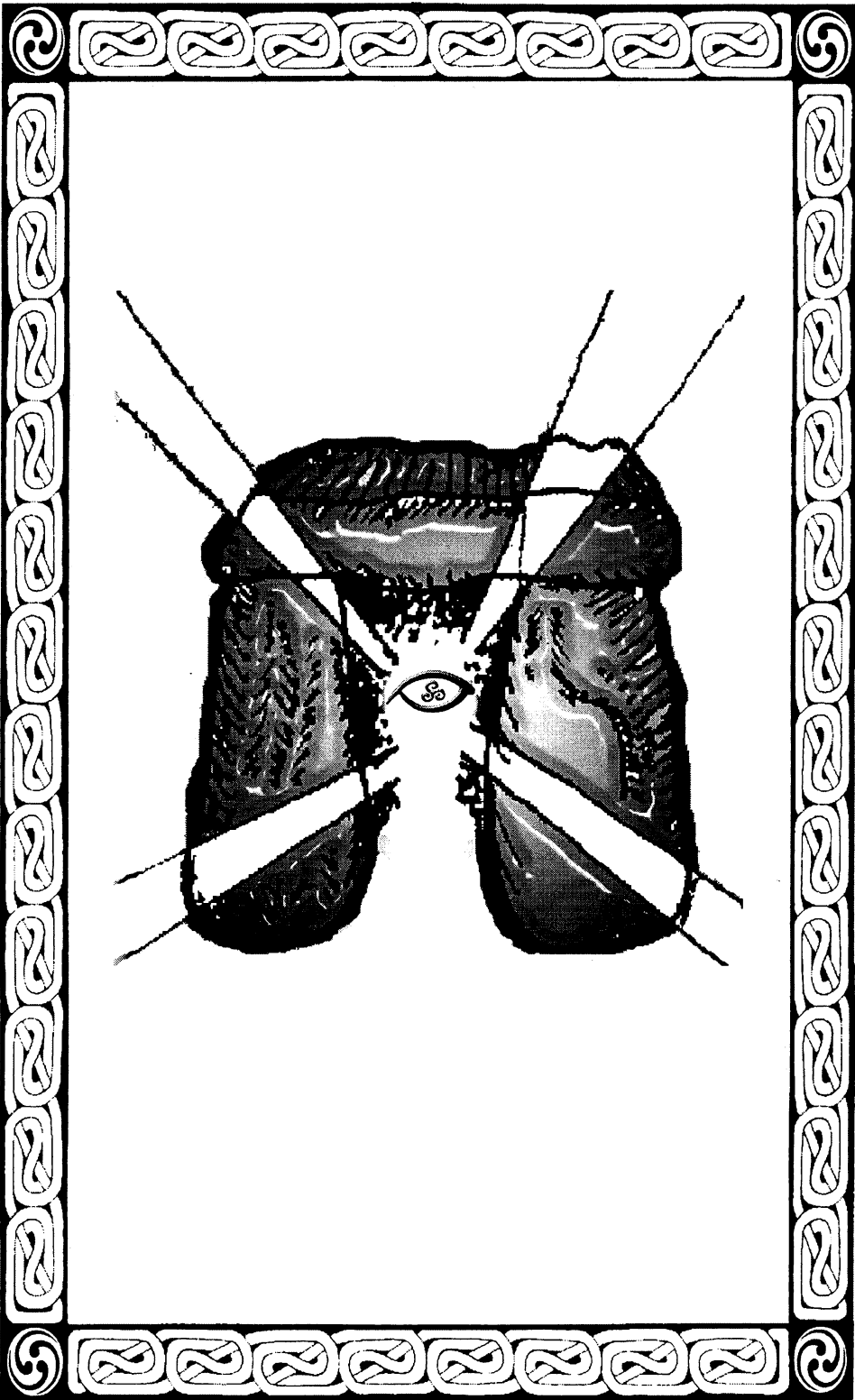
O Powers of Sweetness and Fulfillment, shine and flow in my flesh, in my heart and my spirit, that I may know joy.

Let the power of True Rest be in me. Let me be calm, to turn away from life's ills and concerns toward pleasure. Let my body be a joy to me when my life is burdened.

Let me honor the Pleasure of my senses. From the feel of silk or cotton, to the flavor of good food; from the sight of every kind of beauty to the delights of the erotic, I will treasure what my senses teach.

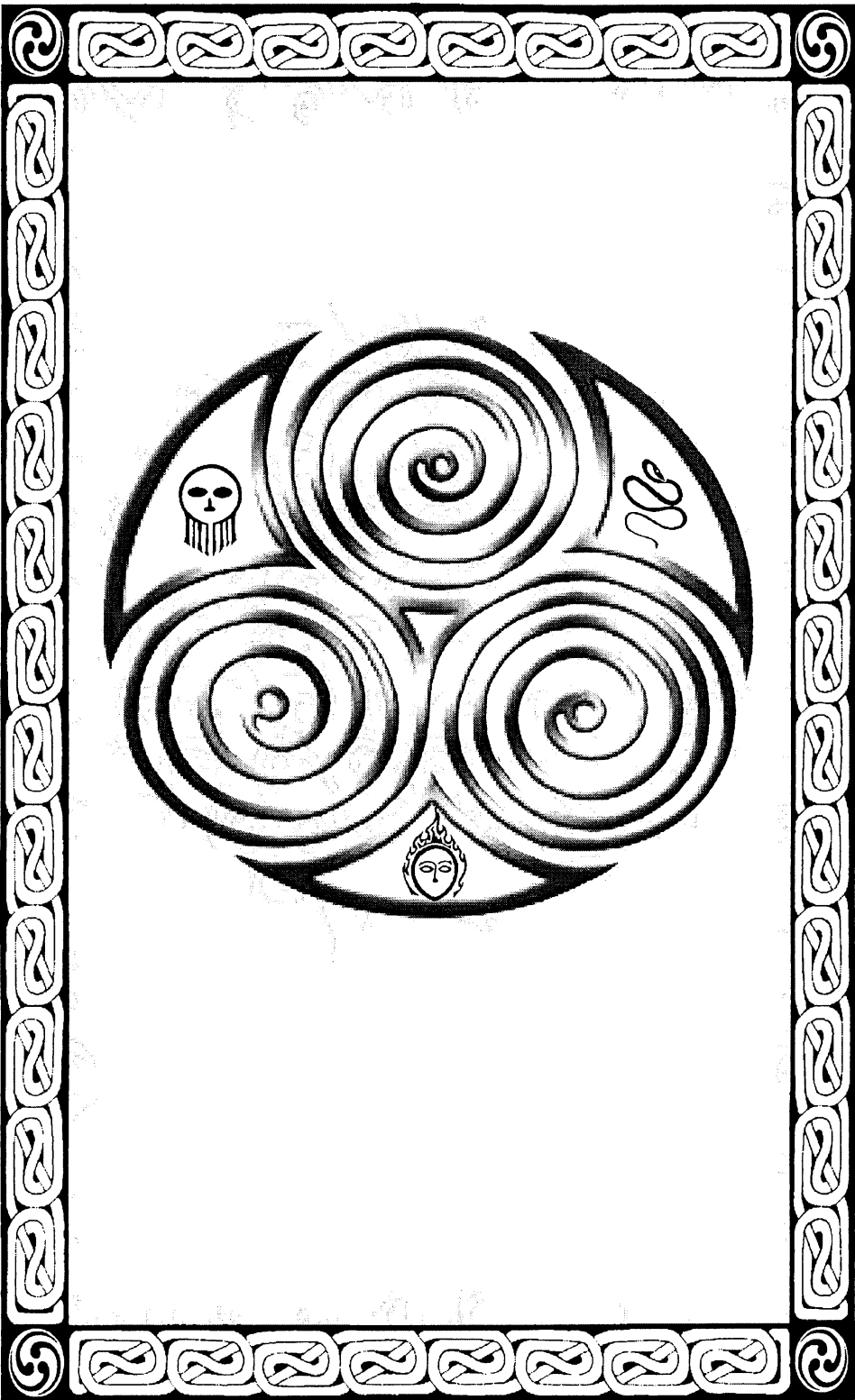
Let me seek the web of Spirit in acts of joy and pleasure. Even as my flesh is refreshed by rest and play, I am reminded that my soul is also blessed. Let me find in sensual pleasure lessons of wonder and awe.

Powers of Love and Pleasure, I honor my flesh as I honor my Spirit. Let contentment be in me, let pleasure be mine to give and to get, let me live in the world with delight as my companion.





Nine
Trances
and
Visions



Simple Ritual Trances

• A Fire & Water Entrancement

To prepare your mind for ritual or meditation, you can try this simple technique. It is best if you have practiced rhythmic breathing before beginning this exercise, but many will find it instructive with no other training.

You will need to find a simple bowl for clear water and a candle. Arrange a comfortable seat, where your back can be straight. Arrange the bowl and candle so that you can comfortably reach them from your seat. If you prefer, turn off electric lights. When you are ready, take your seat before the water and light the candle.

