

THE HAZEL NUT

A Journal of Celtic Spirituality and Sacred Trees

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Issue 15



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**HAWTHORN
and
OAK
MOONS**

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In Celtic legend, the hazel tree drops its nuts into the well below, where they are consumed by the salmon. While cooking one of these salmon, Fionn accidentally tastes it, and instantly gains all knowledge. As such, the hazelnut has come to symbolize wisdom in a nutshell. **THE HAZEL NUT** attempts to bring you this wisdom in a small package every issue, with historical research, herbal information, viewpoints, poetry, artwork, and reader submissions. We also explore, in depth, one or more trees of the Celtic tree calendar/alphabet (Beth-Luis-Nion system) as researched and explained by Robert Graves in The White Goddess. This includes its herbal uses, folklore, esoterica, lunar energies, psychology, mythology, symbolism, and other aspects. In this we hope to make the sacred trees a real, and positive, part of your everyday life.

Hawthorn is the sixth tree in the Celtic tree calendar. It usually occurs in May or June, and this year it runs from May 29-June 26.

Oak is the seventh tree in the Celtic tree calendar. It usually occurs in June or July, and this year it runs from June 27-July 26.

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Out On a Limb...

From the desk of the editor

Hi, Brighid MoonFire here. Muirghen says it's my turn to tell you who I am.

Well, let's see. My real name is Michelle Bell Ribaric. I was raised and sentenced to Catholic School and always seemed to ask the questions the nuns couldn't answer, so I did a lot of essays for punishment. I have been interested in the Wiccan faith ever since I could remember but could not find anyone who could instruct me until I moved to Alabama (ain't that a twist!). Muirghen took me on as a student, and I am now, as of April 22, 1995, after much hard work, a 2nd degree Witch in the Faerie Faith.

Mundanely, I am a restaurant manager in Tennessee. I am also a 3rd degree Reiki Master, and am slowly working on my Bachelor's of Natural Health, on my way to a Doctorate of Naturopathy. I have also taken up biking, hiking, and tennis, and am getting into wildlife photography and gardening.

I like imagery, or creative visualization, herbal remedies, dowsing, and communicating with other life forms most of the time, like animals, plants, devas, oversouls, etc. I am also

convinced that most Wiccans, or pagans, are overachievers. I also am dreaming of opening my own pet-sitting service, or writing an epic poem and/or novel.

- *Brighid*

In our upcoming issues, look for bios on our other staff and regular contributors.

Speaking of regular contributors, I would like to thank all our faithful writers and artists who keep us supplied with articles, poetry, and artwork. You are more appreciated than you know.

If you haven't yet submitted anything to **The Hazel Nut**, but you've thought about it, what are you waiting for? We always need more writers and artists, for fresh viewpoints and new styles. We'd also like to make **The Hazel Nut** larger and thicker; but without some more articles we won't be able to.

We need your work! Send articles on ritual, historical research, original theories or ideas, opinions, techniques, past experiences, paths, tools, etc.

Guidelines for contributors are available; just call or write.

Until next time, party on, dudes!

Muirghen

From BRIGHID'S hearth

Fasting

by Linda Kerr

Every year in the Hawthorn moon, which is the time of cleansing and purification, our group goes on a brief fast. This consists of three days of nothing but water, juice, and broth, plus exercise and eliminations. This is something we feel is very important, for both spiritual and physical reasons.

However, this is not a spiritual fast, but a healing and cleansing fast. As such, the strict definition of fasting, abstaining from all foods and intaking only water, does not apply here. In this modified fast, we will use fruit juices and vegetable broths, but no solid food.

Dr. Christopher gives us permission to use any cleansing herbal tea, such as alfalfa, mint, yarrow, Brigham, sassafras, etc., sweetened with honey, but drink no more than 2-3 quarts a day. When taking the vegetable broth, drink it warm and do not exceed the 2-3 quart limit. He stresses that you should not gulp down any of the liquids, but should sip them slowly, almost chewing them like you would solid food.¹



SPRING CLEANING

Elson Haas says the spring seems to be the best time for major cleansing; drinking fruit and vegetable juices for a period of 5-10 days or longer. He says the second important time for cleansing is autumn, but that the summer might be an easier time to do it, when we are already inclined to eat lightly.² Haas recommends that anyone who wishes to do a long liquid cleanse, or who have illnesses, should have medical supervision, especially when doing a strict water fast; but that it is rare to have any difficulty other than willpower on a juice cleanse.³

Haas presents a cleansing called the Master Cleanser, or the "lemonade diet." The formula is 2 Tbsp. of fresh squeezed lemon or lime juice; 1-2 Tbsp. of pure, 100% maple syrup; and 1/10 tsp. cayenne pepper; all mixed in 8 oz. of water, preferably pure spring water. Lemon is a perfect liver food and a great cleanser, being high in vitamin C, potassium, and other minerals. As lemons are a bit astringent, they will contract

and tighten the tissues, which will loosen up and help clear the toxins from the deep tissues and organs. The cayenne pepper helps clear the blood and get rid of toxins and mucus, while keeping the body warm. The maple syrup provides energy and calories, and is a primary natural sugar. Haas does not recommend using honey in this formula, as in these doses it is congesting. Drink the Master Cleanser throughout the day, at least 6 glasses worth. Haas says that a period of one or even two weeks is not too long or difficult a time to do this cleanse.⁴

ELIMINATION

During a cleansing fast, the intestines must be kept moving daily to clear toxins, which they don't tend to do when no roughage is taken in. Take 1 Tbsp. of cold-pressed (unrefined and naturally pressed) olive oil as a liver tonic, nutrient, and intestinal lubricant.⁵

A water or catnip tea enema is a good way to help clear the lower bowels. Make the tea by steeping a tablespoon or two of catnip herb in a quart of boiled water, cooling it to body temperature, straining, then mixing with water into the enema bag. To properly do the enema, you should hang the bag so it will be above you, then take in the water or tea while lying on your back. Roll slowly from one side to the other, letting

the water reach all areas of your bowel and colon. No, it's not pleasant, but it really does do the job.

In addition, or if the enema idea just sounds too awful, you can also drink a laxative tea in the morning and before bed. Health-food stores sell such teas pre-mixed, or you can make your own using licorice root, anise seeds, fennel seeds and fenugreek seeds. Add a teaspoon of each herb in a few cups of water, bring to a boil, and simmer for 10-15 minutes. Let it cool, strain, and drink.⁶

THE SKIN

Something that we do on our fasts, and that Haas recommends, is bathing and scrubbing the skin with a loofa sponge, twice daily. This removes dead skin cells and washes off the toxins that are eliminated through the skin pores.⁷ We've found that a loofa scrubbing with a dry sponge, then a hot shower, followed by a cold shower, gives the most cleansing. You should also exercise enough to build up a good sweat, again, to eliminate toxins through the skin.

PLANNING THE FAST

Decide which days you will fast. Don't plan to fast over a weekend when there will be a big picnic or a family dinner. This is not good for your willpower! You'll need a minimum of 5 days for a 3-day fast to do it properly,

although you can certainly do a 5-day or longer fast. Just allow 1 day on either side in your planning.

The first day is your "slowing-down" day. Eat lightly; salads, vegetables, juices, grains. The next day is the first actual day of your fast. During this day, you'll probably feel rather hungry, but it shouldn't be too bad. On the second day of the fast, you may feel excessively hungry, or you may not be worried at all by hunger pains. In my experience, the second day is the worst. By day three, you will probably feel as if you could keep fasting for several more days, and indeed, you can. You'll know it's time to come off the fast if you feel weak or unenergetic, or when the wallpaper begins to look appetizing.

For however long you choose to fast, you'll need to set aside the day after the last day of fasting, and probably a day or two after that, for your re-introduction to solid food. Again, eat very lightly and smartly. If you go out and get a steak dinner with a baked potato, you'll not only undo all the wonderful cleansing of the last few days, but you may make yourself ill, or at the very least, feel like a balloon.

DOING THE FAST

Starting on the first day of the fast, and continuing until the last day, drink your fruit juices,

vegetable broths, herbal teas, Master Cleanser, etc. Take the daily showers, once in the morning, once at night, accompanied by the loofa scrubbing. I recommend the enemas, even though they are icky. You should probably do the enema before showering. And don't forget to exercise every day. We also take Crab Apple Bach Flower Remedy (see pg. 25, this issue) as an aid to purification.

And that's it! You will feel lighter, healthier, refreshed, and ready to face the summer.

Notes:

¹ Christopher, Dr. John R. School of Natural Healing. 1976. Christopher Publications, Inc., Springville, UT, pg 552.

² Haas, Dr. Elson M. Staying Healthy With the Seasons. 1981. Celestial Arts, Berkeley, CA, pg. 41.

³ Ibid, pg. 42.

⁴ Ibid, pg. 42-43.

⁵ Ibid, pg. 43.

⁶ Ibid, pg. 43.

⁷ Ibid, pg. 44.

Also worth reading:

Kloss, Jethro. Back to Eden. 1939. Back to Eden Publishing Co., Loma Linda, CA.

Jethro Kloss has good things to say about short fasts of 1-2 days, but doesn't feel that longer fasts are beneficial. He has some pretty radical things (to most people's thinking) to say about the foods we eat and their effect on our bodies. I won't go into these here, but they are worth reading on your own.



RUNES by STORMY

THE BIRTH RUNES

Through much research on my own, I have developed what I call the **Birth Runes**, which have elements of the Zodiac, Runes, and a bit of the Lunar Tree energies.

In the chart, I use the

corresponding Anglo-Saxon and Germanic Runes to represent 24 hours of one complete night and day (the Anglo-Saxon Runes actually consist of 33 runes while the Germanic Runes consist of 24 runes).

RUNE	TIME	MONTH	COLOR	ROCK	TREE	SYMBOL
FEOH	1231-1330	Jul 1-15	Indigo	Agate	Elder	Cow
UR	1331-1430	Jul 16-31	Dk-blue	Moonstone	Holly	Ox
THORN	1431-1530	Aug 1-15	Lt-blue	Sapphire	Oak	Hammer
OS	1531-1630	Aug 16-31	Green	Emerald	Ash	Mouth
RAD	1631-1730	Sep 1-15	Purple	Amethyst	Hops	Solar Wheel
KEN	1731-1830	Sep 16-30	Heliotrope	Sugilite	Vine	Torch
GYFU	1831-1930	Oct 1-15	Pink	Opal	Elm	Gifts
WYNN	1931-2030	Oct 16-31	Aqua	Celestite	Chestnut	Laughter
HAGAL	2031-2130	Nov 1-15	Black	Onyx	Live Oak	Fire/ice
NYD	2131-2230	Nov 16-30	White	Pearl	Rowan	Raven
IS	2231-2330	Dec 1-15	Mint	Catseye	Bl Spruce	Ice
JARA	2231-2430	Dec 16-31	Amber	Amber	Evergreen	Year
YR	2431-0130	Jan 1-15	Orange	Carnelian	Yew Tree	Yew Tree
PEORTH	0131-0230	Jan 16-31	Teal	Aquamarine	Birch	Dice Cup
EOLH	0231-0330	Feb 1-15	Lavender	Amethyst	Poplar	Horns
SIGIL	0331-0430	Feb 16-29	Gold	Garnet	Juniper	Sun
TIR	0431-0530	Mar 1-15	Silver	Tiger Eye	Oak	Spear
BEORC	0531-0630	Mar 16-31	Red	Ruby	Birch	Birch Tree
EH	0631-0730	Apr 1-15	Blue	Diamond	Oak	Chariot
MANN	0731-0830	Apr 16-30	Rainbow	Alexandrite	Maple	Humankind
LAGU	0831-0930	May 1-16	Yellow	Moonstone	Willow	Moon
ING	0931-1030	May 16-31	Dk Green	Tourmaline	Ivy	Earth
ODAL	1031-1130	Jun 1-15	Black	Carborundum	Bl Hawthorn	Ancestors
DAEG	1131-1230	Jun 16-30	White	Chrysolite	Wh Hawthorn	Day

Each rune can also represent a fortnight, which in the old Celtic/Anglo-Saxon/Germanic calendar equaled 14 nights and 14 days. It is interesting that the day always began and ended in the evening. Two fortnights equal a lunar moon cycle of 28 nights. For the sake of convenience and use of our present calendar system, a fortnight will equal 15 days or half of a month with the rest of the days left over equaling the second fortnight of 16 days or less.

