

OLOTEAS



Presents:

SKIING THE MAGICKAL BUNNY SLOPE

(A REALLY, REALLY INTRODUCTORY COURSE ON WICCA, MAGICK AND EVERYTHING)

Our Lady of the Earth and Sky

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About OLOTEAS

Our Lady of the Earth and Sky is a non-profit, non-denominational Pagan church. We are dedicated to the promotion of religious tolerance and freedom, and to the protection and stewardship of the environment. To these ends, we provide ecumenical outreach and opportunities for community service and environmental restoration. We are equally dedicated to providing quality family oriented Pagan religious services, festivals, classes and workshops.

Contents

A Brief Guide to Pagan Etiquette	4
Magickal Ethics	8
Spellcraft	9
The Oracle™	11
Wiccan Theology (In a Nutshell)	12
Laura’s Wheel of the Year	13
Chakras	14
Grounding and Centering	15
Some Energy Manipulation Exercises to Try	16
Correspondences - Key of Solomon	17
Magickal Weapons and Tools	18
Temple Arrangement	19
Basic Circle Casting	20
The Tree of Life	21
The Advanced Bonewits’ Cult Danger Evaluation Frame	22
Some Seattle Area Magickal Groups	24
Suggested Reading List	26
Glossary	27
Course Evaluation	35

A Brief Guide to Pagan Etiquette

If you choose to travel along a Pagan path, you will enter a culture that is most likely quite different from the one you grew up in. Here are some pointers to help avoid uncomfortable moments as you go. These guidelines were written with the Seattle Pagan Community in mind; things elsewhere may be different.

At Public Events

1. Be sure you know how a group you are working with expects you to behave in sacred space. In a Wiccan circle, for example, once the circle is cast it may only be left a) once it is taken down, b) if someone else "gates" you out (or if you gate yourself out once you learn how; if you do, please let a ritualist know you are doing so), or c) in some traditions, if you are a virgin. Generally speaking, people should not leave circle unless it is some sort of an emergency. In this case, inform a ritualist of the emergency. These guidelines are usually explained prior to the ritual; if not, ask before the ritual starts.
2. If you are participating in or observing a ritual, focus your attention on it. As a rule, you should not speak out of turn. There is usually a time for casual socializing either before or after a rite, or in some cases during it.
3. Should you find yourself taking a child into circle, be aware that you are responsible for that child's actions. If he or she will not either pay attention or amuse him/herself quietly, remove him/her from the ritual space. If you are attending a ritual for the first time, be sure it's OK to bring kids. Some groups don't allow children for various reasons, and some rites may not be appropriate for them. If you have kids, keep your eyes open for child-friendly events. They DO exist!
4. If you are not comfortable participating in a circle dance, chant, or other activity, that's fine; step out of the dancers' way or stand quietly during the chant. It is considered very rude to stand at the edge of the room outside the edge of the circle of participants, so have the courtesy to stand or sit with the others in the circle, even if you do nothing else. No responsible ritualists will force you to do anything you don't want to do. If you find that you're really uncomfortable with being in the circle, ask to be gated out.
5. Do not take energy from a person or ritual without explicit permission. Different people/rituals raise very different kinds of energy. Recharging yourself from a convenient person/ritual can have negative results depending on the type of energy raised.

If you feel run down on an astral level, practice grounding, get some food, sleep and exercise, and lay off the energy work for awhile--you'll feel better. Taking energy from other individuals in general is a bad idea--"psychic vampires" aren't very popular. Always ask permission to give energy to someone who seems run-down, or take if from someone if you are. This question is OK to ask! (In some cases it is OK to take a little energy from the ritual. If this is so, you will be encouraged to do so, and, in a well-run circle, instructed how to do so.)
6. If you are in a group of magically trained people, it's usually best not to manipulate energy in the form of balls, strands, webs, short-lived elementals, etc. unless the entire group is working on such things. Sitting around generating random energy thingies for no good reason makes people look at you funny, and it can wear you out if you're still learning how to ground.
7. Usually public events have a site fee. It may not be obvious when you enter the site who should get the money; ask until you find someone who's in charge of taking it. Remember, Pagans don't have paid clergy, and if those attending the ritual don't pitch in for space rental, cakes and ale, and fliers, it comes out of the ritualists' pockets. On the other hand, if you

really can't afford to pay, it is reasonable to ask to help clean up or something in exchange for attending.

8. If you're going to an event where there will be a potluck, it's considerate (and ecologically responsible!) to bring your own reusable eating ware. Buying lots of disposables for a ritual not only causes the host group to jack up the site fee to cover expenses, it creates lots of waste that will sit in a landfill for a very, very long time. Also, if at all possible, don't make your potluck contribution a bag of chips you grab at the supermarket on your way to the rite. Energy work can be very draining, and it's important to have plenty of substantial food available.
9. If you are drunk, stoned, or on strong prescription drugs, you do not belong in circle. These things can disrupt your energy pattern and interfere with circle work. The exception to this is if you need to take prescription medicine to regulate your mood or personality. The point here is, if you are high (on ANYTHING), do not go into circle.

You may also consider whether or not you belong in circle if you are very emotionally aroused (e.g., really pissed off at someone), since group work assumes everyone is in a fairly neutral headspace.

Working with a Group

1. If you want to see how a particular group works, contact them to find out the procedure for visiting one of their events. Some groups require sponsorship for guests. If you are working with a group and would like to bring a guest, check with group leaders to be sure it's OK. (Prospective guests would do well to be sure their sponsor has OK'd them before going-- particularly in small group settings like Wiccan covens.)
2. Try to contribute to the needs of the group by bringing a potluck dish, materials like candles or whatever, etc. Some groups expect you to do so, some do not. Check ahead. Groups vary in their arrangements; if you decide to join one or work with one regularly, you may be expected to host meetings on a rotational basis, prepare ritual space, serve a meal to guests, clean up the meeting space, contribute time, money or materials to events, etc. It is wise to check these responsibilities before committing yourself to a group!
3. Check with your group to learn proper protocol for identifying members, discussing group business with non-members, etc. Some are very secretive about membership, locations of rituals, etc. in order to avoid persecution. Never, ever give away names or contact phone numbers or addresses of members in the group without their express permission on a case by case basis. Even if the group is casual about public identification, there's nothing worse than being plagued by a pest who got hold of your phone number and wants to know how to banish the demon they've summoned at 2am.
4. It is polite and helpful to label all contributions to your Book of Shadows or its equivalent for any path you wish to pursue. This avoids confusion over who made up what chant or ritual, etc.

Touchy-Feely

1. It is best not to touch any other magically trained person without their permission. As part of training one develops a certain energy "signature" about them, and untrained folks can drive a "sensitive" crazy with their erratic signatures. This is particularly true in a group working situation where it is not usually appropriate to remain energetically "shielded" from others.

You can never tell if your signature will be attractive or repulsive to any given person, and trained people are usually pretty good at detecting the kinds of auras they enjoy hanging out

with and those they don't. Touch can amplify a signature, and for this reason touching without their permission is a bad idea. (One possible exception is holding hands in open community rituals, for a spiral dance or similar.)

People who give backrubs without asking first may find themselves being avoided (and incidentally, asking if someone would like a backrub is a pretty good way to find out if it's OK to touch them). The same goes for hugging. If you don't know anyone at an event you're visiting, don't hug folks just because they're hugging each other. Assess the situation carefully to gauge how appropriate touching may be. And don't be afraid to say no if someone who makes your hair stand on end comes after you.