Begin a pattern of rhythmic breathing, beginning with three counted breaths. Allow your body to begin to relax as you simply observe your breath. Continue to listen to your breath throughout the exercise.

With your work hand, place a drop of water on your forehead. Keeping your body relaxed, concentrate on the feel of the water on your skin. Let it fill your awareness, and allow all other awareness to fade, as you notice only the feel of the water on your skin.

Focus your gaze on the flame. Let the form and light of the fire be the concentration of your vision. Let it fill your eyes, as you see only the light of the flame.

Take three deep breaths, holding, together, the concentrations on the feeling of the water and the vision of the fire, feeling your breath flowing through you, then say:

“Between fire & water, I find my balance.”

Observe yourself, calmly. Breathe deeply and regularly. Let your concentration always return to the simple focuses of breath, water and fire, allowing your body to relax. Remember this feeling, and know that you can find it again.

From this start, you can go in several directions:

Repeat a phrase for yourself, and consider its meaning, while, maintaining your breath and focuses.

Recite an invocation to a Deity or spirit

Perform a ritual.

• Bone, Breath & Blood

- Stand firm, and take three complete breaths. Find and release tensions in your body as you breathe.
- Keep your breath rhythmic, and focus on the feeling of your feet touching the ground or floor. For a moment, let your whole attention be on the place where your feet touch the world.
- Close your eyes, and find the pulse of your heart; in your chest, in your veins, feel the salt flow of your life.
- Breathe deep, and feel the air flow through you, connecting you with the whole world.
- Stand firm, on the land. Feel the beating of your heart, and breathe deep. Finally, imagine that a cool white light is shining from your forehead.
- With your attention focused on these things, open your eyes. Maintain these concentrations, and begin your ritual.

• The Two Powers

This is a basic meditation intended to link the Druid's spirit and flesh to the currents of Earth and Sky. It is based on methods that have become known in Pagan work as 'grounding and centering'. All these methods are meant to connect the student to spiritual powers in the cosmos, and to encourage balance in the personal soul. Some form of this technique should precede almost any work of worship or magic.

- Find your seat or your stance, and begin with one of the above exercises.
- Envision dark, rich power that flows like water under your feet. Take three deep, complete breaths and imagine that Underworld Water flowing up into your body.
- Envision bright, inspiring power that shines like fire above your head. Take three deep, complete breaths and imagine that Power of the Heavens shining down into your body.
- Take three deep breaths and envision the Light and the Dark, mingling in your blood, in your breath, in your heart.
- Proceed to your work. •

The Nine Breaths Empowerment

This exercise is a quick and simple version of the Two Powers attunement. It will be best used by those who have some experience with the technique, and have been taught through a more detailed guided meditation.

It forgoes the formal vision of roots, and rising to the light, that are part of the more complete Grove Attunement, relying on our natural connection below and above. It can be useful to recall the image of roots, and the single star, but it is accomplished effortlessly, by memory and habit. In personal work it requires no speech at all, and in group work where all have basic Oruidic skills, it can replace any longer attunement practice, with simple spoken guides for each breath, or silently. It is important also to recall the feel and flavor of each of the Powers, as you have come to understand them.

This technique is based on using the breath to move and direct the Two Powers. Each breath in the exercise should be complete - a full exhalation, emptying the lungs, and then a full inhalation, from the belly. Breathing should be rhythmic and regular - students are often taught to actually count the rhythm. A common rhythm is exhale - 6 counts; hold - 2 counts; inhale - 6 count; hold - 2 count. Training the breath to such a rhythm allows the body to relax more easily, and to maintain rhythmic breathing even in trance. However, you can choose to simply breathe deeply and regularly for this exercise.

Preparation - Find your comfortable seat (or stance), and make your body easy, so that no as little effort as possible is needed to maintain an upright position. Take a few deep, regular breaths, perhaps beginning your rhythmic count. When you have taken a few breaths, you begin...

* 1st Breath - Draw the Earth Power up into your body, filling the Cauldron or pool in the loins.

* 2nd Breath - Draw the Earth Power up through the loins to fill the Cauldron in the heart. Feel the cool, nourishing power as it fills you...

* 3rd Breath - Draw the Power through the loins and the heart, to fill the head. See the Earth Power overflowing from the Three Centers

through the whole body. For the rest of the work, each breath moves the Power through the Three Cauldrons and the body.

- 4th Breath - feel the Sky Power shining down through the whole body, and feel the Cauldron in the head kindle with the fire of the sky.

- 5th Breath - the Sky Power brightens in the body, and the second Cauldron kindles in it's rays.

- 6th Breath - The Power shines brighter, and the Cauldron in the loins kindles. The Light fills the Waters, and the Two Powers flow throughout the body.

- 7th Breath - the combine powers are directed through throughout the body, intensified and concentrated.

- 8th Breath - turn the palms of the hands upward, and direct the Powers, with the breath, into the palms of the hands. See the Waters overflowing the fingers and the Light or Flame shining up from the hands.

(In many cases, there may be work to be done with the power at this point. Whenever needed, the Powers can now be employed as needed. The 'Ninth Breath', then, comes when one wishes to end. But in a basic exercise, one might proceed directly to the final breath.)

- 9th Breath - place the palms of the hands together, and allow the powers to recede and recenter, ceasing to flow through the hands.

- Settling - take a few breaths to relax again, and allow the powers to calm.

The key to working this simple method effectively is familiarity with the pattern involved. Newer students will want to take every opportunity to do the centering in more detail, until it becomes familiar. As the student advances, it should become possible to attune in three breaths, and even by a simple act of memory and will.

A Charm For Opening the Inner Eye

Those who have a good skill in rising in the Inner Body can use this charm to move easily and swiftly into a locale on the Threshold of the Otherworld. On the simplest level it can be used for the usual sort of physically motionless journey-trance. It provides the sort of sequenced induction used for transitions, in this case using the key Celtic symbol of the Mist. On a more advanced level the same charm can be used to draw the Threshold reality around the Druid, allowing a vision perspective to be mingled directly with material perception. This Dual Vision or, as we might say, Second Sight greatly enhances ritual, energy-work and interaction with the Spirits.

This charm is meant to lead vision from common awareness into the Threshold of the Otherworld by way of what is called the Short Road. When you wish to rise into the Threshold of the Otherworld, or simply to establish the Dual Sight, this charm serves as a reminder of that Road. In order to use this charm you will need to have devised or chosen a sign to be used as the 'password' to your vision. We recommend using the simple Gate sign given. If you wish to transition to a specific locale you might choose or devise an additional sign to be placed in the center of the Gate.

The sequence of visions is thus:

1: stand in vision, with the material eyes closed. Open the Inner Eyes in the common world, using memory to allow you to 'see' what is around you physically.

2: Envision the Mist rising around you, to surround and enwrap you, obscuring the remembered forms, so that you seem, for a moment, adrift in the Mist.

3: Envision the Gate Sign, with any special sigil you may be using to condition your arrival.

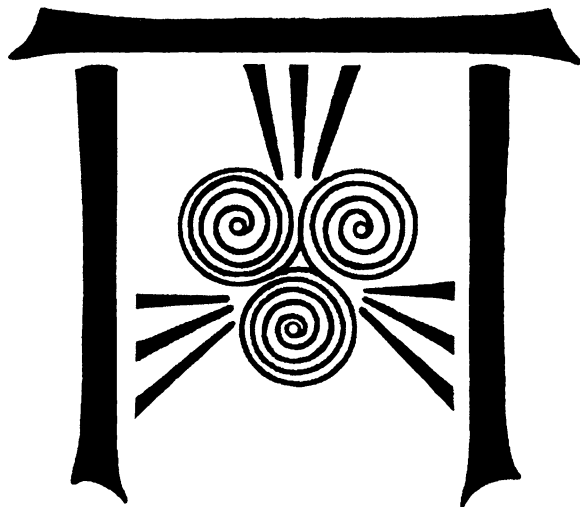
4: Step through the Sign and let the Mist fall away swiftly, making the Threshold environment visible. If you are journeying this will be some other landscape. If you are simply seeking the Dual Vision you will once again see the remembered material locale, but with whatever additions or changes may be present in the Otherworld.

5: Resolve the presence of the new locale and begin your journey or

vision, if you are journeying. Open your material eyes while maintaining trance and merge the Threshold vision with your material perceptions, if you seek the Second Sight.

So this short charm should be recited three times, and then the Short Road will be easily remembered as you go.

Stand I, Open eye
Double Sight, Inner Light
Mist Call, twilight Falls
Silver pall, cover all
Sign clear, shines here
Gate wide, Other side
Step through, so I do
Stand I, Open eye
Behold the Other World!