Look at the **Birth Runes Chart** to find the day you were born and the time. Each rune represents either the first half or second half of a month. Next, look up the time you were born using either am/pm time or 2400 hrs. Each rune begins on the half hour and ends on the half hour. You should have located two runes. The combination of these two runes will give you a personal Birth Rune name, e.g., Rad-Ken or Ken-Rad, Ing-Os or Os-Ing, Feoh-Lagu or Lagu-Feoh.

Next, look on the chart to find out your power colors, rocks, trees and symbols associated with your Birth Runes. They may or may not have a special meaning for you. As you learn more about the runes, they may have a greater significance for you later on.

Does your birth month fall in June or July? This month I will cover the Birth Runes "Odal/Othila," "Daeg/Dagaz," "Feoh/Fehu," and "Ur/Uraz" (the first name being the Anglo name and the second being the Germanic name of the rune). The next issue of **The Hazel Nut** will include August and September birth months.

**JUNE 1-15, 10:31-11:30 A.M.,
1031-1130 HRS:**

Odal/Othila people have very quick and mercurial minds. At times, their mind may seem scattered because they have the ability to process so much at the same time. They have many interests and often excel at more than one thing. They're interested in genealogy, anthropology, archeology, practical sciences, or alchemy. They often get a second degree in school or in life. They love to collect from the ancient past and are knowledgeable in the magickal arts.

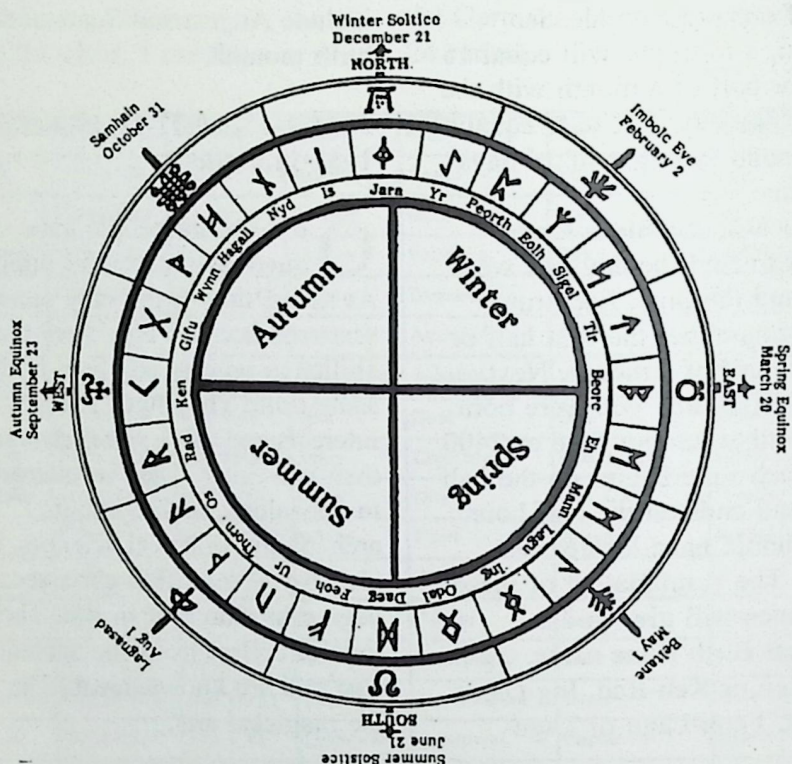
Downside of Odal/Othila is that they are quick-change artists. They can change to fit all situations. This is an excellent trait but not when they are trying to conform but can't adjust because there is a problem.

JUNE 16-30, 11:31 A.M.-12:30

P.M., 1131-1230 HRS:

Daeg/Dagaz people have the ability to make a 180 degree turn when necessary. They are the kind of people who know when something is not

multi-faceted, original and outgoing. They are friendly, quick, and adaptable to a fault. You may find these people as the C.E.O. of their own company, flying a mail route in Alaska, scuba diving off the Florida coast



NORSE CALENDAR: see Birth Rune Chart for break-down of actual days.

working correctly and are willing to try something entirely different. They are known to make complete life changes in midlife; e.g., change jobs, life styles, habits, etc. They are

or selling gourmet cheese in a deli. Extremely well read and knowledgeable in the metaphysics, they may be channelers, interested in UFOlogy or are often the local High Priest or Priestess.

Down-side of Daeg/Dagaz people is that they are extremely outgoing and may have a tendency to split their loyalties according to who they are with or where they are going at the time.


JULY 1-15, 12:31 PM-1:30 PM, 1231-1331 HRS:

FeoH/Fehu people are shakers and movers as well as planners and doers. They make excellent stewards, teachers in economics, finance and trade. They're great in dealings with cars, real estate, or competitive bargains, wholesale or discount. They often become wealthy and can be very generous. They are also seen as bankers, tellers, cashiers and often work with money. They love to meditate, buy all their books at half price and know where to get all their metaphysical supplies cheap.

Downside of Feoh/Fehu people is that they may be miserly, counting every penny. They may give unwanted advice on a high-priced purchase. They can be braggarts when it comes to how much they saved or how inexpensive their purchase was.

JULY 16-31, 1:31 PM-2:30 PM, 1331-1430 HRS:

Ur/Uraz people tend to measure success in terms of the common good for others. They endeavor at good fortune through the collective effort of others, but it is a fortune equally shared. They always seem to exceed at jobs that benefit others. They make excellent social workers, lawyers, nurses, doctors and administrators. When they give advice, it is worth listening to. They have the ability to be shamans, healers, psychics, and they love magick.

Downside of Ur/Uraz is that they can be a "Me-me person." They do not share and may find ways to legally take from others unaware. 



REFLECTIONS ON A LIFE'S JOURNEY WHADDA YOU MEAN, TURN THE OTHER CHEEK?

by Nion

Howdy ya'll, Nion here (yet again). I'm back upon the box again and been mulling over and over in my head, just what the Wiccan Rede "An ye harm none, do as ye will" really means and just how it applies to the "real world" in everyday life. As I have stated before in a previous article, if you try and live by that, I feel it is a code of ethics just as strong as the Ten Commandments, BUT a lot more fun, because it don't have all the "Don'ts." And if it doesn't harm yourself OR ANYONE ELSE, physically, financially, emotionally, or in any other way, then ethically everything is OK. (Again, folks, I welcome and appreciate any feedback pro or con so I can continually grow.)

Does that mean if someone wumps me up the side of the head that I'm gonna turn the other cheek so as not to harm someone else? HELL NO, it doesn't mean that. I'm gonna do the best that I can to physically prevent another lump to the old gourd cause it has enough lumps as it is, and besides, being a dead pacifist puts me into another reality a mite quicker than I'm

really ready to go. (I got too much to learn still in this one yet.) The way I see it, self-defense is self-defense, and defense against physical assault, rape, or endangerment to your life or limb, or any of your significant others' life or limb doesn't go against that code. It's the original aggression that bears the karmic burden, not your defensive response. That's how I interpret it.

Is there harm caused if you're a bit randy and want to get a little on the side, outside of a marriage or monogamous relationship? To me that is a "depends" question. If your significant other DOESN'T know or agree to your extracurricular activity, then Yes, you may cause harm emotionally, and that would go against the Rede. However, if your significant other or even anyone else with an emotional stake KNOWS and doesn't mind or even wants to jump in, consenting adults is consulting adults (damn, them value judgement sure are hell, ain't they?). I guess that how I see it, if you deliberately and knowingly do something that causes


emotional distress to others, you are not living up to the Rede.

How about psychic attacks? Well, I'm gonna pass this topic up, as at this particular stage in my development, I wouldn't know a psychic attack if it hit me like a 2x4 between the eyes. It would be so far above my head (figuratively and literally) that I probably wouldn't recognize it for what it is. So, I'll leave this one for any of you with more experience than I to answer. I guess my only comment would be that if you know enough to protect yourself, psychic self-defense wouldn't be a violation, but aggressiveness on your own part would be. Any comments out there? By the way, if any of you has suggestions for me or any of the other new pagans/Wiccans out there on this or any other topics, please enlighten us; we may not know without someone turning on the light for us.

Speaking of us new pagans/Wiccans, it is always beneficial to our continual growth spiritually and intellectually to network with those older (and not necessarily in years) and wiser practitioners out there who are willing to share with us their experience, and with others of differing paths and traditions so as to help broaden our own personal

knowledge base and maybe avoid the pitfalls. That is all part of growing, and ultimately, no matter how we name them, we all pretty much believe in the same things, and in our honor and love to the Gentle Lady and her Consort.

Well, in summation, I guess in my own personal understanding of the Wiccan Rede "An ye harm none, do as ye will," the deliberate and knowingly doing of harmful actions or the lack of action that causes any sort of ill to others goes against the Rede, but personal actions that are defensive and appropriate to the situation is not. That's how I see it. Comments??

Well, I guess I'll mosey along. Until next time, bye for now, and may the Gentle Lady always smile upon ya'll. Blessed Be. 



She

Like a tender sapling, lithe and slender,
Gowned in purest white and crowned with spring's
blossoms,
Face flushed with firstlight and dewdrops, on tiptoe
She stands, arms outstretched to embrace the morning
sun.

The timid forest creatures gather at her feet
Without fear, basking in her radiance—
Sharing her love and the joy she embodies,
Eager for her gaze, her song, her caress.

Innocent, untried, a bud tightly folded—
The woman within waits to bloom, to grow,
Holding in her heart unlimited, magnificent potential—
The maiden stands on the threshold of womanhood.

Scarlet-clad, eyes filled with woman-wisdom, earth
knowledge,
She surveys her domain—field and flock, hearth and
home.
In her hand lies life, abundance, order—
Earth-womb and all creation bring from richness by her
word.

First-flush of youth replaced by a fuller, riper glow,
Girlish curves rounded now by the giving of life,
She suckles the small one at her breast and
Breathes dreams and wishes, tender words of love.

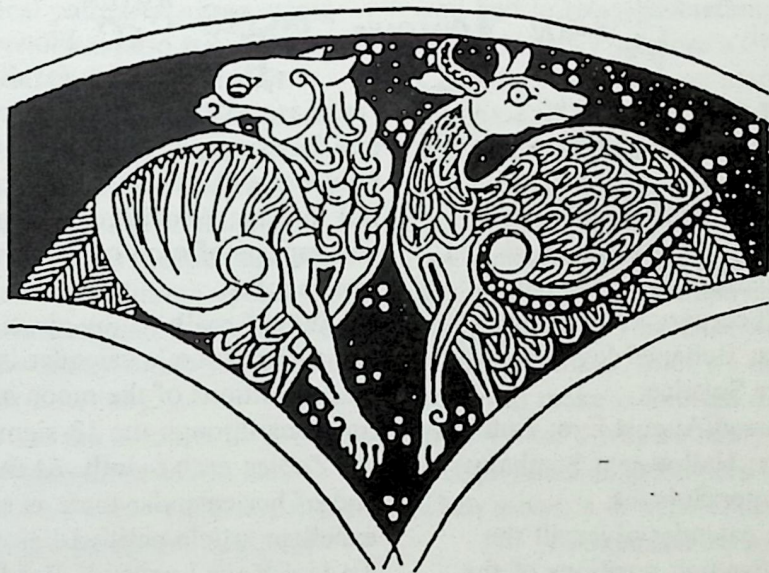
Feeling all, seeing within and beyond—listening with heart
Overflowing with empathy, love, hard-won experience,
Drawing on the priceless, timeless wisdom of all women,
Tirelessly she feeds and heals, counsels and teaches.