2. It is extremely rude to touch any ritual tools, jewelry or other gear without asking the owner for permission first. Tools are specifically "charged" with their owner's energy, and other people touching them can interfere with the charge. It's perfectly OK to examine an altar or tool with your eyes, and folks appreciate flattering comments or questions about their tools or setup. If you make a comment about someone's ritual tool, they may offer to let you inspect it more carefully. Treat the tool with respect if you handle it. It's also OK to ask someone if you can pick up or otherwise handle a tool; bear in mind that it's OK for them to say no, and don't be offended.
3. Neo-Pagans have dramatically different sexual standards than most "main stream" folks. In the Seattle area, the Neo-Pagan/Magickal communities have a lot of overlap with LGBTQ+, s/m, kink, and leather groups, and folks who practice polyfidelity. The variations are infinite. As a general rule, if it's between two (or more) consenting adults and does not involve illegal activity of any kind, then it's nobody's business to criticize. On the other hand, being a member of any of the aforementioned groups is not a prerequisite to be Neo-Pagan or a Magician. (Some very specific groups do incorporate certain sexual practices in their work, and as such may discriminate on basis of sexual orientation or practice. Probably if you don't fit their prerequisites, you're not interested anyway.)

Being a Neo-Pagan/Magician is NOT an excuse to have unprotected, irresponsible, or abusive sex, or to be the victim of any of these. Use common sense; say no if you need to. If someone does not respect your will in matters sexual, treat them as you would any other sex offender. The relative sexual freedom in the Pagan/Magickal communities is also not license to pet, fondle or stroke anyone you find attractive. Folks who continuously grope will find themselves asked to leave events.

4. Some Neo-Pagan/Magickal groups use nudity in their work. Most "mainstream" folks don't respond well to nudity among strangers, so it's understood that you may need to take your time getting used to the idea before participating in any such rituals. Responsible groups and ritualists are very sensitive to issues surrounding nudity, and will make it optional or separate.

Nudity in a ritual context is almost never sexual. There are a few exceptions that usually have to do with small groups who know each other well or magical orders who make such requirements clear at the outset. If you find yourself in a ritual situation of any kind where suddenly it becomes apparent that you are expected to participate in sex and you weren't warned beforehand, leave. Quickly. Don't go back, and spread the word so others avoid the group.

5. At Neo-Pagan festivals you are likely to encounter the Aphrodite or Pan Shrine. These spaces are specifically set aside for sexual celebration and worship of these deity archetypes. They should be stocked with condoms, dental dams and a cozy place to frolic. Layouts differ; in some cases you may have to wait your turn to use a small space, in some there may several semi-private spaces for use at any one time. It's OK to go alone, but if others are there, respect

their privacy, and feel free to accept or decline an invitation for you to join them. It's not place to hang out to indulge in voyeuristic tendencies or otherwise gawk, chat, or be distracting to worshippers. The shrine is a sacred space dedicated to worship, and as such your behavior within it should be properly respectful.

6. At festivals, nudity is not uncommon and bathing and toilet areas are usually co-ed. Privacy is what you make of it; you may need to bring a tent or RV, or you may be staying with others in cabins or other structures. If there is swimming or hot-tubbing, nudity will probably be the norm (some request that you not wear bathing suits into hot tubs so as not to foul up the filtration).

In General...

Do not share energy with someone else without their permission. They may not want it. For some traditions and groups, this rule is extended to include not doing energy work for anyone who hasn't specifically requested it. The idea is that if you weren't looking for the energy, you might receive it badly. If someone isn't wanting or expecting energy from you, it can manifest in the form of a headache, loss of concentration, confusion, or other things based on your intent and their receptive ability.

It is always a possible intrusion on someone's free will to work energy for their benefit (and certainly to work it to their detriment) without their request. Even when doing seemingly benign healing work, you must consider carefully if what you are doing is in a person's best interest or in accordance with their will.

Magickal Ethics

by Robert Reeder

First, a brief word about Karma. Essentially, the law of Karma states that whatever one does will return to him/her. The Threefold Law of Wicca states that whatever one "sends out" will return to her threefold. In practice, this seems to be the case.

There are two predominant magickal ethical standards common to the Seattle magickal community. The first is the law of Thelema, which is a Greek word meaning "Will". It states: "Do what thou wilt shall be the whole of the Law." "Do what thou wilt" does not mean do whatever the hell you want. On the contrary, it commands us to follow our "true will", or destiny, and no other. It has two countersigns or corollaries; "Love is the Law, Love under Will", and "Every man and every woman is a Star." Each person has their own orbit, and only deviance from that orbit can cause them to collide with another "Star".

The second is called the Wiccan Rede, and was created to eliminate some of the confusion people had with the Law of Thelema. It states: "An (if) it harm none, do as thou wilt." While the "harm none" clause is implicit in the Law of Thelema, some practitioners have failed to understand this, and, well, Karma works.

So what is included in harming none? Beyond the obvious, it means doing nothing to infringe upon the free will of another entity. If you do, don't expect assassins in black robes to swoop down upon you and tweak your nipples. Instead, forces will enter your life to infringe upon your own free will.

Bearing this in mind let it be stated now that nothing can be created without something else being destroyed. For you to exist on this planet, many other life forms must die. The key here is survival. Ultimately, each must draw their own ethical lines.

Frankly, expect to make mistakes, expect to pay for them, and take responsibility for them. If you cast a love spell to attract someone who wouldn't otherwise be attracted to you, you can fully expect to end up married to someone you would not otherwise be attracted to, simply because he or she is a better magician, and set his or her sights on you "coincidentally" after you cast your spell.

ALWAYS, BEFORE ANY MAGICKAL WORKING, DO A DIVINATION TO ENSURE THE ETHICS OF THE WORKING.

One final note. There is absolutely NO room in a magician's life for vengeance. No matter how badly you feel that you have been wronged, even a little retaliation can bring about complete self destruction.

Spellcraft

by Robert Reeder

The primary purpose of spellcraft is to provide a focus for magickal energy, both for the magician and for the recipient of the spell.

Prior to creating any spell, the magician should perform some form of divination to ensure the ethicality of the spell. Once this has been completed, and sacred space has been erected, the spell is cast, the magician grounds and centers, dismisses the circle and heads out for pizza and beer with her buddies. "Magically", the spell manifests, and there is much rejoicing.

Sounds easy. But like anything worth doing well, the devil is in the details. The key to successful spellcraft is planning, BEFORE you cast the circle. Here is a checklist to assist you in spellcraft preparation.

1. What do I REALLY want to accomplish? This sounds simple, but take the time to consider what overall effect you want to achieve. You might be surprised to find that your ultimate goal may not be attainable by the most obvious spell-focus.
2. Can this be more effectively accomplished by "non-magickal" means? There's not much point in spending four hours trying to levitate a book onto a shelf if you can place it there by hand! Could spellcraft be used to supplement other methods? For example, you might want to consider, in addition to casting a money spell, writing a resume...
3. Do I want to involve a godform or spiritform in this operation? (Do I really want the gods to know precisely how I'm wasting these particular gifts?)
4. If so, which ones, and why? Are the godforms to be invoked compatible with the working? With you? With the person the working is being done for? With each other?
5. How specifically will the aid you in your work?
6. What symbolic things can you cause to be present at the working; either of the god/spirit form, or of the thing you are doing the working for? Surround yourself with these things. Images, incense, oils, music...nothing succeeds like excess!
7. What magickal link do you have with the "target"? Example: tools or logo for the job you want, charm given to individual, lock of person's hair...
8. How will the "target" be represented? Will there be a drawing or photo or other image of it, or a symbol, or an image held firmly in the mind?
9. How will the energy be raised? Released? Chanting, drumming, dancing, sex, sacrifice (the destruction of the magickal link) are some common methods.
10. How will the physical working be done? "Charging" objects, such as amulets and talismans, is one method; what is done with the object after it is charged depends on the nature of the spell. It may be worn or carried by the magician or the individual the spell is being worked for, it may be buried or destroyed, it may be eaten if it happens to be edible in the first place... Another method involves "dressing" and then burning an appropriately colored candle, with inscriptions, oils, wine, blood or sexual fluids... still another method would use various colored cords, worked with knotting, braiding, weaving and cutting...