The Gate Sigil

A Vision of the Mother of All

Come to your Shrine, open as usual and enter a basic trance. If you wish to open the Gate, do so, then envision the Earth Mother in the Gate:

* See the Mother of All, the Mountain Woman, before you. She is huge as a hill, seated with her back against the World Tree, naked, sitting with her knees drawn up, displaying her cunny and her round belly. Her breasts are great and round, hips and thighs mighty. She holds one hand raised, palm turned toward you, and the other she extends, palm up, as if in offering or receiving. Her face is beautiful, eyes kind and wise, and she smiles lovingly.

* Around her head shines a nimbus of light, gold and silver like sun and moon. Vines and trees are her gown, flowers and fruits her ornaments. Her womb shines and flickers with a light like moonlight on moving water. Every beast and bird, serpent and crawling thing are her court as the green of the world grows all around her. To gaze upon her is to feel the unconditional offer of her bounty, and also her challenge to the strong and to the weak.

Make simple offerings of grain or oil, or as you can, nine times as you recite this hymn three times:

Mighty Mother of All

Womb of Life

Source of Plenty

Soul of the Land

I make due offering to you

(offering given)

Because you uphold the World

Because you freely give your Bounty

Because you grant every Blessing

I make due offering to you

(offering given)

Queen of Sovereignty
I worship your Power
Mother of the Earth
I worship your Bounty
Giver of Every Life
I worship your Spirit
Earth Mother,
uphold my work as you do the world
Earth Mother, accept my sacrifice!
(offering given)

Renew your vision of the Mother, and abide for a while in that vision. Then proceed, thus:

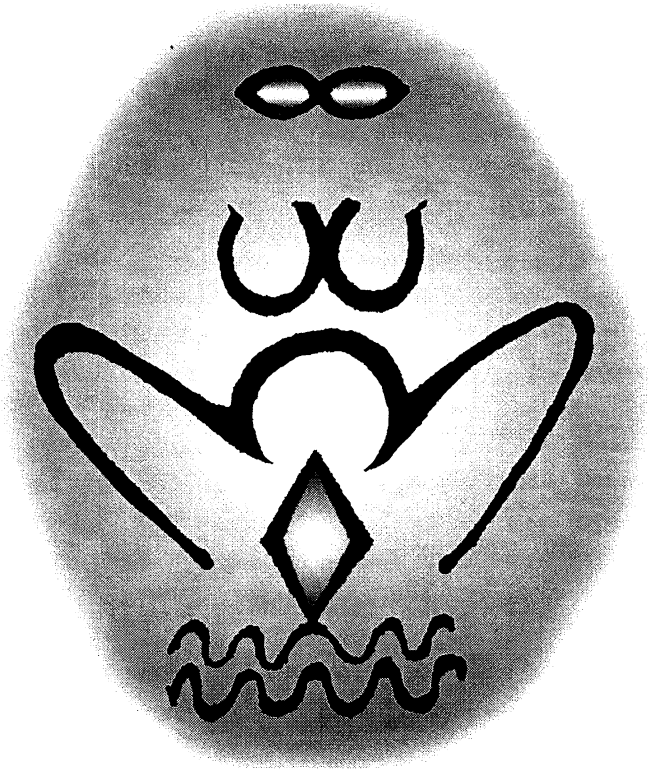
* Contemplate the wonderful being of the Earth Mother for a time. When her presence feels real to you, envision your own body, seated where you are, as lying within Her Womb. Become aware of your own body, naked beneath your garments. Feel the Mother appear around you, vast, your form an egg among countless eggs, kept safe and warm, filled with potential. Abide for a while in contemplation of this vision.

* When you are ready, allow the whole vision, both the Mother and your own form, to shrink down and be enthroned in your own heart. Let the love and power and all-flowing generosity, the safety and strength and warmth be concentrated in you. Feel the presence of the Mother shining in you, within the boundaries of your seated form. Abide for a while in contemplation of this vision.

* Finally, allow the image to grow again, until the seed-self is reunited with your material presence. Allow the form of the Mother to grow larger and larger, attenuating to become one with the land around you.

Renew your center, balancing all once again within you, and recite a simple ending charm, such as:

The blessings of the Holy Ones
be on me and mine
My thanks unto all beings,
with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.



A Vision of the Lord of Wisdom

Let the Druid come before the Shrine, and enter a basic trance. Work a simple opening rite and compose the Vision of the Lord of Wisdom, thus:

* Envision the Lord of Wisdom, the Keeper of Gates, before you. See his towering figure, huge above a crossroad in the mist, feet floating above the road. He is slender and strong, dressed only in an open robe of white that billows in the moving air. His face is youthful, but his long hair and beard are snowy white. His left hand is raised, palm forward, and in his right hand he bears a shining white wand with a flame at its tip.

* Around his head shines a nimbus of every color and pattern, filled with every sign and letter of wisdom, shining around his being. His forehead shines with a wondrous light, with a flickering flame in the center. He stands at the crossroad, and you see that every road of it stretches away to another crossroad, and another. At each the Lord stands, in reflection outward, standing at the Center of All Ways, the Fire at the Center of the World.

Make a simple offering of whiskey or incense, or as you can, nine times, as you recite this hymn three times:

Lord of Wisdom

Wanderer on the Roads

Keeper of Gates and Ways

Priest of the Sacred Grove

I make due offering to you

(Offering given)

Because you teach wisdom

Because you guide spirits

Because you reveal secrets

I make due offering to you

(Offering given)

Lord of the Twilight

I worship your cunning

Keeper of Gates

I worship your might

Teacher of Heroes

I worship your wisdom

Lord of Secret Knowledge,

inspire my mind with the Elder Ways

Keeper of gates, accept my sacrifice!

(Offering given)

Renew your vision of the Gatekeeper and abide for a while in contemplation of that vision. Then proceed thus:

* Contemplate the shining presence of the Lord of Wisdom for a time. When his presence feels real to you then envision yourself seated at the crossroad with the gatekeeper behind you, his aura surrounding and interpenetrating you. You gaze along the roads and you see yourself at every crossing point, your awareness extending outward along the Infinite Paths. Feel your extending presence, out through the whole Web of Worlds. Abide for a while in contemplation of this vision.

* When you are ready, allow the whole vision, the Gatekeeper, the Web and your own form to shrink down and to become equal to your own head. Let the wisdom, knowledge and cleverness, the freedom to pass every barrier be concentrated in you. Feel the presence of the Gatekeeper shining in you, within the boundaries of your seated form. Abide for a while in contemplation of this vision.

* Finally, allow the image to grow again, bringing all the reflections of yourself firmly together in your material presence. Allow the form of the Gatekeeper to grow larger and larger, attenuating to become one with the light and air.

Renew your center, balancing all once again within you, and recite a simple ending charm, such as:

The blessings of the Holy Ones
be on me and mine
My blessings on all beings,
with peace on thee and thine
The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
Thus do I remember the work of the Wise.



A Cosmos Vision

* Breathe deep, and let your body settle in its place... shake out your arms... let your shoulders relax and drop... and focus, for a moment, on your breath... begin your breathing pattern... in... and out... and, as you breathe, remember the feeling of deep physical relaxation... let the feeling flow in your flesh... as you focus on your breathing pattern... your legs relax... and your arms... your torso, and your shoulders... as you turn your awareness inward, and focus on your pattern of breathing...

* Now, as the chime sounds the count, bring the Two Powers into yourself... by breath and by will, as the chime sounds...

(chime rung for the Nine Breaths Centering)

* And so the Shadow and the Light are in you... the strengthening Waters and the transforming Fire... focusing your attention inward... with the Two Powers flowing and shining, you are like the Center of the Sacred Grove... let the Hearth of the Fire be in your heart... let the Font of the Waters be in your loins... feel your roots deep below, and your crown spreading high... like the Tree of All-That-Is...

* Now, as the Tree grows in you, you can feel yourself begin to grow larger... feel your head rise and your shoulders widen... your form is insubstantial, as you grow in vision... your perspective rising from your place in the common world... through your roof... above trees... away from the common world... You reach a point when you step growing larger... now, in this form, you choose to

stand... your vision rising again, from where you sit... to stand tall, in the Center of the Worlds...

* where you stand, turn in place, and let your vision see far... in this work, it will not be enough to see in only one direction... just as the Light of your Inner Fire shines in all directions, so you must open your awareness to the full sphere of your existence... and so, with your vision made full circle, let your awareness reach out to the Land on which you stand...

* Become aware that you stand in the center of the World of the Land... let your vision range out, from the places around you, which you know well... to the features of nearby lands... to all the world of Land... to the huge and ancient strengths of deep earth, that move the face of the planet... to stone and mountains and rivers, plains and meadows... swamps and deserts, forests and jungles... and everywhere upon it, the works of living things... the dwellings of uncounted beings... from the tiniest eaters of soil to the great beasts... and the works of humankind...