Alone she is, strong and silent, clothed in midnight hue,
Wearing well the years with their many lessons—
Bathing in argent moonlight, arms uplifted once again
To touch Eternity, to complete the circle infinite.

From her is sought wisdom, knowledge, understanding
beyond now,
To She Who Holds Her Blood Within, all render honor—
Her word considered sacred, consecrated law,
She serves clan, Mother Earth and Goddess, all.

With outward eyes less clear, inward sight intensely
penetrating,
She sees beyond pretense, illusion, finite now to weigh, to
measure,
Granting with death's finality relief, release, eternal rest—
Returns all life to She who gave it, that the cycle remain
unbroken.

Blessed Be
Norhala



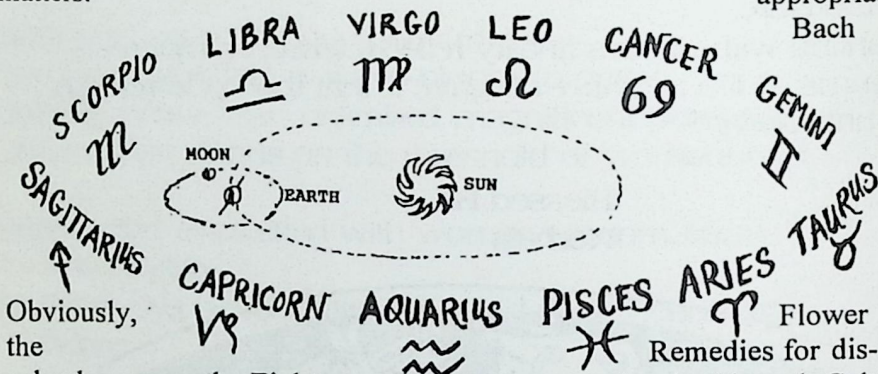
Night Stalking: Star-Watching

by Stormy

The Lunar Calendar by Nancy Passmore is one of my favorite resources. Often, I comment on or refer to this calendar in the articles I write for **The Hazel Nut**. I use this calendar daily because it is very useful. Even if you don't know a thing about astrology, this calendar will teach you how to use it in everyday matters.

Lunar Calendar in the tradition of Robert Graves' The White Goddess. Linda Kerr, our Editor-in-Chief of **The Hazel Nut**, presented an outstanding article in the April/ May Issue #14, with an explanation of the Celtic tree alphabet and Celtic tree calendar. Each issue she shares her wisdom and knowledge with us by introducing

appropriate
Bach



Obviously, the calendar covers the Eight-Fold Wheel of the year, with traditional placement of the festivals, which consist of two equinoxes, two solstices and four cross-quarter days which are: Imbolc/February Eve; Spring Equinox; Beltane/May Eve; Summer Solstice; Lughnassad/August Eve; Autumn Equinox; Halloween/ Samhain; and Winter Solstice.

The calendar gives all the waxing/waning positions of the 13 full moons of the Celtic Tree

Remedies for disease associated with each Celtic tree lunar month. It's amazing how some of us really tend to fall into the associated feelings and aspects of each of the lunar tree months!

What I really enjoy about Nancy Passmore's calendar is the daily positions of the moon as it traverses through the 12 signs of the Zodiac each month. At the end of her calendar there is an excellent article entitled "How To Use Your Lunacy." Read it and learn how to use and enjoy

your calendar more than just knowing when the moon is waxing, full or waning!

Look at the center fold of this issue (sorry, no gorgeous girl or hunky guy pin-ups there) for the lunar tree months Hawthorn, May 29 through June 26, 1995, and Oak, June 27 through July 26, 1995. Please notice that as the moon goes though each sign of the Zodiac there is sometimes a break between the signs when the moon is **V/C** or **Void of Course**. This can occur randomly for a few minutes or as long as a few days between each sign the moon goes through. Sometimes the moon will proceed from sign to sign without going through a V/C. The position of the moon in each sign or V/C happens because the moon travels an elliptical path around a rotating earth which is also traveling an elliptical path round the sun every 365 days. (See figure, this article.) The 28-day trip the moon takes around the earth corresponds to the "female monthly cycles" which are often referred to as "moon cycles." (See the center-fold calendars to see how many times V/C appears and for how long.)

When the moon is in V/C it's highly recommended to shut down. Don't travel too far, don't expect good service, don't eat out and don't exert yourself too

much. Stay home if possible; read a book, study, relax or meditate. During V/C, people tend to have more accidents, are temperamental, impatient, and looking for something but don't know what they want. They're also more confused and find it difficult to focus properly. The only time worse than a V/C is when V/C falls on a full moon! During a V/C, we tend to make poor judgments. If you have to make a legal or important decision, make sure it is not during a V/C. If you shop and make purchases, make sure they can be returned or exchanged. This is the time we tend to buy things we don't need that are junk, poorly made, things that don't work, wrong color, wrong size...you get the gist of it! If you had to return something, check Nancy Passmore's Calendar for when you made the purchase. If it was during a V/C you'll learn eventually not to be too surprised!

One of the few places I've been able to shop successfully during a V/C is a metaphysical shop. I think it's because we intuitively know what we need to obtain to make it through a V/C moon! That's why so many metaphysical shop keepers love when moon is in V/C. Knowing

Continued on page 42

Do You Ever Listen to What You Really Say?

by *Brighid MoonFire*

How many times when we were growing up did we hear our parents tell us that they were just sick and tired of our juvenile behavior? How many times have we, ourselves, told our families that they are driving us to the brinks of insanity? And don't forget all those times that you told your underlings and overlings at work that you were just completely fed up with their behavior?

If you've ever dealt with any of these rantings and ravings you may have asked yourself if anybody really listens to what you say. It certainly seems that the people you are yelling at don't. If they did, then you wouldn't be yelling at them. Yet there is one person that is listening intently to every word you say. You.

According to the Huna system, your body is made up of three very important selves—the Low Self, Middle Self, and the High Self. Very simply put, your Low Self is like a child, Middle is a teenager, and the High Self is like a very responsible, highly intelligent adult. Your Low Self is the one that the fireworks displays impress the most. This is

the part of you that one refers to when “you bring out the child in yourself.” This is the part that listens to every word that you say.

If you tell someone that you are just sick and tired of whatever, your High Self knows that you are metaphorically speaking. Your Low Self, however, does not know this. It will believe that you are really sick and tired. Think about it. How many times have you said something similar only to feel that way later? Many times when we feel at our worst, it's because we are actually making ourselves that way. Our body will believe what we tell it. If we tell it that we look and feel great, then we will. But if we tell it that we are sick then we will be.

There are many books and speakers out there now who are listing the benefits of positive affirmations and positive visualizations. You tell your body and yourself positive things instead of negative ones and your body will respond accordingly. In visualizations, you visualize and think of what it is that you want; you can even go so far as to

Continued on page 27

AROMATHERAPY

by Avalon

Aromatherapy is the medicinal use of natural aromatic essences or oils extracted from wild or cultivated plants. More than likely, these plant oils first evolved as attractants for pollinating insects, repellents to keep grazing animals away, or as a pesticide or fungicide used by the plant. Humans have always been dependent on the plant world for our nutritional needs; therefore it was inevitable that an awareness of how we felt after eating certain plants would develop. Thus, the knowledge of herbal medicine evolved.

There is no doubt that the use of plants for healing is as old as the human race and probably much older, as animals can always be seen eating grass and other vegetation whenever they are sick. The earliest written text that we have describing the medicinal use of plants is by Shen Nung, a Chinese Emperor who lived sometime between 1000 and 700 B.C. In his book, the *Pen Tsao* (Great Herbal), the Emperor lists more than 350 medicinal plants and plant remedies, many of which are still commonly being used today. There is little doubt that through

the years, the healing virtues of natural plant oils have been recognized by both animals and humans; but more recently in our history, with the discovery of synthetic compounds, plants have occupied a secondary position in medicine. There is now, however, a resurgence underway to obtain knowledge of these medicinal plants and their remedies, thus helping to put natural plant therapeutics back into the mainstream of medicine.

Essential oils are odorous, highly volatile and have a very complex organic chemistry. They generally contain alcohols, esters, ketones, aldehydes, and terpenes, and differ from fatty oils in that their consistency is more like water than oil. The odoriferous materials are formed in the chloroplast of the leaf where they combine with glucose to form glucosides that are then transported around the plant structures. The oils are present in tiny droplets in most plants and can be found in the roots, leaves, bark, resins and the rind of some fruits. There are many ways of obtaining pure and natural plant essences, but the most common method is extraction by water distillation that involves passing

steam through the plant. The oils evaporate along with water and other substances, and because they are water insoluble, they are easily separated.

The practice of aromatherapy is very versatile in that the oils can be used in many different ways. They can be taken orally in diluted forms and they are also very effective when used in massage, inhalations, salves, baths, etc. Plant oils have the ability to make us feel better, and feeling better can have a tremendous therapeutic influence on physical symptoms. The fragrances catch us by surprise and send waves of emotions and sensations through the body, and because they are organic, they tend to work in harmony with the body, thus making them comparatively harmless as opposed to the more violent action of synthesized drugs. Since these plant essences have their own unique properties, they also can adapt to the needs of different bodies and different people.

Aromatherapy is not only psychosomatic or mentally healing, it is also extremely effective in healing the body physically. Essential oils are among the most potent antibacterial agents known to man and present a viable alternative to antibiotic drugs.

Modern medicine is turning to natural remedies more often as they are learning that by using a strong synthetic drug to kill harmful bacteria they are also killing beneficial bacteria present in the body.

Natural remedies generally act more slowly and aid in stimulating the body's immune system to strengthen its resistance to further attack. Aromatherapy's therapeutic action in the body primarily aims at curing the cause of disease by strengthening organs and their functions and by acting on the defense mechanisms of the body. They do not do the job for the body, they only help the body do its own job.

A commonly asked question is how do these plant aromas produce such changes in the human body. Smells are necessary to reconnect us with nature and to help us know when our environment is adversely effecting us. Scent bonds us with our friends and families and enables us to recall memories and trigger responses that are deeper than our normal level of consciousness. During reception and transmission, odor molecules float back into the nasal cavity behind the bridge of the nose and stimulate two pea-sized membranes secluded deep within the nose that contain five million

receptor cells. The receptor cells fire off impulses to the brain's olfactory bulb which then signals the cerebral cortex. Information then flows to the limbic system which is the part of the brain that is involved with emotions and memories. The limbic system governs emotions, memory and basic life processes such as heart rate, respiration, appetite, sexual drive, temperature, and blood sugar levels. Not only are there physiological rationalities behind the effectiveness of aromatherapy, there is also subconscious activity taking place whenever we work with plant oils.