Amulets and Talismans

What is the difference between an amulet and a talisman?

An amulet generally is made of a variety of materials, usually organic in nature. A common type of amulet is the "sachet" charm, which is a small cloth bag filled with various herbs and other

items appropriate to the spell being done, usually embroidered with symbols and colors appropriate to the working. A clove orange, or anything creatively utilizing feathers and other chicken parts, are also examples of amulets.

A talisman is generally made of a metal appropriate to the working, and engraved with a planetary or elemental seal or sigil similarly appropriate to the working. It may also be done on paper with ink, depending on how the talisman will be used. As a broad generalization, amulets are more likely to be used by earth magicians, and talismans are more likely to be used by ceremonial magicians. Both are equally effective.

In all cases, use the spell as a means of focusing your own will and intent. As you create and work the spell, enflame yourself with the emotional need for the spell to manifest. This, combined with an external sensory overload to keep you focused on the working at hand, is the key to it all.

Remember, NOTHING SUCCEEDS LIKE EXCESS!

The Oracle™

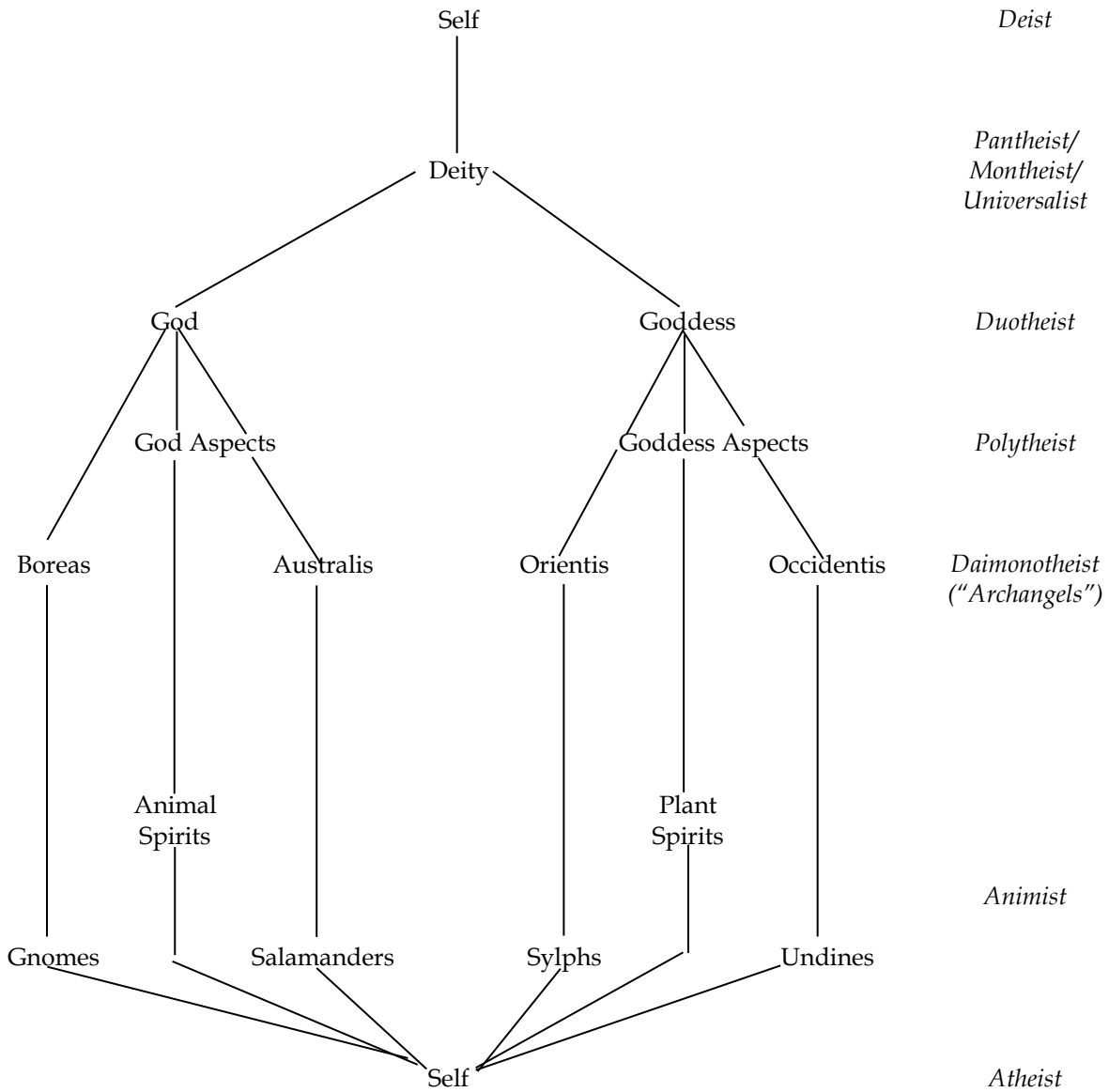
by Robert Reeder

While there are many forms of divination, and any of them are appropriate to use prior to working magick, here, finally, is a quick, easy to use divination developed especially for those last minute "idiot-checks", and only costs ten cents to use!

Take ten pennies, shake them up all together in a cup or something, and empty them onto a table, the floor, or similar horizontal surface. Count the number of Heads. Match that number to the table below. NONE OF THIS "BEST TWO OUT OF THREE" CR*P, EITHER!

<u># of Heads</u>	<u>The Universe says...</u>
10.	Do the spell NOW, the fate of the world depends on it! Quickly, quickly, we haven't much time!
9.	A truly brilliant idea! Wish I'd thought of it myself.
8.	Okay, sure, what the hell!
7.	Oh well, if you must...
6.	Ask me again tomorrow at this time.
5.	Could there POSSIBLY be a better way to accomplish this, besides magick?
4.	The idea's not bad, but let's rethink your spell structure.
3.	Okay, now really, really think about what you're asking here.
2.	Remember what they said about that in "Bunny Slopes"?
1.	No, no, no. What were you thinking?
0.	FREEZE! This is the karma police! Drop your Weapons, hands against the wall...