* As your vision expands, you see that the Land is surrounded and contained within the World of the Sea... the Land reaches its end, in deltas and cliffs and beaches, and the Sea rolls out, even as the waves roll in... at first the Sea may be blue and warm, or it may pound grey upon stones... but after the ninth wave, as your awareness expands in all directions, the Sea becomes the Great Deep... vast and empty on its face, teeming with strange life in the depths... a few tiny ships upon its surface... away into the distance the Sea stretches... at its edge the Sea fades into mist... a swirling grey chaos, in which vague forms swirl and vanish...

◦ Your vision rises from the edges of the Sea... from the unknown boundary... and into the World of the Sky as you continue to expand and enlarge... you know, first, the air - the realm between the tree-tops and the highest clouds... the realm of birds and flying things, of storm and wind and the flows of weather... and, above the air, the great lights of the Heavens... in the black void outside the air shine the Sun and Moon, ever turning in their stately dance... in the center of the Sky stands the Nail of the Heavens - the Pole Star... and around it wheel the stars, in their eternal pattern...

◦ Now, in your vision, you encompass all of the Middle Realm... firm upon the Land, the Sea all around you... the sky about your head... yet you know that this is only the surface of the world... and that you must open to the secret and inner worlds...

◦ Breathe deep, and let your breath carry your vision... in your midst you remember the Hallows of the Center... the Tree of Worlds, the Altar of the Fire in which the Sacred Flame burns, and the Holy Well of the Water that rises from the Deep...

◦ You begin by following the Waters... let your awareness be full of the Power of the Deep, and let your vision Eye enter the Well at the Center... merging with the Waters, flowing down and beyond the Middle World, into the Deep... down... among the roots of the World Tree... past stone and skull, and the small beings that eat the dead... into the moist dark...

* And you become aware that beneath the surface of things there opens the whole of the Under World - the Realm of the Deep... you see the rolling forests and plains of the Land beneath... lit by their own light, without Sun or Moon... the whole of the Under Land shining in a riot of color and changing form...

* In the Center stand the Underworld Hallows... the Fire, Well and Tree as they appear in this place... and the Underworld, filled with the spirits who dwell here... broad and varied, surrounded by its own Sea, as it fades at the edges to a dark and roiling mist... which you know is connected, in some way, with the mist at the edge of the empty Sea...

* In this Deep Realm dwell the Hosts of the Dead... our Ancestors of blood and heart and spirit... all pursuing their fates as fate leads... there dwell the Underworld Gods... with their powers of growth and decay, wealth and wild wisdom... here lie many places of mystery and wonder, and it may be that you will wander here, in time... but for now, pause for a moment, and experience the vision of the Underworld from your place at the Center...

* Now, remember the Center, and let your vision return to the Underworld Tree... at its base bubbles a well that murmurs of deeper places... at its base stands an altar of black stone, on which burns the Fire of the Sky, even here... you know that far above you the leaves of the Tree are receiving the Light of the Heavens... that even here the roots of the Tree shine dark with that Light...

* Your Vision Eye can rise on that Light, along the trunk of the World Tree... following the spark up into the

branches and leaves... rising from the Deep, through the Middle World... even past the Sky... and into a vision of light and pattern and sound... where all things are bright, even in their shadows, and all is one great pattern of connection...

☉ In the Realm of the Heavens, the Great dance proceeds... the Great Lights, the stars and planets, the living and the non-living, making together the Eternal Pattern of all things... in the Center stand the Hallows of the heavens... the Fire, Well and Tree as they appear in this place... a pure crystal altar, from which shines a perfect Light, a Fountain of Flowing Shadow... a Pillar-Tree with roots of iron and leaves of precious stone... and around the Hallows, the Heavens dance...

☉ As you gaze out at the Realm of the Heavens, the dance of pattern and light resolves into landscape... rolling meadows and trees, streams and pools beneath a shining, patterned sky... upon the hilltops stand the temples of the Gods of the Heavens... and the hosts of their servants and messengers... shining, perhaps winged...

☉ Now let your attention return to the High Hallows... to the Heaven Fire on its crystal altar... to the fountain of color that brings the Deep Shadow even to this realm... to the Tree of Jewels... whose branches arch over all existence... shining the Light into the Worlds...

☉ The Light shines down into the Middle World... onto the Land and Sea and Sky... and you see that the rainbow flows of the Underworld Power rise up there as well... and in the Two Powers, as they flow in the Middle World,

you behold the Spirits, the clans of Otherworldly beings who dwell in the living world... animal and vegetable spirits, and the souls of stones and streams... secret halls beneath the hills, and on the high places, beings of pools and winds and the dark corners of cities... the spirit kindreds of the Middle Realm...

* Now you have built the vision of the Threefold World of the Druids... let your awareness expand again... to contain this whole pattern... remember the Sacred Center... the Fire, Well and Tree here in your Grove, that reach from the Underworld to the Heavens... that stand in the Center as in the Center of All Worlds... remember the Underworld, and its dark rainbow... remember the Heavens in their shining... and the Middle Realm... land, Sea and Sky... both their material forms and beings, and the hosts of Midrealm spirits... the Landwights... and in the Underworld, the Mighty Dead... and in the Heavens, the Shining Gods... and all these beings moving between all the worlds... a flow of wisdom love and power... in all that is...

* Rest now in this vision... feel and see and know it... breathe deep... your breath flows, and the cosmos flows... ..

* Breathe deep... and remember... remember this vision... as the time comes to return... remember your body... and allow your awareness to contract... to draw inward... into your flesh, into your common mind... breathe deep, and feel the Two Powers in your flesh... and remember... as your awareness returns, calm and refreshed... filled with the Vision of the Cosmos... to your common form... and you open your eyes...

The Nineteen Working

1: Shrine Blessing & Open Meditation.

Bless Water and Fire, saying:

The Fire, the Well, the Sacred Tree
Flow and Flame and Grow in me
In Land, Sea and Sky, Below and on High,
Let the Water be blessed
and the Fire be hallowed.

Sprinkle and cense all, saying:

By the Might of the Waters
and the Light of the Fire
Cleansed of ill and bane am I
By the Might of the Waters
and the Light of the Fire
Blessed in Land and Sea and Sky

Offer to the Fire, saying:

Gods and Dead and Mighty Sidhe
Powers of Earth and Sky and Sea
By Fire and Well, by Sacred Tree
Welcome I do give to ye.

2: Two Powers, Three Realms, Four Airts

Cross your hands on your chest and say:

Powers of the Earth and Sky
Rooted deep and crowned high

Place fingers on forehead, chest and loins in turn, bringing the Two

Powers smoothly into each, saying

Flow and kindle in my head

Flow and kindle in my heart

Flow and kindle in my loins

Cross your hands on your chest,

feeling the balanced flow of the Two, and say:

Flow and shine in every part.

Remain with hands crossed on the chest OR, if you prefer, extend your arms straight from your shoulders.

The Land upholds me,

the Sea surrounds me,

the Sky above me.

Before me bounty, behind me wisdom

On my right hand magic,

on my left hand strength

Cross hands again on the chest

For the Cauldron is in me.

And I am seated in the Center of Worlds.

3: The Three Cauldrons

The Two Powers are settled into a clear flow in the self, and the Druid begins to focus them into the Three Cauldrons. Envision the Cauldron of Warming low in your belly, intone the name:

Goriazh (goh ree ah)

Envision the combined Light and Shadow flowing into your Cauldron of Warming. Envision the Cauldron of Vocation in the heart. Intone the name:

Ernmas (air'n mahs)

Let the Powers flow into the Cauldron of Movement. Envision the Cauldron of Wisdom in your head. Intone the name:

Sofhis (so wish)

Let the Two Powers Flow into the Cauldron of Wisdom, and open your spirit to your spiritual way and work. As you wish, and as you are able, let your mind rest in balance between these three Cauldrons, in the Center of the Worlds, with the Two Powers in you.

4: The Elements

By the following charm you will turn your attention to the elements of the Worlds, one element at a time.

Today I open myself

To the Elements of the World.

The first triad concerns the Land.

Eternal stone my bones.

My flesh the warm soil,

My hair the green bounty,

The second triad concerns the Sea.

The sea my blood,

My breath the wind,

Cool moonlight my mind,

The third triad concerns the Sky.

The sun my face,

My thoughts the clouds,

The stars behind my eyes.

Feel yourself vanishing into the world, and the world vanishing into you, but all the while, your core of Fire and Water, your Three Cauldrons, remain balanced and firm, even as your awareness opens.

All the world is in me,

And I am in the world.

5: An Óa Fein

It is from this Center of All That Is that you can seek the Óa Fein; the God of You. So, seated in balance in the Center of the Worlds, turn your attention to the point just above your nose, a point in a triangle with your two eyes, as if it were a doorway. Recite the charm:

I am a kinsman of the Fire

I am a child of the Waters

My flesh is holy, born of the holy union

My Spirit a drop from the Cauldron of Wonder, a spark of the Divine Fire.

(Place a hand on the forehead)

The Divine Presence is in my head

(Place hand on heart)

The Divine Presence is in my heart

(Place hand on the loins)

The Divine Presence is in my loins.