When working with any natural therapy, whether it is herbal or Bach Flowers, we soon are aware of the presence of a fundamental energy or essence shared between the plant and animal kingdom—the basic principle of *life force*. Whatever our spiritual beliefs may be, most all of us agree that we are all alive. Life is an intangible essence in that it cannot be seen, touched, smelled; but we all share a common faith and belief that the sun will rise in the sky tomorrow, flowers will bloom in spring and even that we will be alive to see these events occur. This life force is present in all living things. In some forms, like a dried seed, it is unmanifest and

exhibits no apparent presence, but in other forms, it is manifest and is the cause of dynamic change and movement.

The Indians called this energy *prana*, the ancient Hunas referred to it as *mana*, but regardless, they were describing the same thing—the life force that keeps us healthy and alive. This force or essence, whether it is in a plant or human, is continually causing a state of health and harmony in the body and is responsible for every activity taking place. We are not capable of healing. We can only encourage the healing process. When we break a bone in our body, it is not the cast the doctor puts on us that heals the bone; the cast is used as an aid so that our own life force can do its work. Aromatherapy works in the same way. By using the plant's essence or its High Self, we send a message to our essence (our High Self) and chemically the body responds in a positive manner by healing itself; or in emotional therapy, by producing a desirable sensation that is therapeutic to our state of mind.

Aromatherapy is categorized in the realm of natural therapeutics since its basis lies in man's interpretation of nature that comes from his understanding of life. Through the use and practice of this art

form, we can begin to learn to recognize and feel our own life force, our essence. Then we can learn to combine ourselves with the forces of nature to form a type of beneficial synergy capable of encouraging our own natural healing forces within to heal physically and emotionally.



Sources:

Ryman, Daniele. *Aromatherapy*. 1993. Bantam Books, New York, NY.

Tisserand, Robert B. *The Art of Aromatherapy*. 1977. Healing Arts Press, Rochester, VT.

Using the Essential Oils

by *Brigid MoonFire*

We've all heard the familiar sayings, "Stop and smell the roses," or "Wake up and smell the coffee," but what are these phrases really telling us? We all know that to smell the roses is to relax and enjoy, and to smell the coffee is to get with the program. But is it more than that? Is it possible that these old sayings are actually a hidden message of aromatherapy?

Many of us are familiar with aromatherapy—the art/science of smelling oils to produce different reactions in the body. Generally oils are used in aromatherapy

because it combines the healing ability of the oils themselves with the receptivity of the human skin and sense of smell¹. There are several ways to use the oils. One is in a massage. This will activate the nerve endings and stimulate the blood circulation near the skin's surface, speeding the entry of the oils into the body². Another way is to use a few drops of an oil in a hot bath and soak in the water for awhile. You can even inhale the oil, but never, ever take the oils internally except in very diluted form!

Oils and Their Effect^{3,4}

Almond	said to aid in giving a sensual massage
Anise	promotes cheerfulness, makes a liquorice flavored mouthwash, aids in indigestion
Bergamot	aids in depression, and helps the body fight infections
Cedarwood	helps to tone the skin, astringent for oily skin, can be used as a light insect repellent
Chamomile	calms overwrought nerves
Cinnamon	is said to be an aphrodisiac
Eucalyptus	helps to clear up congestion, provides relief from sore joints and muscles, antiseptic for minor cuts and insect bites, insect repellent
Frankincense	calming effect, deepens the breathing
Geranium	relaxing, eases stress, uplifting
Lavender	heals burns and wounds, excellent relaxant, good for nervous exhaustion and sleeplessness, aids in fighting headaches, helps repel moths from clothing
Patchouli	said to be an aphrodisiac, insect repellent, provides relief from depression and apathy, aids in finding clarity amidst confusion
Pennyroyal	good insect repellent, especially fleas, aids in reducing a fever, strong nerveine
Peppermint	aids in reducing stomachaches and headaches, eases congestions and fever, gives positive motivation, stimulating
Pine	useful in finding serenity, helps relieve itching skin, including insect bites
Rose	good for tension in women, especially post-natal depression and stress following the break-up of a relationship
Rosemary	helps to tone normal skin, good in providing relief from headaches, moth repellent, soothes nervous tension, stimulates the cerebral activity
Sage	invigorating, stimulating, strengthens and tones the entire system, aids in weak gums, helps in reducing fevers and sore throat pain, can be used as an antiseptic
Sandalwood	said to be sexually stimulating, good for tension and anxiety
Wintergreen	analgesic rub for sore joints and muscles, good vapor rub **Remember that wintergreen produces a warm, burning effect and never, ever, apply to genitalia or to nipples**
Ylang Ylang	antidepressant, sedative, used in shock and pain

Notes:

¹ Mabey, Richard. The New Age Herbalist. 1988. Collier Books, New York, NY, pg. 150.

² Ibid, pg. 150.

³ Ibid, pg. 151.

⁴ Natural Essential Oils Reference Dial by Naturally Exotic, Weaverville, CA.



A Faerie Tale

In days long past in Tir-na-nog,
Where the people of the Sidhe do dwell,
I was captured by a faerie king
And his name was Oenghus Gagell.

He bade me come away with him
To his palace beneath the hill.
"You will be happy," he said to me,
And n'er grow hungry or old or ill.

Joyful was the time with the Tuatha De Danann
Oh! The feasting and music and love.
But a mortal grows weary of the merriment
So I pleaded for my home far above.

"I will love you," sighed Oengus Gagell,
"For always, forever and a day."
Then I was back amid the pots and pans
From Tir-na-nog so far and far away.

Now I am old, my hair is white
But at the loom I sometimes sing,
Of the halcyon days in Tir-na-nog
With my handsome faerie king.

- by Odessa

Bach Flowers:

HAWTHORN

by Linda Kerr

Hawthorn is the last Lunar tree I'll cover under the Bach Flower series. It is a very important moon, because we are purifying ourselves mentally and physically for the upcoming summer months. But sometimes this purification can become an obsession. This is where the Bach Flower Remedy Crab Apple comes in.

Crab Apple people feel like their body, their inner self, and the world around them should be flawless. They are confused and upset when something doesn't live up to this ideal, becoming despondent and even disgusted with themselves. They may have an unwanted negative thought, or may say something unkind that they wouldn't normally say. A spot on their face can upset them enough to send them to a dermatologist, and a bit of paint flaking off the wall will prompt a purchase of another gallon of paint to make it perfect again. They basically make mountains out of molehills, expending far too much energy on a relatively unimportant problem.

Crab Apple people are overly

sensitive, causing themselves undue amounts of stress. This can make them feel unclean or constipated, leading to excessive hand-washing, several showers daily, or overuse of breath sprays. Even the tiniest detail will disturb them so much that they can only focus on it, leaving no energy to consider other things. Crab Apple people may go to a doctor complaining about the aforementioned spot on their face, yet forget to mention their painful joints. People who clean their houses constantly, or mothers who worry more about their children's wet feet making marks on the carpet rather than those wet feet giving them a cold, are in need of Crab Apple.

This same obsessiveness can make Crab Apple folks unduly wary of insects, bacteria, possibly bad food, and all kinds of infections or viruses. Every possible remedy or cleansing agent can be found in their cabinets, and every possible precaution is taken.

According to Scheffer, this is not as unreasonable as it seems. Crab Apple people seem to be a magnet for impurities and negative energies.¹ Quite often they

do need a thorough cleansing. Chancellor tells of a patient who wrote saying, "I feel as if I want the same treatment that you give to the radiator of your car when you find it stopped up with rusty water²."

Some people, while in the positive Crab Apple state, are able to take negative energies from around them and heal and transform them, acting as a 'spiritual vacuum cleaner.'

Scheffer tells of an extreme positive example of the Crab Apple state, the Mahan Tantric, the Master of white Tantric yoga. "In his group exercises he will absorb the blocked energies of 150 or more people, transforming them within him, like a filter, and letting them flow back to the group again, freshly cleaned, as it were³."

Although such a positive state is very unusual, a bit of this will be experienced by someone who is in the positive Crab Apple state. He will realize that disorder on the outside is simply a reflec-

tion of the disorder on the inside, of the imbalance in his inner self. He will know that he has the ability to correct this imbalance, and so establish outer harmony as well. This understanding is the first step to recovery.

Crab Apple is unique among the Remedies in that it has a double action, purifying on the mental/emotional level as well as the physical. It will remove negative impressions, for example after a dirty or stressful job.

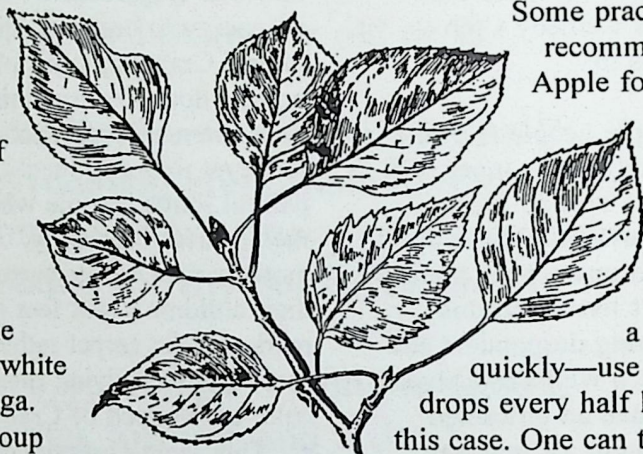
Some practitioners recommend Crab Apple for fasting.

It can also be used to recover from

a hangover

quickly—use four drops every half hour in this case. One can take Crab Apple to ward off a cold, or to overcome the side-effects of antibiotics and other drugs.

For external use, add about 10 drops of the remedy to a full bath. For a compress, use about five drops. Crab Apple has been combined with Pine Remedy for treating skin problems. Some Bach Flower practitioners themselves take a combination of Crab Apple and Walnut between sessions in order to keep the



effect of their patient's energy field on their own to a minimum. Crab Apple can also be used in combination with Rescue Remedy to treat bug-infested or stressed plants.

Crab Apple (*Malus pumila* or *sylvestris*) is a tree or large bush which is found in the wild, in hedges, thickets, and clearings. It blooms in April or May, and is prepared by the boiling method. Pick the rigid spurs with the leaves and flower clusters from as many trees as possible, filling the saucepan 3/4 full.⁴ 🍷

Notes:

¹ Scheffer, Methchild. Bach Flower Therapy: Theory and Practice. 1981. Munchen, West Germany, pg. 78.

² Chancellor, Dr. Philip M. Handbook of the Bach Flower Remedies. 1971. Keats

Publishing, Inc., New Canaan, CT, pg. 81.

³ Scheffer, pg. 78-79.

⁴ Weeks, Nora, and Bullen, Victor. The Bach Flower Remedies

- Illustrations and

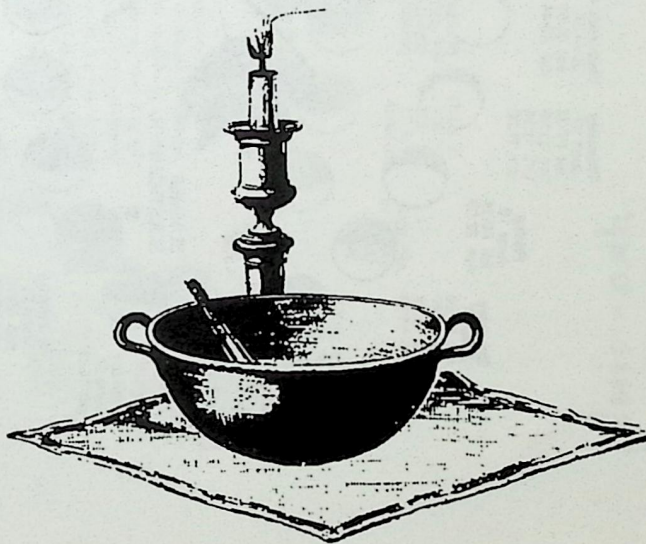
Preparation. 1964.