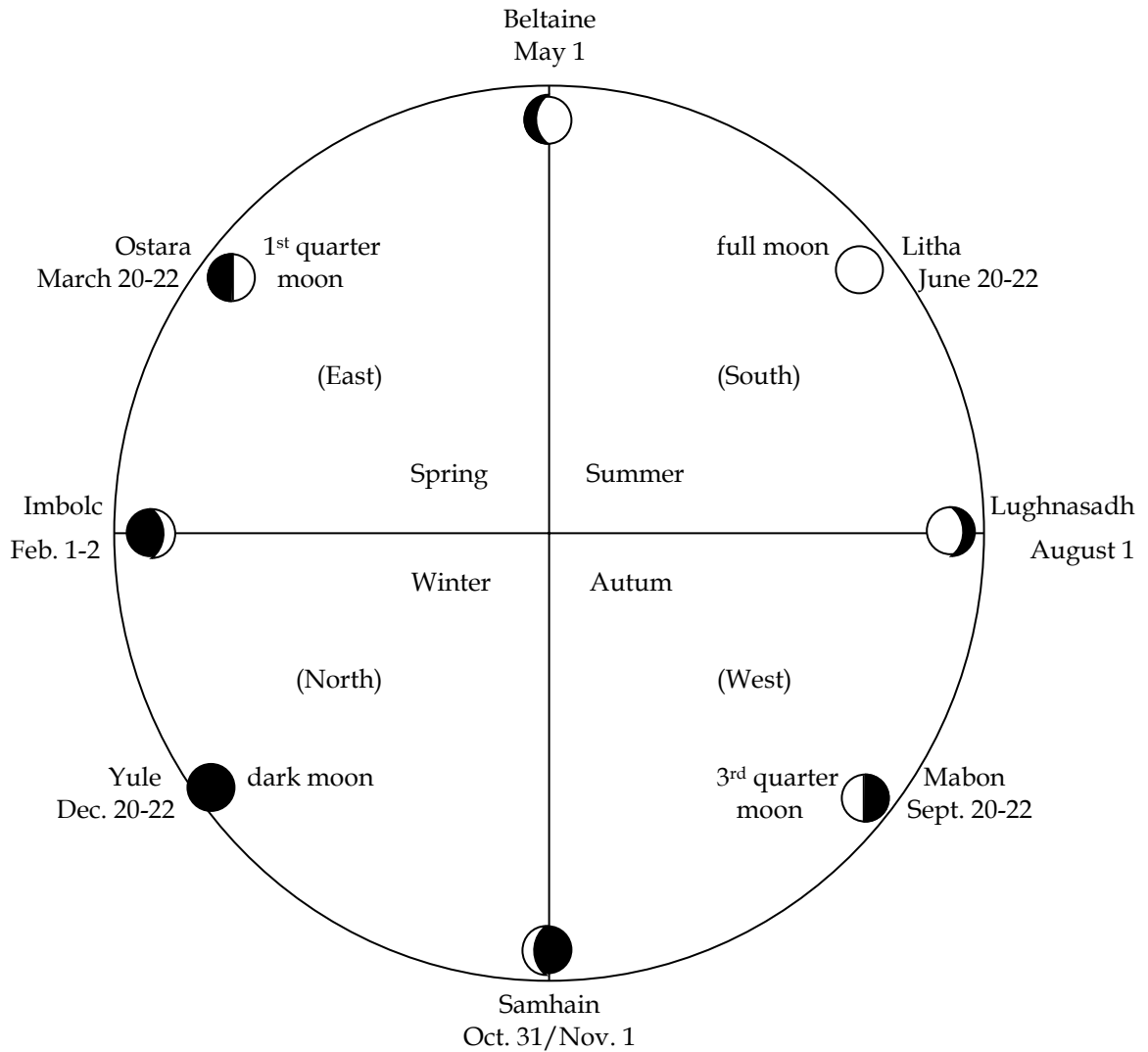
Wiccan Theology (In a Nutshell)



Pantheist Panstratist - Deity is everywhere, and acknowledged as manifesting at all levels.

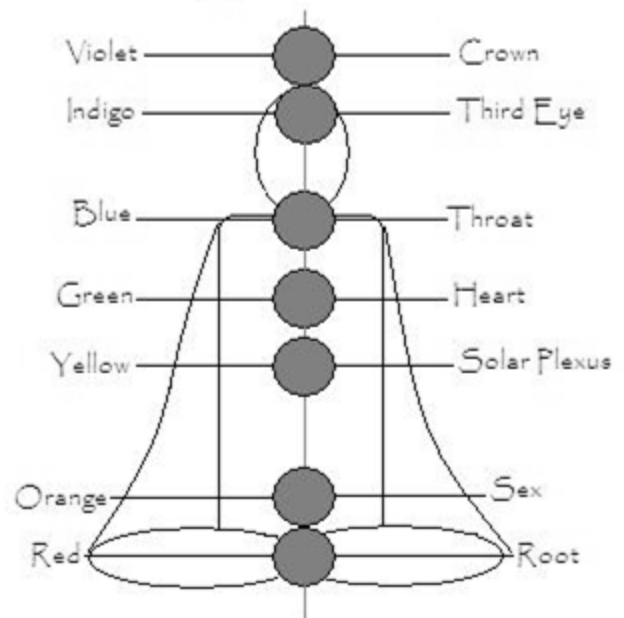
(In theological debate, tend to counter with "yes, and..." rather than "yes, but...")

Laura's Wheel of the Year and some correspondences



Chakras

#	Name	Position	Color
7.	Sahasrara	Crown	Violet
6.	Ajna	Third Eye	Indigo
5.	Vishuddha	Throat	Blue
4.	Anahata	Heart	Green
3.	Manipura	Solar Plexus	Yellow
2.	Svadisthana	Sex	Orange
1.	Muladhara	Root	Red



The color attributes given here are ideal, and not necessarily what will be encountered with any given individual.

Grounding and Centering

Get comfortable.

You might want to uncross your arms or legs.

Take a deep breath ... in through your nose and out through your mouth ... relax ... keep breathing.

Look inside yourself and find your center (heart, solar plexus, abdomen).

Now, imagine that you are an acorn.

Center your center around that acorn.

You are an acorn in the ground, the earth surrounds you.

... breathe in through your nose and out through your mouth...

As spring stirs, so do you.

Feel roots growing below you, unfurling.

Send your roots down below you, through the floor, the topsoil, bed rock, down, down into the earth, into the molten center.

Feel your roots spread out, drinking in water.

... breathe in through your nose and out through your mouth...

Now you are growing upwards, tiny green leaves unfurling, breaking the surface of the soil.

You grow stronger, taller, a sapling, branches, spreading, leaves, spreading.

You are a huge oak tree, tall and thick and strong, drinking in the sun.

... breathe in through your nose and out through your mouth...

Pull the earth energy up through your roots...

The sky energy down through your branches...

They mingle in your center, flow through your limbs...

Feel the power...

Breathe...

Now, let any excess energy drain from you, send it back to the earth, so that you are at equilibrium.

Touch the earth with your hands or your head to let it drain if that is helpful.

Open your eyes when you are ready.

Some Energy Manipulation Exercises to Try

Sensing Your Energy

Rub your hands together vigorously and then bring your palms close together and sense the field that surrounds your body. Note the distance between your hands when you begin to feel a kind of pressure, a change in temperature, a tingly sensation, or some other change. See if you can change that distance. Note any other observations.

Mirroring

Rub your hands together vigorously. Sit opposite a partner, and with your palms facing each other, try to sense the energy fields between your hands and those of your partner. Note the distance between your hands when you begin to feel a kind of pressure, a change in temperature, a tingly sensation, or some other change. See if you can change that distance. Note any other observations.

Energy Balls

Rub your hands together vigorously and then slowly pull your palms apart, visualizing a ball of energy forming between them. Bring your palms in to cup around the ball that you have created. Roll it around between your palms. In a group, or with a partner, pass the ball back and forth. Don't worry if it dissipates, that happens. Just make another. Note any other observations.





Auras

In a group, or with a partner, attempt to sense the aura around a person. Try this with the subject standing or laying prone. The subject should attempt to pull in and push out their aura. Do the testers sense the change? Do some areas of the subject's aura seem stronger than others? Note any other observations.