(Join hands at the heart)

I do honor to the God of my own soul

Shining spirit of my spirit

Font of Wisdom

Spring of Love

Source of Power

I offer to you the worship due to every God

(Open hands wide)

Honor to the holy being

that is the Center of my Self

Shine bright and flow deep in me, I pray!

Meditate upon the whole order of the visualized working in this space as long as you wish, Understanding the Circles of the Worlds, your place within them, and the divine presence within your own inner cosmos.

6: Completing

When your meditative practice is complete, take time to return your awareness fully and completely to your body and material senses. Allow your awareness to return to common life and breath, and return to your center in peace. Cross your hands on your chest and say:

The blessings of the Holy Ones

be on me and mine

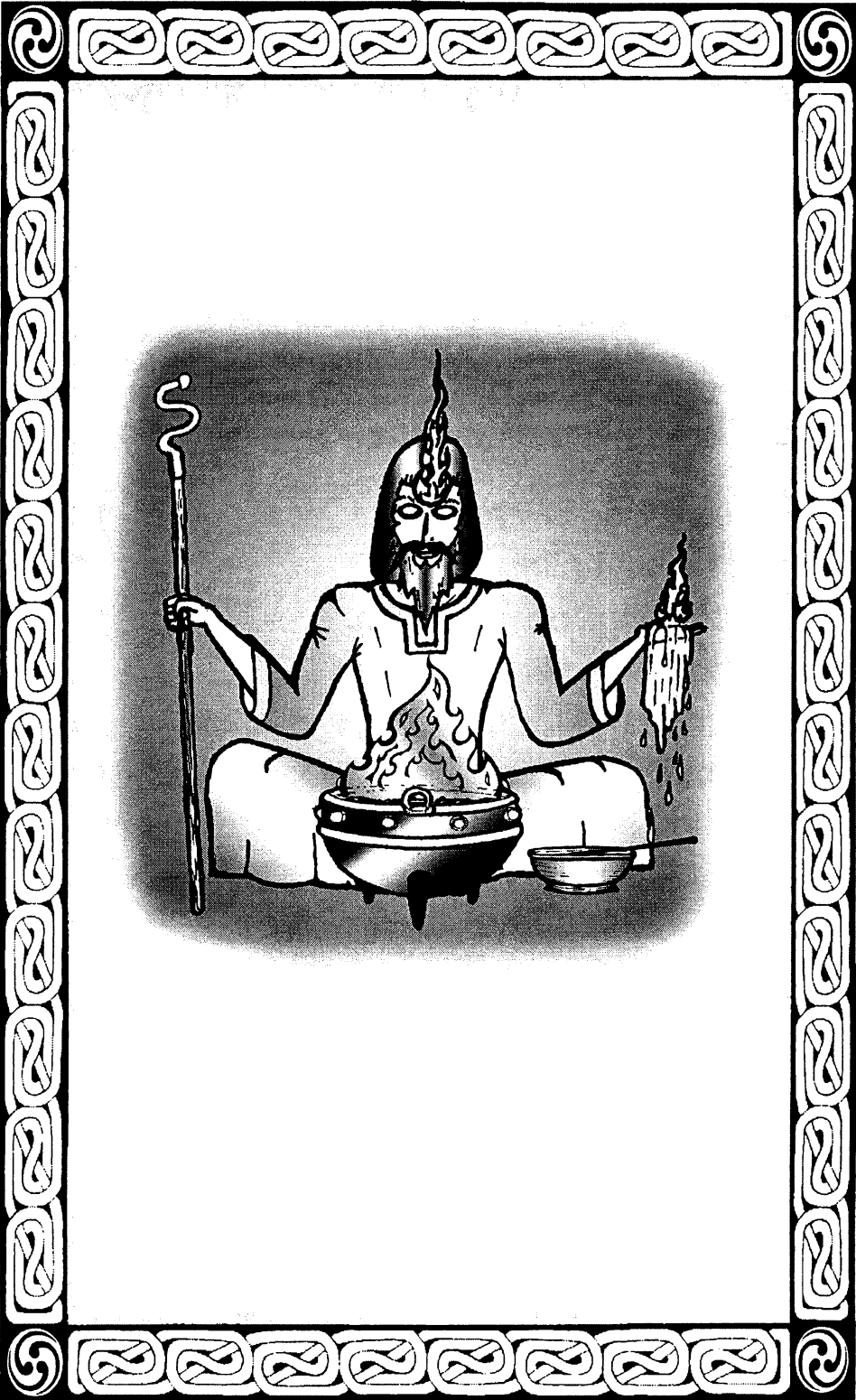
My blessings on all beings,

with peace on thee and thine

The Fire, the Well, the Sacred Tree

Flow and Flame and Grow in me

Thus do I remember the work of the Wise.





Nine
Spells
and
Charms



Blue Thread Charm

If you feel that you are caught up in ill circumstances, or that perhaps charms have been woven against you, take a length of blue cord, and work this briocht. Light a small fire, just large enough to burn the cord or thread you're using. Bring the Two Powers into balance in yourself, and as you recite the charm, first tie nine loose knots in the cord, then loose them, as the charm describes. As the four 'peace' declarations are made, tie four final knots in the cord, and, at the last, cast it into the fire. Bache in the smoke of the fire, then conclude as usual.

A Charm of binding and loosing

A weaving and a raveling I make.

That every man and woman may know peace.

By Brigid and by Donn

By Morrigan and Lugh

By Mannannan and Aine

And every Shining One;

Let good be bound in tight

And ills turned loose away.

Healing I bind in

Wellness I bind in

Wholeness I bind in

Growth I bind in

Abundance I bind in

Pleasure I bind in

Compassion I bind in

Justice I bind in

Peace I bind in

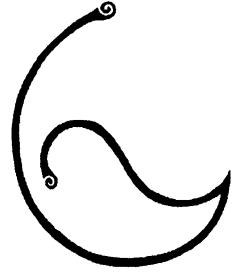
That every good may flourish

But let Fever be loosed
Let injury be loosed
Let imbalance be loosed
Let Failure be loosed
Let poverty be loosed
Let vindictiveness be loosed
Let strife be loosed
Loosed and driven far away!
By the Mother's holy love
By the light of Sacred Fire
Let the Mantle of Brigid be upon me
Bringing peace and calm
Let the Spear of Lugh be over me
Bringing strength and skill
Peace be in the West
Peace be in the North
Peace be in the East
Peace be in the South
Let bound be bound
And unwound be unwound
No ill spell or ill will
No deceit and no concealment
No bane and no binding
May hold against this loosing!
Biodh se a h aidh!

A Spell For Fast Cash-flow

Choose an object as the talisman of the spell. Best is a piece of real silver, but a silver-colored dime, quarter or dollar can work as well. Hold the talisman in your right hand, as you recite the charm and work the vision of the spell, thus:

Flow the riches of the river
Glittering gold plucked free
Wealth arises from the waters
From the deeps it flows to me
Fire to form it, shape it shining
Bright now bring it near
Well I'll wield it, wallet filling
With cold cash my call draws here
Oagda's Cauldron, Boann's River
Filled with bounty's flow
Through me, to me, getter, giver
By my magic, be it so!



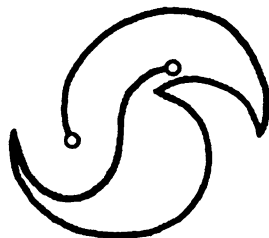
The Vision: As you recite the charm, with your vision eye bring a rich flow of Underworld power into your left hand. Gaze into it, looking for the gain it has to offer. Bring a flame of the Fire into your right hand and fill it with your desire and intention. Feel it heating the talisman with your desire. Place your right hand over your left, dropping the talisman into the left hand and making a closed vessel with your hands. Feel the Fire and Water mingle and act, and see the Sigil of the charm shining on and in the vessel of your hands. As you reach the final verse open your hands into a bowl or cauldron with the talisman in the bottom. Hold onto the talisman as you spill the contents of the bowl out into the world. Put the talisman in your pocket and go on your way.

TO ATTRACT A LOVER

Take the blossom of a flower in your left hand. Bring the Underworld Power into your left hand and let it fill with your broad desires for a lover to please you. Bring the Fire into your right hand and fill it with all that you can offer a lover in pleasure. Bring your hands together and mix the powers, envisioning the sigil in the mixed Powers. As you peak the charm three times, bring your hands together and rub and crush the blossom in your palms. Mingle the fire and water with the herb, as you say:

(For men:)

Bee to blossom, she to me
Love I call for love's own sake
Power of land and Sky and Sea
By your might this charm I make.
I the dog, she the bitch
I the helve, she the axe
I the cock, she the hen
By the light of moon and sun,
By the Well and by the Fire
Chant the spell and be it done
This, this that I desire.