C.W. Daniel Co. Ltd., London, England, pg. 78.

Do You Ever Listen... cont. from pg. 18

make a collage to look at; but the fact remains that it will affect your Low Self and you.

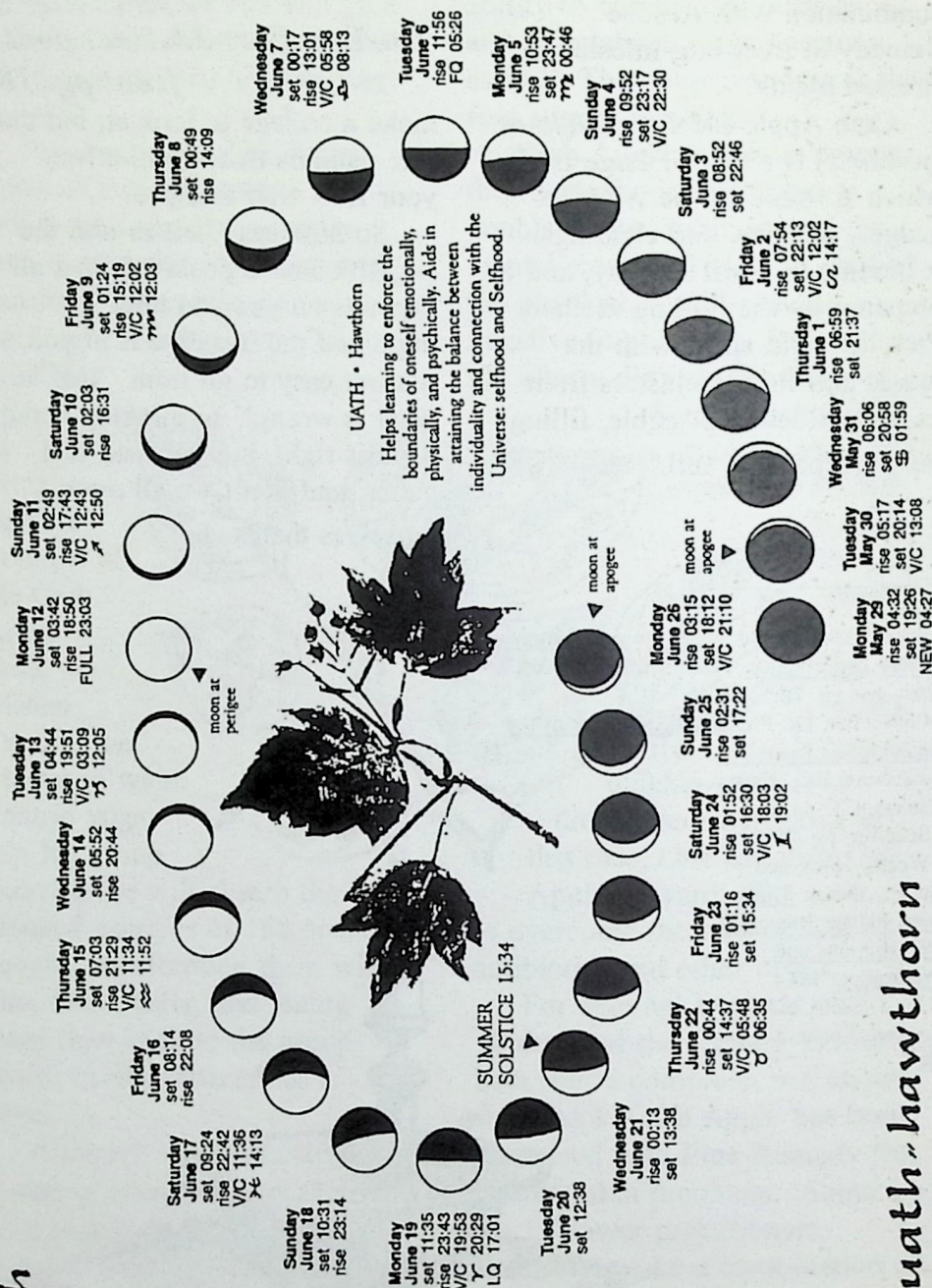
So how easy is it to turn the negative into a positive? That all depends on you and how ingrained the negative is in you. It's not easy to go from "this is what is wrong" to thinking about what is right, but you will feel better; and don't we all owe ourselves that? 🍷



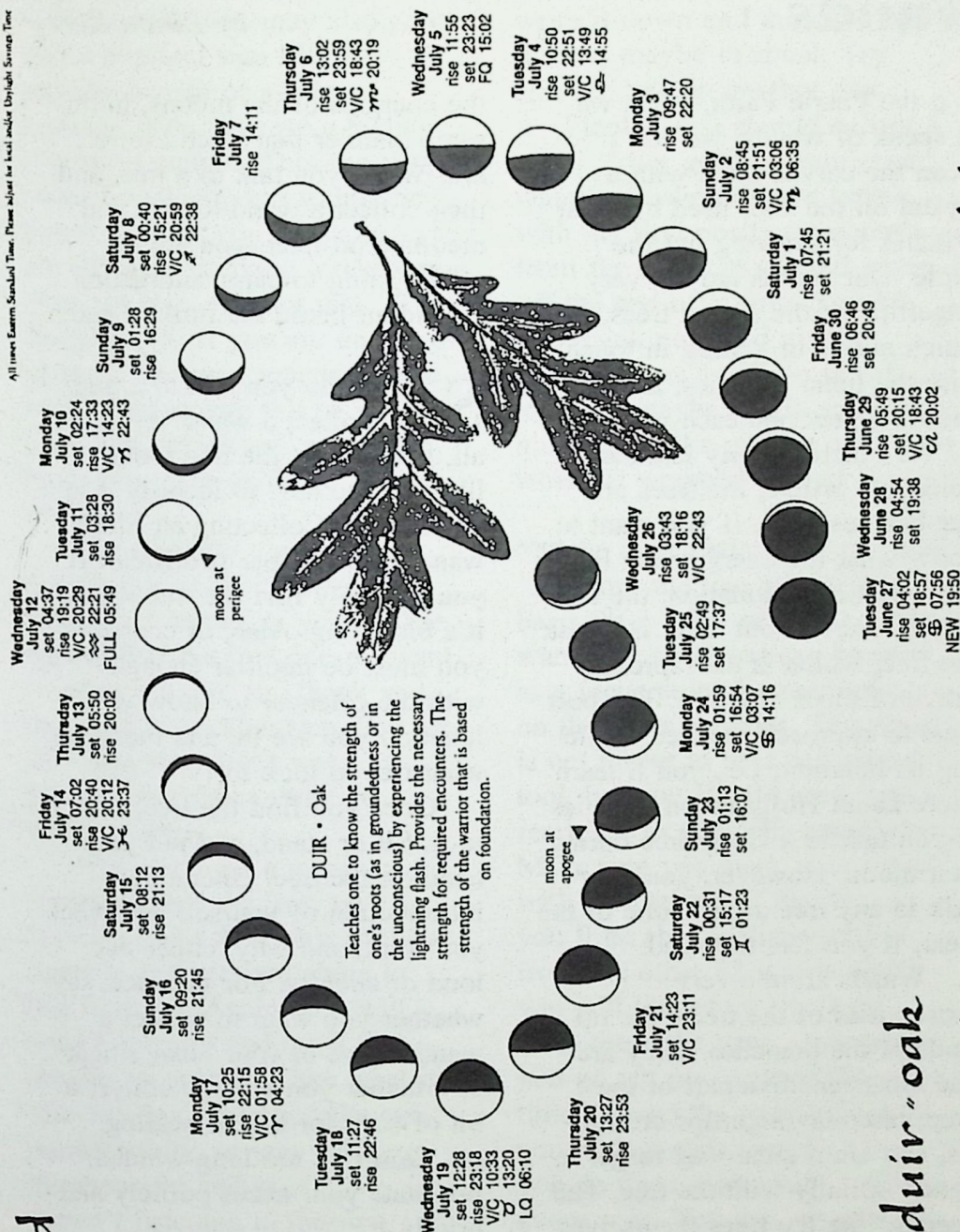
6th lunation

uath - hawthorn

may 29 - june 26



All times Eastern Standard Time. Please adjust for local and/or Daylight Savings Time.



Faerie Faith 101

Wands

by *Linda Kerr*

In the Faerie Faith, when we speak of wands, we don't mean the carved stick with a crystal on the end, used by most Witches for drawing out the circle. Our wands are the very fingertips of the sacred trees, which aid us in getting in touch with the lunar energies, and we choose a new one each moon.

As I stated in my last Faerie Faith 101 article, the trees are our best teachers. If you want to know what the energies are like for a particular lunation, the best way to learn about them is to ask the tree, which is the representative of those energies. The best time to approach the tree is during its lunation; i.e., you'll learn more about Holly moon energies if you talk to a Holly tree during that moon. However, you may talk to any tree at any time of the year, if you feel the need.

Wands are the very extremities of the tree—the tip ends of the branches. They are the most sensitive part of the tree, like our fingertips are for us, and are a great way to get in touch initially with the tree. The wands, like the trees themselves, are representative of the lunar energies; they are the remedy for

the energies of the moons, in the same manner that Bach Flowers are. When you talk to a tree, and then collect a wand to take and meditate on later, you are in effect going to class, and taking a handout home for further study.

So how do you talk to a tree and collect a wand? First, of all, know what the tree looks like, and be able to identify it in any season. Collecting an Elder wand in December is difficult if you can only find the tree when it's blooming. Also, of course, you must be familiar enough with the calendar to know what lunation you are in, and therefore what tree to look for!

Once you find the tree, talk to it. Sit or stand, and put your hand on the tree. Give a nice introduction of yourself and what you want, and why, either out loud or silently. For instance, say whether you want to collect a wand to use in your lunar ritual, or whether you wish to collect a bit of bark for herbal healing, etc. Don't be too long-winded; just state your needs politely and briefly.

Be still and quiet, and wait for a response. This may be


internal—similar to a voice in your head, but kind of different from your usual own mental thinking. The tree may also give you a physical sign like a moving branch or a subtle swaying. You may get a feeling or mental picture. This is a very subjective thing, and should be practiced until you know that you are actually receiving a response from the tree, and not just imagining it. If you are unsure of yourself and your reactions, you will communicate this to your Low Self, which will make it more and more difficult, instead of easier.

The response you get may not always be positive—it's sometimes mixed. If you get the feeling that the tree doesn't want to share a wand, say thank you, and go find another tree. For the best response, don't wake the tree up after dark—they get rather grumpy.

When you get a positive response from the tree, take a moment and ask it what the lunar and tree energies are about in this lunation. Again, you will need to be still and quiet to receive an answer. Take what is offered; don't question the tree unnecessarily, or you will seem disrespectful and as if you weren't listening in the first place. Also, your Low Self will take it as a sign that you don't

truly believe in what you are doing. If you received an answer, but you didn't understand it, just write it down and meditate upon it later, maybe in ritual. Try another tree on another day.

Finally, you should collect a wand. After getting permission, which you should have gotten with the first positive response from the tree, cut a small piece off the end of a limb. Tell the tree thank you, and give it something as a gift—a bit of tobacco, maybe; or do something nice for it, like pulling off a vine which is wrapped around it.

The information you received from the tree can be the basis for a lunar ritual, and the wand you collected can be used as a focus point for meditating on the lunar energies. The wand is not meant to be a permanent tool, but you should keep it as a reminder to yourself, nonetheless. Make sure you mark your wand with the Ogham of that tree so you'll be able to distinguish it from the other 12 wands which you will (hopefully) collect throughout the year. Only when you go out next year at the same time to meet the tree again will you replace these wands. (Yes, you do this again, every lunation, every year. You can never stop learning from the trees.) Happy talking! 