Movement of Energy

In a group, or with a partner, place right palms to left palms and push the energy through the right hand around the circle. Now change the direction. What do you notice? If in a group, change places in the circle and see if the energy emanating from another person is different in any way. Note any other observations.

Correspondences - Key of Solomon

ELEMENT	SYMBOL	WEAPON	DIRECTION	COLOR
Air		Dagger	East	Yellow
Fire		Wand	South	Red
Water		Cup	West	Blue
Earth		Disc	North	Green

Remember:

One is the magician,
Twain her forces,
Four her weapons.
With the wand createth she,
With the cup preserveth she,
With the dagger destroyeth she,
With the coin redeemeth she.
Seven is the number of the magician.

The "twain forces" are called POLARITIES:

LEFT PILLAR

Darkness

Female

Severity

Yin

Chaos

You get the idea...

RIGHT PILLAR

Light

Male

Mercy

Yang

Law

Magickal Weapons and Tools

by Robert Reeder

Magickal Weapons

Magickal weapons are so called because of the way they actually manifest on the astral plane, regardless of their appearance. Ideally, each should be manufactured by the person using it. Each is here listed by its "lesser" aspect, generally used for indoor ritual, and its "greater" aspect, generally used for outdoor ritual. Note that these terms refer to their size, and not their relative efficacy! Correspondences given are in accordance with *The Greater Key of Solomon the King*.

Dagger/Sword: The dagger, called an "athame" by Wiccans, is used to direct energy within the circle, and also to direct spirit-type forces within the ritual. It is never used for physical cutting. It is associated with air, and the east, and the color yellow. "Active Male".

Wand/Staff: The wand is also used to direct energy and spirit-type forces, generally those of a nature which would be inappropriate to brandish a dagger at! It is the weapon used to create (rather than summon) an energy-form. It is associated with fire, and the south, and color red. "Passive Male".

Cup/Cauldron: The cup is used to contain, combine and refine energies raised by the dagger or wand. It is symbolic of the woman as the dagger is symbolic of the man; their union (and its biological counterpart) are referred to as the "Great Rite" in Wicca. It is associated with water, and the west, and the color blue. "Active Female".

Disk/Shield: The disk, sometimes called the pentacle, functions precisely as its greater counterpart would imply -- as a shield against harmful energies, and also as a heraldic standard to identify oneself as an ally to those forces sympathetic to your work. It is associated with earth, and the north, and the color green. "Passive Female".

Magickal Tools

"Cords and censer, scourge and knife..." The magickal tools are used for the actual physical part of working magick, and they are too numerous to list comprehensively here. Two key points to consider:

1. A knife is not a dagger. A knife (called a "bolline" by Witches) is used for cutting herbs, candles, cords and whatnot.
2. A scourge is not a weapon, it is a tool for trance induction, by a series of *gentle* strokes. "For water purifies the body, but the scourge purifies the soul..."

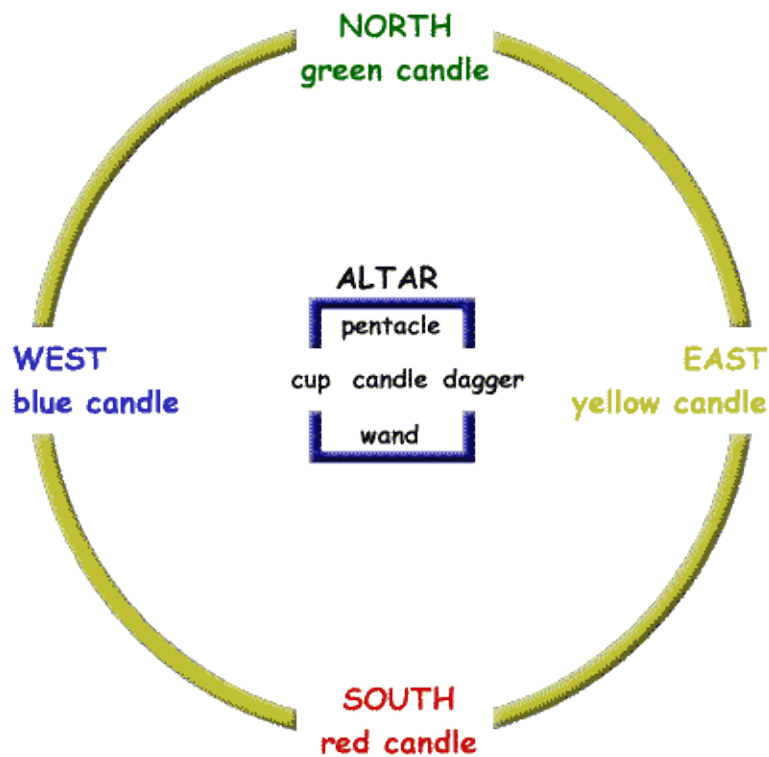
Temple Arrangement

(Traditional, Key of Solomon)

by Robert Reeder

The temple is traditionally 9' in diameter; obviously, this depends upon the working to be done and the number of people present. If, due to the nature of the ritual, it is not practical to have the altar in the center, then it would be located in the east. The altar is traditionally composed of two 18" cubes stacked vertically. The circle itself may or may not be physically drawn on the temple floor.

In practice, the temple should be styled to fit your own energy and the space it is erected in; if this does not conform to tradition then so be it. Experiment with different quarter attributes than the ones presented here; you may find some others more to your liking.



Basic Circle Casting

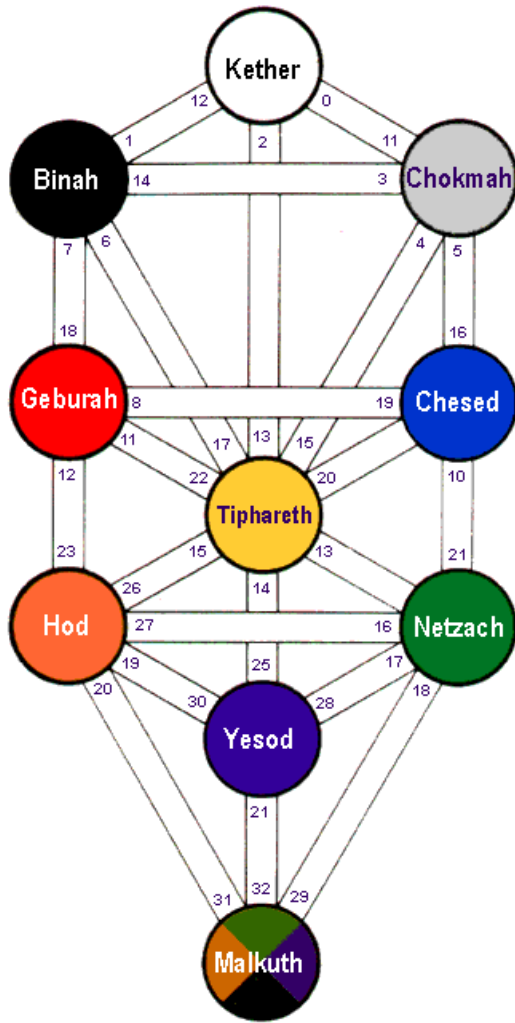
1. Starting at the East, pointing with dagger or finger, walk around the circle clockwise, defining the ritual space. When the circle is complete, say, "The Circle is Cast".
2. Facing East, say, "Guardians of the East, I do Summon, Stir, and Beckon Thee". With dagger or finger, draw a pentagram this way:
3. Facing South, repeat.
4. Facing West, repeat.
5. Facing North, repeat.
6. Return to the East.



Proceed with whatever magical or celebratory rite you intend. Finish with cakes and ale.