(For women:)

Bee to blossom, he to me
Love I call for love's own sake
Power of land and Sky and Sea
By your might this charm I make.
I the bitch, he the dog
I the axe, he the helve
I the hen, he the cock,
By the light of moon and sun,
By the Well and by the Fire
Chant the spell and be it done
This, this that I desire.

To Banish Ill Spirits & Fear

When a cloud of fear or a troublesome spirit is upon you this simple charm can clear a way, at least for a moment. Prepare a simple means to light a fire by hand. A match is sufficient or even a common lighter. Prepare the fire in your hands so that it can be lit immediately. Bring the Underworld Power into you. Understand it as a whole and wholesome darkness that contains all potential. Know it to be very different from any darkness or ill that threatens. Recite the charm and, as it ends, call the Bright Power strongly into you as you spark your small fire.

TURN, TURN, DARK TO DAWN
ILL BE GONE, BANISH FEAR
FIRE AND SPEAR, HAND OF LUGH,
BRIGHT AND TRUE AND CLEAR.

SHINE, SHINE, FLAME IN DARK
KINDLE SPARK, GROWING BRIGHT
IN MY SIGHT, BY MY HAND
STRONG I STAND IN LIGHT.

FIRE, FIRE, KINDLED HERE
MIGHTY SPEAR, FLY FOR ME
DARK MUST FLEE, SHINING LUGH
MAY IT TRULY BE!

Draw the Sky Power strongly into you as you strike your small fire. See the Spear of Lugh shining above you, turning in every direction. Hold your flame high and proceed, if you wish, or use it to light a candle for a longer-lasting banishing.

Charm of the Cloak and Spear

This is a charm to create a talisman of protection, or to empower the magician to use the sigil and vision of the Cloak and Spear. To make the talisman the Sigil of the Cloak and Spear should be graven or painted on a disk of clay or wood. The disk is then cleansed with Water and Smoke, and enchanted with the charm. It is not always necessary to make the physical disk. Learning to visualise the sigil, or it's equivalent in whatever way seems true and real, can work as well. Of course it is best if the Druid is a devotee of both Brigid and Lugh, and the spell is worked best of all in Lunasatide.

Call I the Cloak of Brigid the High One.

Call I the Long-striking Spear of Lugh.

From the Hand of the Shining Ones

To the Grove of the Gate,

I ask the blessing of the Cloak and Spear.

Brigid of the Waters,

Brigid of the Kindling

Brigid of the Milk of Blessing

O Triple Lady of Fire and Water,

Goddess of Poets, Healers and Smiths

Weave for me warding, Hearth-Mother, Wise One

Your starry Cloak settle upon me here.

High One, accept my Sacrifice

(an offering of milk and bread is given)

O Lugh the Victorious,

my Light and my Guide

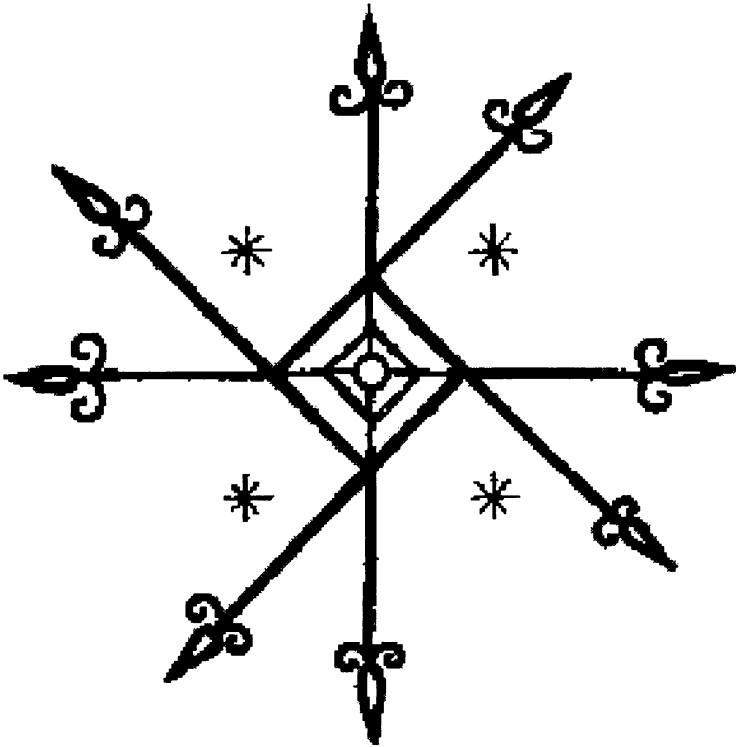
Clever One, Sure Hand, Sorcerer and Bard

Prince and King, Slayer of Balor

Master of Wisdoms, hear me.

Let your long-striking Spear be over my Fire,

Like lightning in every direction turning.
Long-Handed One, accept my sacrifice!
(an offering of whiskey and black feathers is made)
By your blessing Shining Ones
Let the STARRY Cloak be upon me
Let the Nine-pointed Spear be over me
That no ill come upon me,
And my might be made great!



The Druid's Honey Jar

This charm is derived from a famous spell of the hoodoos. In the original of the specific charm given here it is a love-charm, but in broader terms it uses the technique of creating a jar-fetish. Examples exist of using it for legal victories, business advancement, etc - all simply adjusted for the symbolism of the ingredients. This sort of spell, in which a vessel is filled and sealed for a specific magical purpose, is common to African magic. (Does that bother me as a Neo-Celtic sorcerer? Not much...) By combining all the symbols and items of the charm's several layers a complex score of Bua is established, which is treated as being functionally awake as a 'spirit' of some sort. As animists we need not concern ourselves overmuch with how that happens - whether a score of power of that sort gains a new 'personal' awareness, or whether sympathetic spirits are simply attracted to the 'flavor' of the symbols and of the offerings. The object itself, and its spirits, are then the object of offerings that focus and prolong the influence of the spell.

Starting with the Hoodoo original, I reworked the forms with more iron-age ingredients, to please our Celtic sensibilities. In the same vein it uses no written components at all - this simplifies some of the work compared to the traditional spells. I mean to replace this, to some extent, with mantra-like repetition of the gaelige 'voces magicae'.

It's still a love-spell, but mainly focused to increase the attraction and success of the magician. It could be varied for a specific target, but wisdom questions the idea.

Needed:

- a small pottery jar or bowl, with a lid that can be waxed shut
- honey in a bowl with a spoon.
- a birch leaf (leaf of tree proper to the work)
- red thread
- three red stones
- hawthorn flowers, vervain & periwinkle (herbs proper to the work)
- a beeswax candle
- offering oil made of floral oils in olive or hazel oil (scented oils proper etc...)

On a Monday at sunset, at the Moon's first quarter, set your Hallows, and lay the birch leaf before the fire.

Place a bit of the herbs on the leaf, and then the three stones. As you place each stone, say, in turn:

Milis (milish)

Bind (short 'i')

Caraid (kahrad)

Then fold the birch leaf around the stones and herbs, into a packet, always folding toward yourself.

Take up the read thread and wind it around the packet. As you wind the thread, tying the packet tightly, chant, 27 times:

Milis; Bind; Caraid

Take up the honey and taste a little, then offer a little into the fire, (or an offering bowl) saying:

As this honey is sweet to me,
so may I be sweet to my love.

Spoon some of the honey into the jar, and place the leaf-packet into the jar as well.

Offer a bit of the oil into the fire, and pour a little into the jar, (keep plenty for later) saying:

As this oil brightens the fire,
so may I feed my love's love.

Offer the rest of the herbs into the fire, saying

As this smoke is sweet,
let me be sweet to my love

Put the lid on the jar, and light the beeswax candle. Use the wax to seal the lid firmly to the jar. Use plenty of wax. As you bind the jar, envision your goals, and, if you wish, speak to the spirits in your own words about your goals. Of course if this speech can be expressed in poetry, it is that much the stronger.

Set the jar above the fire, and make an offering of the oil into the fire, saying, nine times:

Now bound is bound and wound is wound

Below, between, above

Sweet as honey I shall be

Harmony, sweetness and love.

Every two or three days following, light a fire and offer oil, or burn incense before the jar, and recite the charm, until you're sure it has worked.



A Rite of Uncrossing

Opening Prayers:

- * Affirmation of Intencion
- * Earth Mother Offering
- * Opening to Inspiration
- * Outdwellers' Offering
- * State the purpose of the rite, saying:

I have come to do as the wise ancients did, to make offering to the powers and to work the Druid's ways. I am come to the Fire and Well to make myself clean, to banish all affliction, to turn aside every ill, to overcome all that stands between me and the Blessing of the Gods. Let my paths be open before me, and all obstruction fall away! So be it!

- * Bless the Fire, Well and Tree, and cleanse the Grove with water and incense as usual.
- * Affirm the Grove
- * Open the Gate
- * Make the Offerings to the Kindreds, saying:

Gods and Oead and mighty Sidhe, Powers of
Land and Sky and Sea,
By Fire and Well and sacred Tree, offerings
I make to thee!