The Dianic Calendar

by Chrisailes

During my teenage years I came to two firm conclusions. First, a calendar was more than just a reminder of when the phone bill was due; it was in fact a powerful map that charted the ebb and flow of the various tides of Nature during the course of the year. My second conclusion was that the common calendar, the Gregorian, that is in use today is woefully inadequate in this aspect. Without any good literature on the Celtic Tree Calendar, I decided to devise my own calendar, a slightly ambitious undertaking for a then-aspiring Pagan.

Playing with the deity names Diana and Pan, I arrived at the values 29 and 31 and decided that my new calendar would have a combination of 29 and 31 day months. Since I arrived at the figure using the above names, I called my pet project the Dianic Calendar. Adapting from the Babylonians, the Dianic New Year was to coincide with the Vernal Equinox, and by extension, seed time.

The first seven months had 31 days. The remaining five had only 29. The reason for this was simple. Due to the highly elliptical orbit of the earth, the

equinoxes and solstices do not divide the year neatly into quarters. For example, there is six and a quarter days difference between the length of time between the Winter Solstice and the Vernal Equinox and the corresponding length of time from the Summer Solstice and the Autumn Equinox.

Three of the equinoxes and solstices were preceded by an extra day that was given the value of zero. These extra days were periods of psychic cleaning, so to speak, when one could adjust one's energies as the seasons were about to change. Only the Summer Solstice lacked one of these special days, which was why I expected the following month, aptly named the Thunder Moon, to be filled with eruptions of the tension thus created.

Each moon had its attributes, its own personality, so to speak; and I imagined that these qualities were conveyed by the Full Moon of that month. Hence I referred to my months as moons. Blue Moons, two full moons in one month, was viewed with jaundice eyes, for it denoted an imbalance in the natural tides. The one blue moon I saw in keeping this calendar was during

a severe drought that hit the South during the mid-eighties.

The first month, beginning with the Vernal Equinox, was the Greenwood Moon, when the leaves seemed to magickally appear on the trees and the birds returned from the Southlands. It was the first month of the Mother, and its key word was Fulfillment. It was followed by the Mayfair Moon, the 15th of which was celebrated as the Mayfair, or May Eve. Its key word was celebration.

The end of the Mayfair Moon saw the beginning of the Fire Flicker Moon, when what in the South is called heat lightening can be seen flashing on the horizon on clear nights. During these long days, we entertained notions that summer might last forever. The key word for the Fire Flicker Moon was Steadfastness. Without a moment to adjust, the Summer Solstice brought the first day of the Thunder Moon, when the low rumbling in late afternoon would shake the apples from the trees. Tension was the key word here.

However, as the Thunder Moon gave way to the Green Corn Moon, the year passed from the Mother to the Old Woman. An old Native American tale goes that the first corn was given to the people by an old woman who obtained it by brushing her

hair. The key word here was Fullness. The 15th of this month say the festival of Lugh, Lammas. After the Green Corn Moon came the Harvest Moon, the time of in-gathering. Its key word was Karma or Fate.

The end of the Harvest Moon saw one of the above-mentioned extra days, a time of adjustment as the tides of summer were replaced by those of autumn. With the equinox, the First Frost Moon began, the time when the Green God was killed by the Winter Lord, as the tides of Nature flowed out. The key word here was Withdrawal. Next came the Ghost Moon, and on the 15th of it, the festival of Samhain. At this time, company was kept with the Dead and the key word here was Memory.

The Dreaming Moon saw the mantle of the Year pass from the Old Woman to the Maiden. As all seemed to come undone, we realized it was up to us to dream the year anew. Its key word was renewal. A day and a solstice later, the Looks Within Moon commenced, when we examined what we had created and planned for the year that was coming. Its key word was Introspection.

It was followed by the In The Belly Moon, when the first stirrings of spring could be felt, and by the festival of Imbulk on the 15th, the first flowers such as the

The Dianic

GREENWOOD MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

MAYFAIR MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

GREEN CORN MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

HARVEST MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

DREAMING MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29

LOOKS WITHIN MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29

Calendar

FIRE FLICKER MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

THUNDER MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

FIRST FROST MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29 30 31

GHOST MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29

IN THE BELLY MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29


BUDDING MOON

1 2 3 4 5 6 7
8 9 10 11 12 13 14
15 16 17 18 19 20 21
22 23 24 25 26 27 28
29

buttercups, were blooming. Its key word was Awakening. The In The Belly Moon gently flowed into the Budding Moon, when the warmer winds, heavy rains, longer days, all whispered the Promise of the New Year to come. Its key word was Potential. With one last extra day, or two if it was a leap year, the New Year commenced for another round of the year to begin.

Thus the year started again, and the Mother began her vigil

over us.

Looking over the notes that I kept, I am still amazed that the calendar seems so complete, for I was quite inexperienced at the time. I simply read what was available, which wasn't much, at least on this subject, and looked to Nature for instructions and guidance. Then again, I guess Dame Nature is better qualified to teach us than anyone else, if we only listen. 

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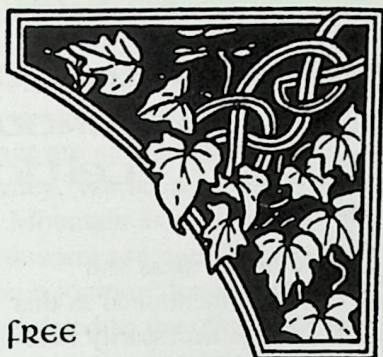
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filiðh

nakedly and on my feet
[without the machine]
I am going.
the sun is on my back;
the wind is in my face.
from amergin to taliesin
from raftery to yeats;
dark as the fenian wood and free
bright as the dancing sea
[the lore of the faery inside me];
I am traveling on
into the west.



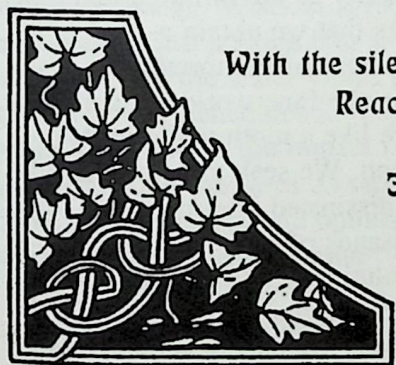
a fire is in my head;
my life is working filigree.
behold me like this
walking the roads of two worlds.

by david sparenberg

Lessons

What wisdom is it that one can learn talking to a friend?
Was talking that made the friend?
Or, was it the experiencing of life with each other,
Revealed in its season,
With the silent communication between the words,
Reaching each other in intensity and aim.
Without search,
Just being there, gentle talk and real,
Recognition only after the fact.

by Epona



the three worlds of the oide a view through the eyes of a celtic shaman

part 1

by Adrian Loaghrian

Some of the ideas and concepts mentioned in this article are not necessarily held by many of the Keepers of the "Celtic Religion." Indeed, not even all "Celtic Shamans" adhere to the practices prescribed in this text.

This is an article expressing the views of one particular group called "*An Cuallacht Tuatha Uidh-Déithe*" {an kooah lakt too ah ha wee gee ah}, "The Fellowship of the People of the Sacred Journey." This Fellowship is headquartered in Atlanta, Georgia, with correspondent membership at various points across the world.

The *Oidí* {wee jee} are working Shamans (both men and women), while the Cuallacht or Fellowship consists of both students and teachers of this tradition. The language employed herein is a unique secular dialect of Gaeilge or Irish Gaelic.

The *Oidí*, like the priests or priestesses of many Shamanic Societies, are travellers in three living worlds at once. The keepers of this path do not

follow a religion in the classic sense. It is our belief that one must undergo a metamorphosis which may be poetically compared to the life of a silkworm.

The Three worlds of the *Oidí* are described as the Outerworld, The Innerworld, and the Otherworld. These may seem simplistic, but they do serve their purpose.

In the Outerworld we move one step at a time, consuming what is necessary to survive and be comfortable in daily life. We labor to produce something that will ensure the existence of a future for our offspring, as their survival is our assurance of the immortality of our own being. It is in the end only through the longevity of our children and our works that we obtain a semblance of immortality.

In the Innerworld we are much like a moth while in its cocoon. We seek to be dissolved and dissipated into many thousands of particles. The dissolution is both painful and ecstatic in the same moment. In this way we experience the death

of our blindness and ignorance to all that exists in the three living worlds. In the same moment that we are dying we are also reborn, or more accurately, reassembled. In this new incarnation we arise from the gates of the Otherworld with new eyes and new ears, with new hands and new feet. Our hearts in the poetic sense are unchanged except that they are made subtle to the exception of new forms of love and life hitherto unknown.

Here in this new transformation we learn to allow no room for hatred. For though love and hatred are sisters, while one eats away at our souls, the other allows us to grow with and unending power of endurance. We seek to allow no room for opinion, for while opinion and wisdom are brothers, our opinion closes our mind's eyes forever, while wisdom allows us to observe the state of all that exists even in the midst of the greatest darkness. Wisdom allows us to adapt as the worlds around us undergo change. Wisdom is like still water. Cast a stone into a still pool and the water yields to the force that penetrates it. Yet when the force of the impact is past, the water resumes its serene form. Both wisdom and opinion are conclusions. But opinion leaves us with an unyielding mind set that will in time leave

an indelible scar upon that which is subjected to it.

Among the Oidí, all that we see simply is what it is. All things are engaged upon a journey. We learn to observe that the Mountain as well as the Earthworm are each engaged upon a journey. Each journey is interrelated to the other. Just as the worm slowly enriches the soil, the soil welcomes the roots of the tree, the tree drives its roots into the stone so the worm may join with the rain and the wind and the heat to give birth to the soil. The interrelation of nature upon nature is not news. The examples are legion. The awareness of interrelation and an inborn understanding of this unending chain is the mother of both enlightenment and inner peace.

We see these interrelations as the act of a greater plan set in motion by all of life united in the pattern of an unending knot. This concept was illustrated by our ancestors in the form of Celtic Knotwork. A more modern view of this interweaving might be seen in a three dimensional view of a "double helix." This image, rather than the Pentagram or Celtic Cross, is a more vivid symbol of the Uidh-Déithe and its spiral unending form that is the basis of the spirituality of the Oidí.

Among the Oidí we see ourselves as born to the Outerworld, ever seeking the Innerworld of oneness with ourselves. What then separates these two often appears as the image of a "Great Iron Door or a Great Veil." The Great Iron Door often seems impassible.

To some sects, the perception of the key to passage through this door varies. In the religions that instill fear while seeking love, the door appears as the ritual of death, and is rewarded by everlasting peace. To the religions that seek only the Greater Light, the key is an obliteration of all that is vexatious. To those that worship the salvation from the fear of what lies beyond the door, the key is subserviency to the dogmas of the given church. To those that find themselves unworthy of the blessings of the deity, the key to salvation is achieved by dependency upon a messiah to act as an mediator on their behalf.

Some religious sects follow a set of dogmas or rituals that set their membership apart from the Outerworld and into a select communion with the deity. Other religious sects consult the blessings of a pantheon of manifest deities. This pantheon serves a panorama of different needs and each of the deities is a

specialist in the particular field of the need at hand.

Each of these and other means of unification with the deity are all valid to the persons who follow these chosen paths. In the Eyes of the Oidí no one of these is either right or wrong. We simply observe that the path each of us walks is the path of our own choice. To walk any path is to begin a journey.