7. The circle closing is the same as the casting, but with each pentagram say, "Guardians of the _____, hail and farewell!"
8. End with: "Merry we meet, merry we part, merry we meet again".

The Tree of Life



1. Kether K-Th-R The Crown
2. Chokmah Ch-K-M-H Wisdom
3. Binah B-I-N-H Understanding
4. Chesed Ch-S-D Mercy
5. Geburah G-B-U-R-H Severity
6. Tiphareth Th-Ph-A-R-Th Beauty
7. Netzach N-Tz-Ch Victory
8. Hod H-O-D Glory
9. Yesod Y-S-O-D The Foundation
10. Malkuth M-L-K-U-Th The Kingdom

The Kabbalah is an aspect of Jewish Mysticism. It is a vast body of knowledge that encompasses such topics as the nature of divinity, the creation of the universe, and the evolution of the soul.

The glyph of the Tree of Life in the Jewish Kabbalah represents ten emanations of Deity, or the Sephiroth, by which the Universe was created. Each one is called a Sephirah

In the simplest terms, the Tree of Life can be seen as a roadmap of our soul's journey back to the Divine.

The Advanced Bonewits' Cult Danger Evaluation Frame
(version 2.6)

Factors:			1 2 3 4 5 6 7 8 9 10
			Low High
1	Internal Control: Amount of internal political and social power exercised by leader(s) over members; lack of clearly defined organizational rights for members.	1	_____
2	External Control: Amount of external political and social influence desired or obtained; emphasis on directing members' external political and social behavior.	2	_____
3	Wisdom/Knowledge Claimed by leader(s); amount of infallibility declared or implied about decisions or doctrinal/scriptural interpretations; number and degree of unverified and/or unverifiable credentials claimed.	3	_____
4	Wisdom/Knowledge Credited to leader(s) by members; amount of trust in decisions or doctrinal/scriptural interpretations made by leader(s); amount of hostility by members towards internal or external critics and/or towards verification efforts.	4	_____
5	Dogma: Rigidity of reality concepts taught; amount of doctrinal inflexibility or "fundamentalism;" hostility towards relativism and situationalism.	5	_____
6	Recruiting: Emphasis put on attracting new members; amount of proselytizing; requirement for all members to bring in new ones.	6	_____
7	Front Groups: Number of subsidiary groups using different names from that of main group, especially when connections are hidden.	7	_____
8	Wealth: Amount of money and/or property desired or obtained by group; emphasis on members' donations; economic lifestyle of leader(s) compared to ordinary members.	8	_____
9	Sexual Manipulation of members by leader(s) of non-tantric groups; amount of control exercised over sexuality of members in terms of sexual orientation, behavior, and/or choice of partners.	9	_____

10	Sexual Favoritism: Advancement or preferential treatment dependent upon sexual activity with the leader(s) of non-tantric groups.	10	_____
11	Censorship: Amount of control over members' access to outside opinions on group, its doctrines or leader(s).	11	_____
12	Isolation: Amount of effort to keep members from communicating with non-members, including family, friends and lovers.	12	_____
13	Dropout Control: Intensity of efforts directed at preventing or returning dropouts.	13	_____
14	Violence: Amount of approval when used by or for the group, its doctrines or leader(s).	14	_____
15	Paranoia: Amount of fear concerning real or imagined enemies; exaggeration of perceived power of opponents; prevalence of conspiracy theories.	15	_____
16	Grimness: Amount of disapproval concerning jokes about the group, its doctrines or its leader(s).	16	_____
17	Surrender of Will: Amount of emphasis on members not having to be responsible for personal decisions; degree of individual disempowerment created by the group, its doctrines or its leader(s).	17	_____
18	Hypocrisy: amount of approval for actions which the group officially considers immoral or unethical, when done by or for the group, its doctrines or leader(s); willingness to violate the group's declared principles for political, psychological, social, economic, military, or other gain.	18	_____
	For more information see http://www.neopagan.net/ABCDEF.html		<p>1 2 3 4 5 6 7 8 9 10</p> <p>Low High</p>

Some Seattle Area Magickal Groups

Aquarian Tabernacle Church

PO Box 409, Index, WA 98256

(360) 793-9258

<http://www.aquatabch.org/>

The Aquarian Tabernacle Church (ATC) was formed in 1979 by Pete "Pathfinder" Davis as a coven dedicated to providing religious services and support to the larger Wiccan community. The Aquarian Tabernacle Church is a positive, life-affirming spirituality, a non-dualist, non-racist, non-sexist, non-exclusivist, bi-polar, ecologically oriented faith dedicated to the preservation of Holy Mother Earth, the revival of the worship of The Old Gods in a modern context, the achievement of the fullest of human potentials and the creation of a peaceful world of love, freedom, health and prosperity for all sentient beings.

Sean Ciall

Scots-Irish tradition of witchcraft encompassing circles of Sword, Song, and Spell who study Gaelic language and culture, swordplay, Celtic music, and magick together. We also perform at the annual Fires of Lughnasadh festival in Redmond, Washington.

<http://www.SeanCiall.org/>

Ordo Templi Orientis Horizon Oasis

horizon@seattle-oto.org

Horizon Oasis is a local body of Ordo Templi Orientis, the Order of Oriental Templars, or Order of the Temple of the East. We are located in Seattle, Washington. The OTO is an Outer Thelemic order dedicated to the high purpose of securing the Liberty of the Individual and his or her advancement in Light, Wisdom, Understanding, and Power. This is accomplished through Beauty, Courage, and Wit, on the Foundation of Universal Brotherhood. Local sponsors of the Gnostic Mass. For details about upcoming events please see the calendar at www.seattle-oto.org/calendar.htm

Our Lady of the Earth and Sky

PO Box 20032, Seattle, WA 98102

oloteas@oloteas.org

<http://www.oloteas.org/>

Our Lady of the Earth and Sky is a non-profit, non-denominational Pagan church. We are dedicated to the promotion of religious tolerance and freedom, and to the protection and stewardship of the environment. To these ends, we provide ecumenical outreach and opportunities for community service and environmental restoration. We are equally dedicated to providing quality family oriented Pagan religious services, festivals, classes and workshops.

Sylvan Grove

A coven of Witches in the Sylvan Tradition living in Seattle, dedicated to the fey and to living a magickal lifestyle. The Sylvan Tradition is a magick-working, earth-based Witch tradition that considers Witchcraft not as a religion with rules and doctrine but as a craft and a way of life. We celebrate diverse viewpoints and believe in no set dogma, but have found a working approach that meets our needs.

<http://www.sylvangrove.com/>

The Rowan Tree Church

The Hermit's Grove

Rev. Paul Beyerl

(425) 828-4124

revpaul@therowantreechurch.org

<http://www.therowantreechurch.org/>

The Rowan Tree Church is an Earth-focused network of Communities and solitary practitioners dedicated to the study and practice of the Wiccan Tradition we call Lothloriën. We encourage spiritual growth through support, resources and educational opportunities for our Members. We also offer formal pathworking leading to an understanding of the Inner Mysteries.

Some Other Places to Look for Groups

Mandragora Magika

<https://www.mandragoramagika.com/washington>

Suggested Reading List

The following is an eclectic list of books suggested by the Bunny Slope class instructors.