Aid me in my work, I ask, Holy Ones, hear my
will and let these gifts make peace between
us, that my will may be true.

To those who dwell below, to those who dwell

above, to the tribes of spirits in land, sea or sky, hear your true worshipper (your name) as I make due sacrifice.

Old ones, my ancestors, remember me as I remember you! Grandmothers and Grandfathers, I have not forgotten you! Wise Ones, I seek your Wisdom! All you Mighty Dead, I honor you with this offering! Hear me now, I ask, and make my ways open to me. Let nothing stand before me, in land or sea or sky, let no obstacle stop me nor opponent overcome me. Let my paths be open before me, and all obstruction fall away! Ancestors, accept my sacrifice!

Make the offering.

Spirits of this land, Aid me as I aid you! Beast and bird, stone and stream, soil and sky, I remember you! You with whom I share the world, I offer you peace! Spirits of the Land, I honor your power with this offering! Hear me now, I ask, and make my ways open to me. Let nothing stand before me, in land or sea or sky, let no obstacle stop me nor opponent overcome me. Let my paths be open before me,

and all obstruction fall away! Spirits accept
my sacrifice!

Make the offering.

Gods and goddesses of elder days honor me
as I honor you! Shining Powers of Wisdom, I
open my heart to you! Eldest and Mightiest,
I remember you! Gods and Goddesses all, I
worship you with this offering! Hear me now, I
ask, and make my ways open to me. Let nothing
stand before me, in land or sea or sky, let
no obstacle stop me nor opponent overcome
me. Let my paths be open before me, and all
obstruction fall away! Shining Ones, accept
my sacrifice!

Make the offering.

Open your heart to the assembled Kindreds, make a final offering
to the fire, and say:

Let my voice arise on the flame
Let my voice resound in the well
Oh honored ones,

(insert names of the patrons)

Hear me now as I offer up this sacrifice.

Accept my worship and reverence.

Grant me the opening of my ways, and give
me your blessing!

Holy Ones, accept my sacrifice!

* Cast for a simple omen, with this charm:

Holy Ones, I have offered to you.

Now let the true sight be in me, the true
speech be mine,

Answer me now, O spirits,

What blessing do you offer me, in return for
my offerings?

Meditate on the omen, seek to understand what blessings the
powers offer in return for the sacrifice.

* Then compose of all this - the image, the intention, and the omen -
into a single gestalt of energy. Affirm the returning flow of power,
saying:

The worlds are in me, and I am in the worlds

The spirit in me is the spirit in the worlds

By Fire, Well and Tree; By Gods, Dead and
Sidhe;

I call the power now to me!

Biodh se adhlaidh!

* Prepare a small glass of whiskey or other beverage, and a small
censer with offering incense, or a fresh handful of incense sticks.
Have ready a twig of Rowan wood, if possible, or oak if not.
Find your center and your power, and begin the spell by saying:

Come I to the Fire and Well

A spell to weave by word and hand

I stand in power, by the Three
By Sea and Sky and by the Land

If possible take a spark from the main fire and light new fire in the censer, saying:

Fire to Fire, Blessing to Blessing.
Let the power of blessing be in this fire,
By the might of the Holy Ones.

Once the charcoal is hot put a large amount of offering mixture onto it and, as the smoke rises, bathe yourself in the smoke, saying three times:

By this smoke of herb and flower and tree,
Let me be cleansed and blessed.
Let this blessing free me from every snare,
and drive away every sprite and wight that
might wish me ill. Make my ways open to me.
Let nothing stand before me, in land or sea
or sky, let no obstacle stop me nor opponent
overcome me. Let my paths be open before
me, and all obstruction fall away!

Take up the Whiskey and the rowan twig, dip the wood into the drink, and bless the whiskey, saying:

By the Quickbeam's power (or by the strength
of the Oak) I make this whiskey Uisge na
Beatha, I make this water the Water of Life.

Holy Kindreds bring your spirit into this spirit, that it may bear the power of cleansing. Where this blessing is let no ill be. Let no enchantment stand, let no bane or malefice thrive. Let this be the fire in the water, to sweep away every bond and every binding, every obstacle and every impediment. Let this blessing be fuel in my belly, and freedom in my veins.

Drink the whiskey. Take the twig and make crosses on your forehead, palms and feet. Toss the twig into the fire, saying:

Let wound be wound and unbound be unbound!

So all is done, and done, and well done,
And thus I claim what was begun!

- When all is done, give thanks in the usual way, to the Kindreds for their aid.
- Thank the Gatekeeper and close the Gate
- Thank the Earth Mother, and end the rite.



A Rite for Personal Healing

This rite is to be performed before the Hallowes if possible, though if needed it could be done anywhere, with some sort of Fire and Water. In addition to the Hallowes and usual offerings the rite requires the Blessing Vessel, filled with water, perhaps a ladle or spoon to lave with, a pure white towel, a small liftable fire prepared in a brazier or censer, with Plantain or mistletoe, John's Wort, and vervain in small amounts to put on it, and small stones of carnelian, amethyst and clear crystal for the water.

The Druid assembles all at her seat, finds her center and her power, and begins.

1: Hallow the Grove.

2: Open the Gate.

3: Make the Offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call
the Threefold Kindreds, spirits all

All my allies among the Dead
Mighty and Beloved Ones,
stand strong with me in my work,
And receive this offering. *(make the offering)*

All my allies among the Sidhe,
Red blood, green sap or Spirit Folk,
join me on my work's journey,
And receive this offering. *(make the offering)*

All my allies among the Gods
Wisest and Mightiest Ones,
I pray that your power burn and flow in me
So, receive this offering. *(make the offering)*

Hear me, my kin, my allies, my elders, I pray,

and make your wisdom open to me, your love flow with mine, your power strong in me, that I may do the work of the Wise. Be beside me, Mighty, Noble and Shining Ones, and give your blessing to this work of healing, that it may be blessing of restoration and wholeness for me, for I am *(your name and lineage)*, your true worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

3: Invocation of the Healing Gods

Now I call to you of the Tuatha De Danann who are healers.

First to the High One, Brigid of the Fire and Water, Daughter of the Dagda, Lady of the Mercies. Let your power be my blessing in this work of healing, and accept this offering!

And to Diancecht of the Wisdoms, who made the Silver Hand, who made the Well of Restorations, restore me, I pray by this rite, and accept this offering!

To Miach and Airmid, Children of the God

of Hazels, you who in turn keep the healer's ways, let your skill guide this work of the Druid's art, and accept my offering!

4: Final Sacrifice

Let the Druid pause for a time in contemplation of these Gods, and of the Kindreds. When she is ready she prepares a final offering and says:

Hear me now, I pray,
Wise and Shining Ones,
Mighty Gods and Goddesses
of the Curing Art.

I come seeking a healing, that my flesh be made whole, and my heart be made whole, and my mind be made whole; that illness not lay my body low, that sorrow not weaken my heart, that falsehood not cloud my mind.

So let my voice rise on the fire,
Let my voice ring in the Well,
Let my call pass the Gate
to the Land of Spirits.

Holy Ones, accept my sacrifice!

5: Omen

An omen is taken, asking whether the Gods favor the intention of the rite. If the omen is good, the rite proceeds:

Come I to the Fire and Well
A spell to weave by word and hand
I stand in power, by the Three
By Sea and Sky and by the Land
Let your power be with me in this work
And let this be a work of Blessing,
Of healing of flesh, and heart, and mind.

Take up the Blessing Cauldron, filled with pure water, and hold it in your left hand. Breathe deep and accumulate the Underworld Power into the vessel. Envision the waters growing deep and bright and thick with the cleansing power of the Deep. Take up the three charm stones, and drop them into the Cauldron as you incant three times:

Cleanse and bless, strength of the deep
Flow in this bowl of blessing
Heal and cleanse, whole and well

Blessed by carnelian

Drop the carnelian into the Cauldron

Cleanse and bless, strength of the deep
Flow in this bowl of blessing
Heal and cleanse, whole and well

Blessed by the Amethyst

Drop the amethyst into the Cauldron

Cleanse and bless, strength of the deep
Flow in this bowl of blessing

Heal and cleanse, whole and well

Blessed by the Crystal bright

Drop the crystal into the Cauldron

Now the Druid should bathe in the waters, perhaps using a ladle or spoon to dip and pour the waters over the crown of the head, the hands, and certainly over and part of the self that is in need of special healing. In this process the Earth Power is seen as washing away any and all ill, rinsing it down through and out of the self. Use the towel and make sure that you are well-washed in the Waters of Blessing. As the cleansing is done, incant as many times as needed:

Cleanse my flesh, heal my flesh

Cleanse my heart, heal my heart

Cleanse my mind, heal my mind

That I may be made whole.