The journey we begin does not however always end up at the destination we longed for at its beginning. This is seen as destiny. Yet this too is borne of a series of choices.

of good and evil

Among many religions and sects the Outerworld and Innerworld are often believed to be ruled by forces of either "Good or Evil." And the followers of these secular factions, like their chosen deities, are ever engaged in a war between these two forces. To the warriors who serve either Good or Evil, there is no existence of any Good other than the Good of their own sect. Among these warriors there is not any Evil other than all those things practiced by anyone other than themselves.

To the Oidí no one path may be entirely right or entirely wrong. For within a balanced

universe, there are no absolute states of being. No one path may be purely good or nor entirely evil. This perception comes to us because we are allowed to observe that "all that appears opposite is borne of the same thread and that all threads come from the same silkworm." The silkworm we speak of in this sense is the common creator of the thread that all things within nature share. Among the Asians these threads are called Yin and Yang. Similarly, a Western proverb states that "One man's potion is another man's poison." Only our chosen perceptions change the value of a given thread into its status as a positive or negative force.

Therefore among the Oidí nothing is anything less than all things at once. This ultimate union of all things is perceived as the Great Creator. How then do we create an understanding of our Outerworld in relationship to our Innerworld? The Oidí employ a chain of journeys through the Otherworld. The Otherworld is a place that is not a place. It exists in a time that is not a time. The things we perceive there are called a "Norscape."

The Aboriginals of Australia call this third state of being "Being in the Dreamtime," while Native American Shamans

have called the visions seen there "Thunder Visions."

This Otherworld is the zone between our Outerworld and our Innerworld. This Otherworld is a sort of gate between the two, and yet it is a place entirely different. The entrance to the Otherworld is called in Gaelic Literature "*An Geata Cruachan*" {Gata kroo ak an}. To the Oidí it is called a Great Iron Door. The Great Iron Door is often seen as "The impassible gate or the unwalkable road." Many members of religious sects perceive this as the gate between life and death.

The Oidí both agree and disagree with this perception. To travel thru the realms of the "*Alltar*" {Al e tar} or Gaelic Otherworld is to enter a cocoon-like state that prepares each of us for a metamorphosis. Unlike 'astral travel,' this is a series of deaths and rebirths similar to the initiation process of many 'mystic schools.'

This is not just a change from ignorance into enlightenment, or a furtherance of dedication to a tradition. Herein, as the Silkworm is transformed into the moth, so too the perceptions and practices of the Outerworld are appended with the experiences of a hundred thousand new and different visions. These journeys

through the Otherworld teach us the ability to change into any and all things we may encounter. By metamorphosing into all that we know to be we enter a natural state of harmony with all thing by means of empathic communion.

These states of empathic communion are in some cultures called shapeshifting. One might even compare it to "the Vulcan Mind Melding Technique." Robert A. Heinlien, in his novel Stranger In A Strange Land, called it 'grokking.' When two things of unique and separate natures enter a state of complete oneness, neither escapes the experience without forever having been touched deeply by the other.

This shapeshifting is the key that differentiates the prayerful petitions of the religious from the empathic intercourse of the Shamanic traveller. The traveller enters an altered state of being and *becomes* the entity that the prayerful and mystical would otherwise invoke into a sacred place. Rather than asking that a given God or Goddess grant a boon to our desires or needs, the Oidí enter a state of oneness with the Ancient One and together they work to fulfill the needs at hand.

Next Issue:

Part II: "The Song of the Traveller."

*Night Stalking, cont. from
pg. 17*

when the moon is in V/C will enable you to plan and handle daily routines and people better. So when everyone tends to be out to lunch during a V/C, be more tolerant and maintain a good sense of humor because you are in the know about what their problem really is!



At First

I begin—
in the womb of the snake, uroboros I
emerge
through mouth and tail
I consume myself—
I rise I flower I purge
I am.

Tonight—
hidden by the shadow of moon
wrapt in the cool rustle of drifted leaves
slowed between owl's quest and deer's forage
I stop
I vow
to return and return and return...

Open
a pondlily floating
rare as a gryphon's egg
opalescent beneath the star-studded heaven
I cast ripples
a mandala
in ever-widening, over-arc-ing
breaths upon sighs upon breaths upon
You.

by Lea Stone

Dear Earth Kin:

There is so much stirred up in the media today. So many people are worried about the End Times, the Millennium, The Hopi Prophecy, Nostradamus' Predictions, and more! I can't say I know what these times mean. I do know this. It is **TIME**! It is **TIME FOR HEALING**! And you say, "What kind of healing?" Now, I have a story to tell you.

Most people who know me, know that I usually follow the Celtic Path of Solitary Wicce. It is a gentle path, earth-based and loving. I love the concept of do as you please as long as it harms none or hurts none. These things are important to me. Getting closer to nature has made me more in tune; actually more in tune to things I didn't think were possible. About six years ago one June, a thief took two of my favorite exotic begonias right off my front porch while I was sleeping. The day before this happened, I took my dog, Roly, for an evening walk. As we walked, an apparition of a male Indian was also walking in the woods in the air as Roly and I walked on the road! We walked until the apparition sort of faded out. It didn't scare me. It wasn't the first time I've had such an experience, but it was the first time I had ever

seen an Indian apparition! The next morning two of my favorite plants were missing.

I debated over whether or not to report the missing begonias. But because I had already heard that there was a Plant Thief Ring going on, I did report it. After the policeman left, I realized I hadn't checked my plants in the back yard. As I walked around the house to the back, I looked down and saw a pink stone just sticking up out of the ground between thick blades of grass. I had to unearth part of it and I was pleasantly surprised, because it was a pink flint Indian arrowhead! I originally came from New York where our arrowheads are dull gray. That was my first real experience with "Two Feathers" and I didn't even know it. I wasn't following a Native American Path AND I later gave the arrowhead away to someone very dear who I felt



needed it more than I did.

Six years ago was 1989! Hard to believe the time has gone by like it did. I am now channeling. I have been channeling a number of very interesting and special guides like Albert Einstein (yes, I was surprised, too!), Marianna (a very wise Crone), Sita (Shiva's wife), and now "Two Feathers."

Two Feathers is an unusual teacher. He tells you, you listen! That's a real difficult concept for me. I have dozens of questions and I'm not a good listener. My skills are improving! He is the one who told me it is time to HEAL. "Go to Horseshoe Bend National Military Park to heal there." I thought this would be a real simple thing to do. I am 4th generation Cherokee and didn't think much about anything because I was basically ignorant. The park is where a terrible massacre of women, children and old men retired from warrior life had occurred. I later found out that some renegade faction of the

Cherokee Nation thought they could save their own lives and land by sacrificing the Creek at Horseshoe Bend to the U.S. military forces. I thought that was what the rift was about. Actually, there were similar cases of Seminole renegades making treaties in Florida who had no right to speak for the Seminole Nation

either, but that is another story.

There are many terrible atrocities, buried but not forgotten.

So what is the problem? It's so simple: there are power struggles and jealousy among all people. These rifts keep us from achieving our common good for healing. I thought it

was the earth that needed healing. The earth will always be here. Until we heal and love each other as Earth Kin we can't heal the earth. I want to do both. Neither one is easy and damn near impossible. Whatever way you approach your higher



Two Feathers
5/1/95

spirit, higher self, God or Goddess, please do so soon and often. Send your prayers up for healing among all the people and the earth.

I am not the only one channeling and dreaming about "Two Feathers." I have since met many people within the last month doing the same thing. I have met Indians that speak of the "Ghost Dance" to call up the spirits of the wise ones to help them. This dance is more motivated than my casual statement, "Let's shop 'til we drop." These dances involve dancing 'til you drop without food and water for days. These are very serious times. With the most positive and loving attitude, many of us are going to make it just fine, whether there is a real End Time or not. The hate, the jealousy and cruelty hurts the innocent. No matter what path we follow, many of us are going to get together to have a very special Pow Wow soon. A newly found brother told me about it because he had also been thinking about doing it as I was thinking about how to do it! I am very willing to help and

give it my all, as are many others. This Pow Wow is to be different. By the way, did you know that Buffalo White Woman was born this year? Love and peace to all!

**Blessed Be,
Stormy, Auburn, AL**



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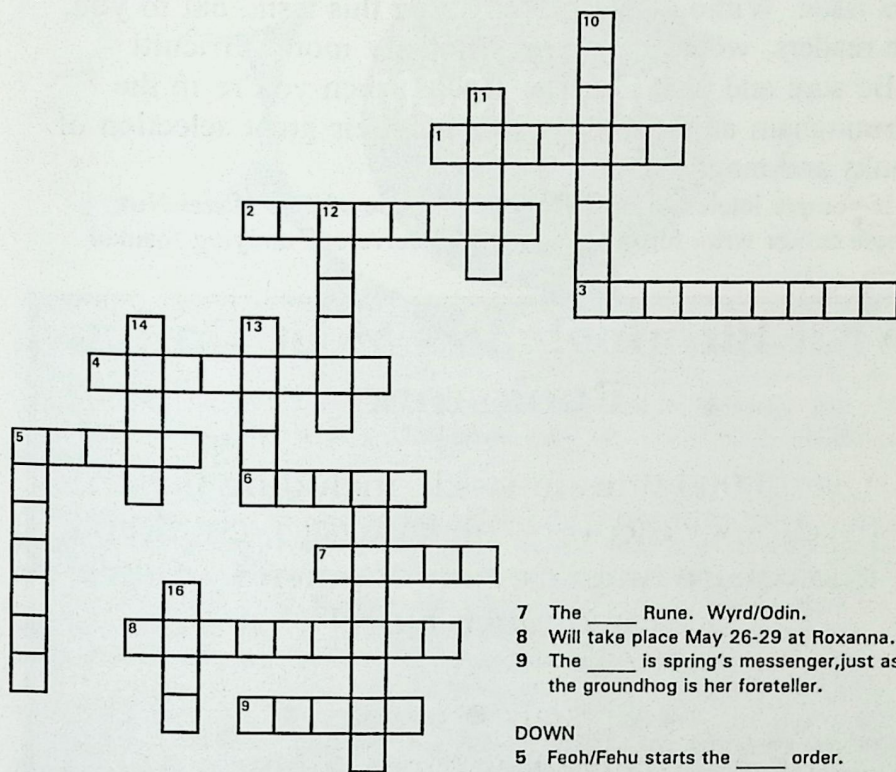
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Ankh (Cross)-Word Puzzle

by *Sherlock*



ACROSS

- 1 This type is easily discouraged by minor setbacks.
- 2 According to the Celtic Tree Calendar ____ falls between Willow and Oak.
- 3 What kind of eye goes with an agile hand?
- 4 American Nightshade is a common name for this plant.
- 5 The Feast of Asses is the Feast of ____.
- 6 The ____ trees cover 2-3 months each.

- 7 The ____ Rune. Wyrd/Odin.
- 8 Will take place May 26-29 at Roxanna.
- 9 The ____ is spring's messenger, just as the groundhog is her foreteller.

DOWN

- 5 Feoh/Fehu starts the ____ order.
- 10 According to the Iroquois, these are known as the seven brothers.
- 11 The fourth lunation.
- 12 The fifth lunation.
- 13 Ellen Evert Hopman wrote about the medicine and magic of ____.
- 14 You should hang a branch of this in your house around July-August if people aren't being pleasant.
- 15 Chrisailes believes it sank around 6,000 BCE.
- 16 In Scotland, this word means both fool and cuckoo.

The answers to this crossword puzzle can be found in the April/May 1995 (Issue #14) of the Hazelnut. I took the questions from last issue's articles, so you'll have to read them to answer this crossword. Oh, and don't throw away this issue; its articles contain the answers to the next puzzle. Have fun!!!