Non-Fiction

Aradia - The Gospel of the Witches by Charles Godfrey Leyland
Born in Blood: The Lost Secrets of Freemasonry by John J. Robinson
Buckland's Complete Book of Witchcraft by Raymond Buckland
Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today by Margot Adler
Earth Power: Techniques of Natural Magic by Scott Cunningham
The Golden Bough (abridged) by James Frazer
Healing Wise by Susun Weed
The Herb Book by John Lust
Malleus Mallificarum by Kramer and Sprenger. (To put all of the rest of it in perspective.)
Modern Magick - 11 Lessons in the High Magickal Arts by Michael Craig
The Mystical Qabalah by Dion Fortune
The Spiral Dance by Starhawk
The Triumph of the Moon: A History of Modern Pagan Witchcraft by Ronald Hutton
Urban Shaman by Serge Kahili King
Wheel of the Year by Pauline Campanelli, Dan Campanelli (Illustrator)
When God Was a Woman by Merlin Stone
The White Goddess by Robert Graves
Wicca: A Guide for the Solitary Practitioner by Scott Cunningham
A Witches Bible Compleat by Janet and Stewart Farrar

Fiction, Mythology, and Folklore

Daughters of Copper Woman (mythology) by Anne Cameron
Dzeldarhons: Myths of the Northwest Coast (mythology) by Anne Cameron
The Earthsea Cycle by Ursula K. Le Guin
 A Wizard of Earthsea (Book 1)
 The Tombs of Atuan (Book 2)
 The Farthest Shore (Book 3)
The Fifth Sacred Thing by Starhawk
The Illuminatus! Trilogy by Robert Shea & Robert Anton Wilson
The Mists of Avalon by Marion Zimmer Bradley
The Storyteller's Goddess (folktales) by Carolyn McVickar Edwards
Tales of the Cairds (mythology) by Anne Cameron
Wise Child by Monica Furlong (juv. fiction)

Glossary

"As above, so below."

This saying means that universal & natural laws apply to inner & outer consciousness. That everything is connected and is part of everything else.

"blessed be"

A traditional greeting among Witches. Pronounced as three syllables. Commonly abbreviated, BB.

Alexandrian

The tradition of Witchcraft descended from the teachings of Alex Sanders.

altar

A flat surface used for religious and magickal rituals, preferably of natural materials such as wood or stone.

amulet

An object that is charged with specific energies to protect the bearer. It is often a natural object such as a feather, shell or stone.

astral body

A duplicate of and existing within the physical body, but made of a substance not physical.

astral planes

Various worlds of other dimensions which are co-existent with the earthly plane

astral projection

The process of separating oneself (or one's self) from the physical body in trance states in order to visit other planes, times or locations.

astrology

The belief that the relative positions of planets, planetoids and stars, can influence events and behavior surrounding us. The method used in calculating these related happenings. Astronomy is the hard science.

athame

(pronounced a-THOM-ay, A-tham-ay [A as in cat], and sometimes a-THAL-may or a-THAK-may) A double-edged knife, often black handled, used by Witches in ritual. Many traditions forbid using the athame to cut any physical object.

aura

An emanation of light or energy surrounding a physical body.

balefire

The traditional bonfire of the sabbats, still used in many pagan celebrations.

banish

To magically send away or repel negative energies or entities from a person or area.

Beltane

An ancient Celtic Fire Festival celebrated on May 1. The modern version still celebrates the marriage of the Goddess and the God, and the passage of the Goddess from Maiden to Mother. Fertility rituals are commonly a part of this Sabbat.

besom

The Witch's broomstick. Often used to sweep away negative energies from a space before casting a circle.

bind

To magically restrain something or someone.

blood of the moon

A woman's menstrual cycle.

bolline

(also white handled knife) a curved knife, often white hilted, used for the magickal gathering of herbs and other natural reagents. Where as the athame is a religious knife, the bolline is its practical working sister.

Book Of Shadows

A book of spells, rituals, recipes, and other guides and materials written by a witch or coven. It is often hand-written, though today many witches write their book on computers. Also, traditionally, the book was kept secret, either by the individual witch or the coven, though many such books are now published on the internet (never with all of the secrets however). Also called the Book of Lights and Shadows or grimoire.

Burning Times, The

Reference to the period during the Middle Ages when many people were executed by the church or by public officials for practicing witchcraft. Some estimates suggest as many as nine million were killed while other estimates are far more conservative. Also, it is unlikely that they were all witches in that this became a favored means for officials to get rid of personal enemies or any unwanted person in the community. While burning was the method of execution in Scotland and some parts of Europe, in other areas the convicted "witches" were hanged.

call

To invoke divine forces, as when one calls the Guardians of the Watchtowers before casting a circle.

candle dressing

Preparing a candle for ritual use. Candle should be held pointing north-south. It is massaged with oil proper to the ritual to be done, or with pure virgin olive oil. Massage from the middle of the candle toward each end.

Candlemas

The Celtic Fire Festival, held on February 1, commemorating the changing of the Goddess from the Crone to the Maiden again. The festival, also called Imbolc, celebrates the passing of winter and the coming of spring.

cardinal points

North, South, East, and West.

cauldron

A favorite tool of witches, this three-legged cooking pot has many uses. It may be used to cook potions, for scrying, and as a censer. On an altar, the cauldron symbolizes the Goddess.

censer

A heat-proof container in which incense is smoldered; an incense burner or any similar object.

chakras

Seven major intersections of energy located on the vertical axis of the body. Each is associated with a color and an area of the body. They are also associated with life experiences such as love and may be used when meditating on those experiences. Starting from the tailbone, they are Root (Red), Sexual/Generative (Orange), Solar Plexus (Yellow), Heart (Green), Throat (Blue), 3rd Eye (Indigo), and Crown (Violet).

chalice

A Witch's tool which can be used to represent the element of water and may also be used to hold the juice or wine for the offering.

Charge Of The Goddess

Originally written by Doreen Valiente, the charge gives the story of the message from the Goddess to Her children.

charms

May be a gemstone, amulet, talisman or other object that has been charged with power for a specific task.

circle dance

A ceremonial or recreational dance wherein the members of a grove or coven link hands and move deosil within a ceremonial area. The basic grapevine circle step is "right foot cross over, left foot sidestep, right foot cross back, left foot sidestep, etc."

circle

The sacred space in which ritual and magickal workings takes place. A circle may also refer to a loosely organized group of Witches or Pagans choosing to work together in a somewhat less formal manner than a coven.

cleansing

The process of removing negative energy from an object or place. May be accomplished through replacing negative energy with positive energy, sweeping with a besom, burning sage sticks and other means.

consecration

The act of cleansing and blessing an object or place by charging it with positive energy.

correspondences

Sets of ideas, concepts or objects that are regularly associated in a particular way. Most magickal workings involve the use of correspondences. For example, the Moon is associated with Monday, moonstones, the color white, and purity, among other things.

coven

A term used by both Witches and Satanists and some other groups; an organized group usually limited to a maximum of 13 members (but which may be smaller) who meet regularly for religious rituals.

covenstead

The meeting place for a coven.

cowen

(also recently, muggle) A non-Craft or non-Pagan person.