When the Druid has bathed well in the waters, he sets them aside and takes up the prepared Blessing Fire. This should be a true open flame of some sort, such as camphor or small bits of firestarter, and small amounts of the three herbs should be to hand. Using vision and breath she accumulates the Heavens Power in herself and in the unlit Blessing Fire. She focuses the light strongly into her hand and transfers into the fire as she kindles it from the sacred fire, saying:

I kindle this fire, a fire of magic,

A shining of strength.

I kindle this fire, a fire of beauty,

A warming of love

I kindle this fire, a fire of comfort,

A blessing of wholeness

A blessing of rightness, a blessing of healing

That wounds of the flesh be healed
(give the plantain)

That wounds of the heart be healed
(give St John's wort)

That wounds of the spirit be healed
(Give the vervain)

I charge you, oh fire, by the fire of May
By the fire in the Inner Grove
By the fire in the Center of the Worlds.
Heal with your light, shining bright
Heal with your heat, warm and sweet
Body and soul, well and whole
Fire of Healing, Shine in me!

The Druid repeats the four-line charm as he lifts the fire before him and warms his body with it. He lifts it before forehead, heart and loins in turn, and envisions the fire reflected in his own form. He allows the Heaven power to fill him, driving away ill, filling and brightening shadows, perfecting and restoring the order of his being. When he has finished with the fire, he should set it down in front on him, making sure it is burning or smoking, and place the Water to its left. The Druid brings the Two Powers into gentle and powerful balance in herself, letting her right and left hands touch or reflect the blessings, as she says.

Let bound be bound and wound be wound,
And thus it is done, and done, and well done,
By the power of the Powers, and by my magic
So be it!

7: Closing
As usual.

Speaking With the Spirits

This is a charm for communicating with the spirits, aimed generally at gaining omens from the Three Kindreds, assembled through a charm such as is given below. If you have specific alliances or pacts with spirits, you might choose to call them, and ask them to answer through essentially the same method. In some cases it may be wise to use the Triangle of Arte as given in the Grimoirium below.

The spell requires a bowl, glass or vessel that can make a distinct sound when struck, as well as a pendulum that will strike the side of the vessel. These should be blessed with the simple fire and water hallowing given previously, and set aside for the work.

It is best if the Druid works the spell in context of a simple Grove ritual, thus:

1: Simple Opening or Grove Hallowing, and Open the Gate

2: Make offerings to the Three Kindreds, saying:

Now to my Sacred Fire I call
the Threefold Kindreds, spirits all

All my allies among the Dead

Mighty and Beloved Ones,

stand strong with me in my work,

And receive this offering. *(make the offering)*

All my allies among the Sidhe,

Red blood, green sap or Spirit Folk,

join me on my work's journey,

And receive this offering. *(make the offering)*

All my allies among the Gods

Wisest and Mightiest Ones,

I pray that your power burn and flow in me

So, receive this offering. *(make the offering)*

Hear me, my kin, my allies, my elders, I pray,
and make your wisdom open to me, your love
flow with mine, your power strong in me, that
I may do the work of the Wise. Come to my
fire, Mighty, Noble and Shining Ones, and
speak with me through this oracle, let me ask
with wisdom and be answered with clarity,
that it may be blessing of wisdom and truth
for me, for I am *(your name and lineage)*, your true
worshipper!

In the Mother's Love be welcome.

In the Joys of Life be welcome.

In this Sacred Grove be welcome.

And accept my sacrifices!

If there is any more specific spirit that you wish to consult, invoke them now and make a proper final sacrifice.

Prepare the vessel and pendulum, holding the pendulum in such a way that it can freely strike the side of the vessel. In some cases this should be inside the vessel, in others outside it.

I call now to the Holy Ones to give to me as
I have given to you, as a gift calls for a gift.

Let your power be with me in this work

And let this be a work of Blessing.

That I may have the counsel of the spirits.

I open my heart to the flow of your blessing,

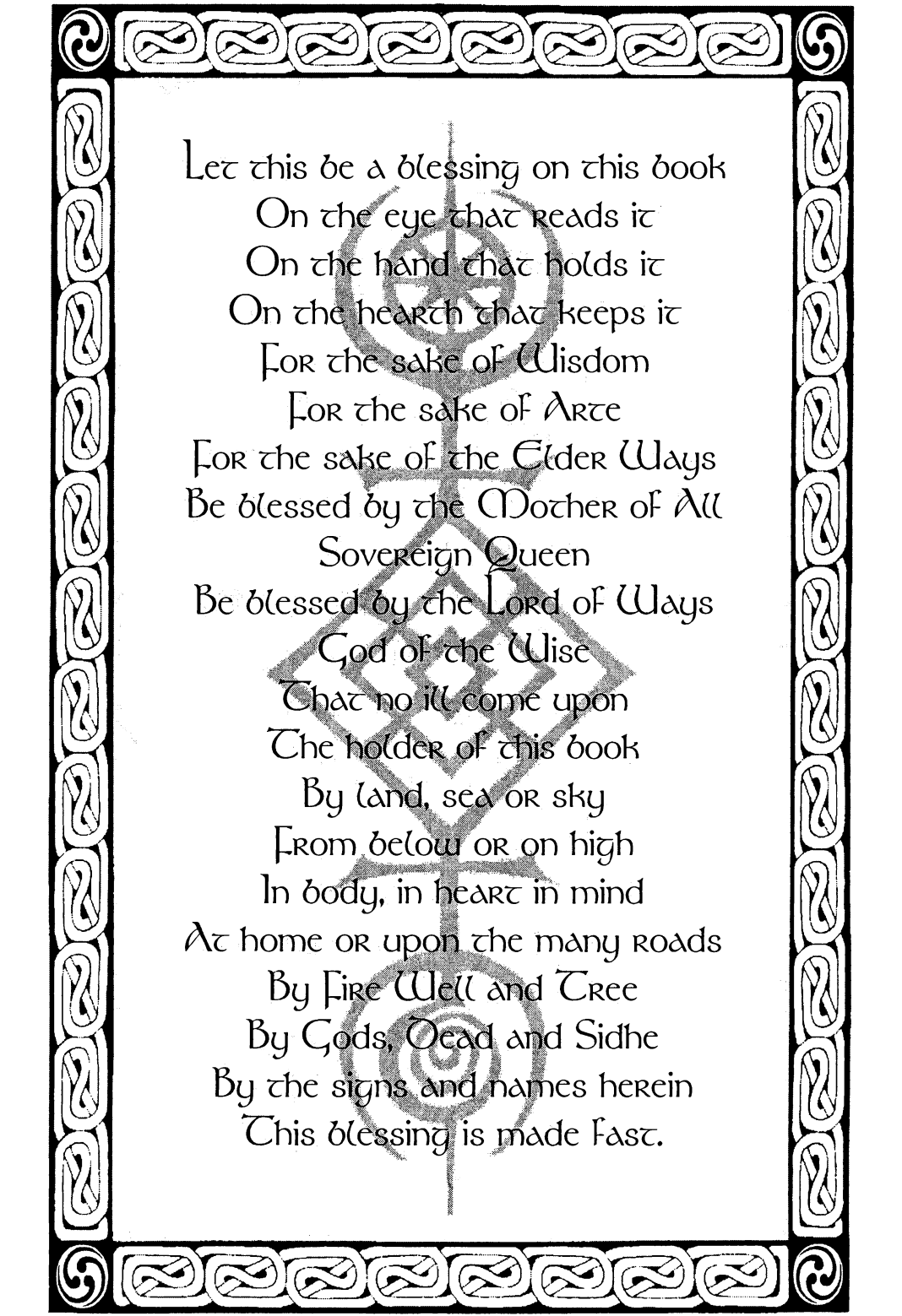
I, your child and worshipper.
Let the spell be worked true!
Oan of the Gift,
Oan of the Song,
Oan of Destiny
My hand I give to you.
Give me the gift, let me hear the song
The Voice of the Spirits through this oracle.
Truth before me, Truth behind me
Truth over me, Truth beneath me
Truth within me, Truth without me
The Power of Magic leading me to true
seeing, without falsehood,
To all that I wish to know.
Speak to me, Holy Ones!

Induce trance, and open yourself to the presence of the Kindreds, or the spirit you've invoked.

You will allow the pendulum to strike the side of the vessel, once for "no" and twice for "yes".

You may ask up to nine yes-or-no questions per session. In an initial session you should ask some basic questions to become in tune with the Spirits' way of communicating.

Once you have asked your questions, note the answers, and close with thanks to all beings, and a firm gate-closing.



Let this be a blessing on this book
On the eye that reads it
On the hand that holds it
On the hearth that keeps it
FOR the sake of Wisdom
FOR the sake of ARTE
FOR the sake of the Elder Ways
Be blessed by the Mother of All
Sovereign Queen
Be blessed by the Lord of Ways
God of the Wise
That no ill come upon
The holder of this book
By land, sea or sky
From below or on high
In body, in heart in mind
At home or upon the many roads
By Fire Well and Tree
By Gods, Oead and Sidhe
By the signs and names herein
This blessing is made fast.