Answers to last issue's Ankh-Word Puzzle

Across: 1 Brigit, 2 Yang, 3 Clematis, 4 Maypole, 5 Februa, 6 Raidho, 7 Water, 8 Dragon, 9 Candelmas, 10 Sirius, 11 Groundhog
Down: 4 Metal, 12 Lupercalia, 13 Menarche, 14 OakKing, 15 Pleiades, 16 Vervain

The Hazel Nut would like to thank Lodestar Books in Birmingham, Alabama, for their support and sponsorship of this issue. Without their help, getting this issue out to you, the readers, would have been infinitely more difficult!

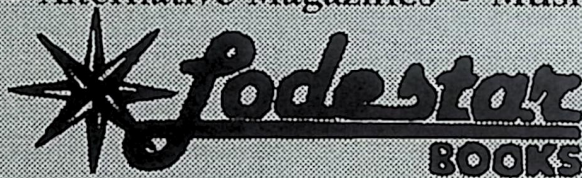
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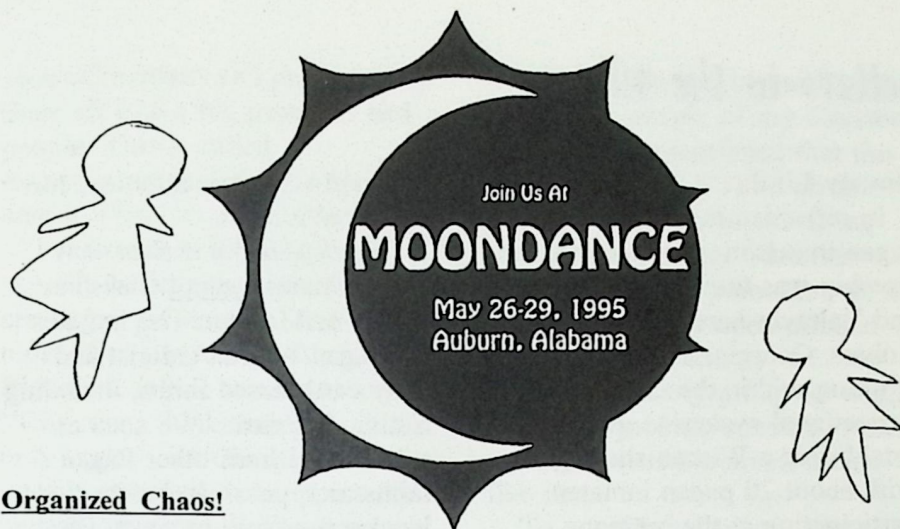
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We will offer classes on various topics, including dowsing, runes, the lunar trees, color therapy, ecstatic postures, reiki, herbalism, and meditation. Feel free to lead a workshop of your own, or provide entertainment such as dancing, drumming, singing, plays, etc. Other activities include a POT-LUCK feast (which is better every year!) on Saturday night, and a ritual to celebrate the dance of the seasons on Sunday night. Both nights will feature bonfires, music, dancing, and general revelry. We'll close Monday with a Give-Away Ceremony.

About the site:

The festival will be at "Roxanna," near Auburn, Alabama. It is a primitive camping site. This means no cabins, no kitchen, no indoor plumbing, and no electricity. It is a piece of land with clearings, woods, a pond, and magnificent expanses of exposed bedrock. It's also very private: alcohol allowed, clothing optional. We have privies and solar showers. There are also reasonably priced hotels within 20 miles. Pets are welcome, as long as they're well-mannered around people and other animals.

The site will open Friday night, May 26, at 5:00 Central Standard Time, and close Monday, May 29, at 5:00 CST.

The cost: cheap!! \$15 till April 15; \$20 till May 15; \$35.00 thereafter (per person). Children under 14 are ½ price; babes in arms are free. **Pre-payment is REQUIRED; deadline is May 20, 1995.** Refunds will be given in full until May 8, at a 50% rate until the weekend of the festival, and none afterwards. If you send someone else in your place, please let us know beforehand. **NO UNREGISTERED GUESTS WILL BE ALLOWED IN THE GATE!!** This is to protect your privacy; please help with your cooperation.

Send reservations and direct questions to:

Muirghein (Linda Kerr), c/o **THE HAZEL NUT**
P.O. Box 186 334-821-4683 (nights)
Auburn, AL 36831-0186 334-844-1010 (days)
or call Sherlock, 334-826-9808

Make checks out to: Linda Kerr

A map and more details will follow upon receipt of payment

Letters to the Editor:

Howdy Linda:

In reference to the Alabama pagan in prison whose request to worship was turned down, Siren and Valravin here in Warner Robins, Georgia, have been working within the Georgia correctional system to get established a Wiccan study group, with about 20 pagan inmates participating at the present. Surprisingly enough, the prison chaplin (who is Baptist, by the way) has been extremely helpful in working with the Wiccan couple to work within the system. The chaplin has screened their material and interviewed them; there are a lot of do's and don'ts (as to be expected) as to what they can bring in. But with the inmates' lawsuit for religious discrimination, the prison system here is using the Wiccan study group as a trial program to see if it's workable. Good luck to them, and I'll keep you posted as to their progress.

Blessed be,

Nion

Warner Robins, GA

Sir/Madam:

The inmates here are involved in legal action with the state prison system over "Freedom of Religion." The inmates are being helped in part by the state accy

(sic) and volunteer attorney, Mr. Patrick Wiseman.

I need to make it clear that these inmates are not Christian/Jewish or Moslem. The inmates are Pagan/Wiccan/Odinist and other earth-based faiths, including Native American. We need as much input from other Pagan faiths as is possible, before this legal action goes to court. Please send your input to Mr. Patrick Wiseman. Please print this legal notice in your publication, so we can get even more input. If you do print this legal notice, please send me a copy of that issue. I would like to receive your publication on a full-time basis, but have no funds.

Volunteer Attorney:

Mr. Patrick Wiseman

Wiseman, Durst &

Tuddenham

1004 West Ave.

Austin, TX 78701

If someone wants to write me too, I will write back.

Thank you for your time,

Patrick R. Warner

252900 Darrington

Rt. #3, Box 59

Rosharon, TX 77583

Dear Editor:

I have noticed a trend among we Pagans (myself included) of making derogatory statements

about Christians and just lumping them all into a big group of bad people. This is called stereotyping, and we as Pagans hate it when people do it to us.

I realize that few Pagans actually believe that all Christians are Pagan persecutors, and that most of us have many Christian friends. It is just so easy to say "Christians think their way is the only way," or "Christians think Pagans are devil worshippers and animal sacrificers." These seem like harmless phrases, but many Christians enjoy going to Pagan gatherings, and they are completely open-minded, and are a welcome addition to our company.

It disturbs me greatly when I or one of my Pagan friends inadver-

tently offends one of our Christian friends. A couple of my Christian friends have mentioned that this bothers them. All I can do is apologize and try to watch my mouth. One of my Christian friends made the point that we as Pagans should be open-minded enough not to stereotype Christians into one big group of Witch-burning, ignorant, convert-or-die radicals. Most Christians aren't like that.

To any Christians out there whom I or anyone else may have offended with our broad statements, my sincere apologies, and I will try to watch my mouth in the future.

**Sherlock
Auburn, AL**

Classified Ads:

LOOK! Our rates just got cheaper!! *Classifieds are .05¢/word per issue; P.O. box and number count as one word; city, state and zip as two words. 10% discount for 6 issues paid in advance. Deadline for next issue: June 15. Enclose payment with ad; make checks payable to The Hazel Nut.*

Male Faerie Faith/Shamanic/Wiccan, 35, seeking Norse group for study within easy driving distance of East Alabama. Ivar, 1831 Opelika Rd., Auburn, AL 36830.

Find out what Celtic Lunar Tree month you were born in! Since the dates of the lunar months change every year, you can't just look at this year's calendar and know with any certainty which moon you were actually born under. Send your date of birth, and I will send you a chart stating your birth moon (Birch, Hawthorn, etc.), phase of the moon, and personality characteristics of that lunar month. Send \$5.00 to Linda Kerr, P.O. Box 186, Auburn, AL 36831-0186.

Announcements:

Announcements are published as a community service; there is no charge for this listing. Publish your classes, workshops, handfastings, initiations, etc.

On March 16, Nion was initiated as a Wiccan 1st degree in the Gardnerian tradition by Lady Persephone and Valravin, with Siren and Myrtle attending. He took the craft name of Seeker.

Alternative Healing Methods: Discussions on pranic healing, hypnotherapy, and herbalism, a demonstration of Reiki, and a 1-hour session on past-life regression. July 22, Saturday, 11:00 a.m.-5:00 p.m. Class is \$75.00; a 1st-degree Reiki initiation is \$75. Class is limited to 25.

Register at Inner Space, Atlanta, GA, 404-252-4540. For more info, contact Imré K. Rainey, 334-887-8448.

Metaphysical Discussion Group: Meet with an eclectic group of people to discuss various metaphysical topics and beliefs. Group meets every Thursday, 7:00-9:00 p.m., at 500 E. Thach. St., Auburn, AL. Call Etc., 205-821-0080 for info.

Meditation and Yoga Posture: Classes are every Monday. Although there are mats, please bring something to sit on. Advanced Yoga Meditation Group meets from 6:30-7:45 p.m.; Main Exercise Class and Beginners' Class meets from 7:45-8:45 p.m.. Classes are FREE. Frank Brown Recreation Center, Rooms C and D, 235 Opelika Rd., Auburn, AL. For more info, call 205-821-4731.



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CALL FOR SUBMISSIONS

The next issue of **THE HAZEL NUT** will focus on the Holly and Hazel trees, and Lammas. Please submit relevant articles, rituals, artwork, fiction, or poetry. We also welcome your general-interest contributions and letters to the editor. Deadline for all submissions is **June 15**. Write or call for contributors' guidelines for artwork, articles, poetry, etc. Mail all submissions to: Linda Kerr, **THE HAZEL NUT**, PO Box 186, Auburn, AL 36831-0186.

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Bubbles From the Cauldron

Book Reviews, Etc.

Ancient Master Runes, by Marietta Marcin. 1993. Ancient Arts, Chattanooga, TN. Softcover, 26 pp. \$5.00.

This pocket-sized book is a real delight and a must as an addition to your library and knowledge on Celtic runes. The thing that really attracted me to this book is that it also includes the Gaelic word and meaning for each rune as well as the Anglo-Saxon or Germanic name of each rune. Marietta, thank you for supplying us with a great Gaelic version of the runes!

Many of us have met the author, Marietta, at many of the same festivals that we attend throughout the year in the southeast. Her craftsmanship in metallurgy enables her to produce exquisite original designed jewelry as well as reproduced Celtic and ancient pieces in pewter and silver. If you would like to get in touch with her to get a copy of her book or inquire about her original and reproduced jewelry, here is her address:

Ancient Arts
806 Broad Street #8
Chattanooga, TN 37402

(By the way, you can meet Marietta at Moondance '95, May

26-29, at Roxanna, Alabama!)
- Reviewed by Stormy

A Kitchen Witch's Cookbook by Patricia Telesco. 1994. Llewellyn Publications, St. Paul, MN. Softcover, 369 pp. \$16.95.

This is a must for "eclectic urban pagans" really interested in using herbs, getting results and being able to practice the craft everyday without suspicion from unlike-minded folks! Ms. Telesco includes hundreds of recipes for every day use, special occasions and all of the pagan festivals. Reading this book may explain why some of us are attracted to and like certain herbs in our cooking and our food.

If you enjoy this book, some of Ms. Telesco's other books include The Urban Pagan, A Victorian Grimoire, and The Victorian Flower Oracle.

- Reviewed by Stormy



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