Craft name

Pagans sometimes choose, or receive as a gift, a special name which evokes their unique personality and/or powers. Some take a completely new name, while others choose a historic or ethnic version of their given name. People may use their craft names all the time, or only during ritual; some even go through a legal name change. Examples include Starhawk and M. Macha NightMare.

crone

Third aspect of the Mother Goddess. A Witch of 50 or 56 yrs, or post menopause. A term of respect.

cross quarters

The modern name for the Celtic Fire Festivals of Samhain, Imbolc, Beltane, and Lammas, the Sabbats that do not fall on the solstices or equinoxes.

days of power

See sabbats

dedication

A ritual in which a Witch dedicates herself to the Craft and vows to remain steadfast to the path she has chosen.

degree

Levels of achievement in a particular tradition. Many traditions have three degrees.

deosil

(pronounced JESH-ill or DEE-o-sill) clockwise or sunwise.

divination

Any method of foreseeing the future or seeking spiritual advice about a decision to made.

drawing down the moon

A ritual used during the Full Moon in which Witches invoke the power of a Moon Goddess to increase their power.

eclectic

A mixture of beliefs borrowed from various Traditions and Theologies, as opposed to one Tradition or Theology and its set mode of ritual and belief.

elder

Usually this means an initiate of the Craft of advanced degree. Often a 3rd degree Wiccan becomes designated as an elder one to three years following the 3rd degree initiation. (Editorial note: Our Lady of the Earth and Sky prefers the term elder to refer to the Crones and Sages of our community who have earned their grey hair in service to the God/dess and their Craft. Elderhood is a politicized designation in the Western Washington Community.)

elementals

Beings which live in the elements, also beings which may be created by thought or emotion.

elementaries

Various types of beings which are deliberately created to act as servants and friends in the astral plane and on the earth plane.

elements

Air, fire, water, earth and akasha (spirit) in most European Pagan traditions.

equinox

The time when the sun crosses the equator, making night and day of equal length in all parts of the world. Falls between March 2-22 and September 20-22.

esbat

Holiday or celebration of the Full Moon.

evoke

To call entities into a space for the benefit of their presence to the evoker.

familiar

An animal, either a pet or a spiritual entity, who serves the Witch as a magickal helper and companion.

Gardnerian

A tradition of Witchcraft descended from the teachings of Gerald Gardner.

great rite

The Great Rite symbolizes the union of the God and Goddess, and thus all creation. It is usually performed by placing a knife into a chalice, though it may be performed by the physical union of a man and woman (privately, of course).

green man

Another name for the God, particularly in His aspect of God of fertility.

guardians

Ceremonial magicians and some Witches call the Guardians of the Watchtowers to guard the sacred circle during rituals. These are the guardians of the four quarters, though they may be envisioned quite differently, from gargoyles to angels.

handfasting

A Wiccan or Pagan marriage ceremony.

herbalism

The magickal and medicinal art of using herbs for the practitioner's use or benefit.

hereditary

One born into a Craft family and trained by a parent, grandparent or other relative.

hypnosis

A method of making closer contact with the subconscious mind which may be self-induced or induced by another.

Imbolc

Celtic name for Candlemas

inner and outer circles

(also Inner and Outer Court) Used to designate initiates from dedicants or neophytes within a coven or similar group. Generally, the outer court is the training portion of the coven and is open to dedicants and lower degrees, while the inner court is made up of initiates and/or elders. Specific designations will vary from group to group and tradition to tradition.

invocation

A ritual to call energies into oneself from outside, sometimes in the form of a deity. The purpose may be ritual or magickal workings. Also refers to the words, often a poem, used to achieve this.

invoke- To call energies into oneself from outside, as in calling a Goddess or drawing down the Moon.

invoke

To call on a God or Goddess to take control of or "possess" the person invoking.

kaballah

Mystical teachings from the Jewish-Gnostic tradition which formed the basis of ceremonial magick and the Alexandrian tradition. An elaborately structured Tree of Life is central to the system of study. Also Qabala and Cabala.

karma

In Hindu belief where the term originated, it is the idea that the good and evil a person does will return either in this life or in a later one. Among Pagans, the theory is that whatever negative or positive energies one sends out will come back to the sender in like kind. The "Three Fold Law" is a version of this belief.

Lammas

The Celtic festival also called Lughnassadh. It is the first of three harvest festivals and takes place on August 1.

libation

Liquid offering to a deity or power, such as wine or milk. Is often poured out onto the Earth after a modest sharing between practitioners.

Litha

Sabbat celebrated on the Summer Solstice when the Sun is strongest and accordingly the God is celebrated for His strength.

Mabon

The second harvest festival, held on the Autumn Equinox. It celebrates wine and balance.

magic

Illusions done by a modern magician for entertainment purposes.

magician

Most commonly used in reference to one following a system of Ceremonial or High Magick.

magick

The act of focusing will, emotion and energy to effect change within yourself and in the world. Whether it is good or evil depends on the intentions of the magician.

magus

(pronounced MAY-gus; plural magi pronounced MAJ-eye) A magician or sorcerer of advanced practice.

maiden

The first aspect of the Triple Goddess which symbolizes new beginnings and creation. Also an assistant during ritual.

meditation

A method of observing the mind through relaxation and sometimes specific breathing or other focusing exercises.

metaphysical

Pertaining to realities which are outside those of science, such as cosmology and ontology.

muggle

See cowen.

mundane

Referring to someone or something not magical or Pagan; mainstream. Some people use this simply to distinguish between different aspects of their lives, as in, "My craft name is Pixie; my mundane name is Joan Smith." See also cowen.

mysticism

The belief that one can achieve direct consciousness of God or truth through meditation and intuition. In mystic practices, one attempts to merge with God or the source of creation.

new age

Modern term for a variety of metaphysical practices, often combined and redefined to fit the contemporary world.

occult

Literally, occult means "hidden" and is applied to a range of beliefs and activities that are outside of the mainstream philosophies and religions. It may also imply something that is secret, magical, or supernatural.

Old Religion, The

Another name for Wicca. Also, Old Path or Old Ways.

Ostara

The Sabbat celebrated at the Vernal Equinox, the second festival of spring. Symbolized by the egg, it is a time to celebrate new life and sexuality.

Pagan

Among those who are not Pagans, the term refers to anyone who is not Christian, Islamic or Jewish, and may have the negative meaning of heretic. Among Pagans, the term refers to anyone who follows an earth

or nature religion. Etymology: Middle English, from Late Latin *paganus*, from Latin, civilian, country dweller, from pagus country district; akin to Latin pangere to fix

pentacle

A pentagram surrounded by a circle. It may be a disc placed on an altar, a pendant to be worn, or any such representation.

pentagram

The five-pointed star often representing the five elements of Earth, Air, Fire, Water, and Spirit (the upper point). It may also represent a person with arms and legs spread. Pentagrams are used in many pagan rituals for either positive workings such as invoking or negative ones such as banishing. Inverted the pentagram represents the Horned God, though it also has Satanist associations.

polytheism

Belief in many gods.

runes

A set of symbols that are used both in divination and magickal workings. These symbols may be engraved in small pieces of wood for divination purposes. Runes that fit one's magickal goals are often carved into candles for candle magick.

sabbat

One of the eight festivals celebrating the changing of the seasons and "cross-quarter days" observed in the Wicca calendar. They are: Samhain, Yule, Imbolc, Ostara, Beltane, Litha, Mabon, Lammass (Lughnasadh).

Samhain

The Sabbat now celebrated on Halloween (October 31). This celebration marks the New Year and is a time for remembering the dead and honoring the Crone Goddess. It is also the final festival of the harvest season.

screying

A method of divination in which one gazes at an object (crystal ball, water, candle) until prophetic visions appear.

shaman

A word derived from the Tungas language of Siberia, it is a generic term for healers and spiritual leaders in tribal societies. The shaman is the peoples' link to the spiritworld.

sigil

A symbol with some occult meaning that may be used in magickal workings. Often a seal, sign or other drawing, it may be carried or otherwise used to control the power symbolized.

skyclad

The act of doing magickal workings or rituals in the nude. It is common in some traditions as well as among many solitary practitioners. Working skyclad does not imply anything sexual, but rather is an attempt to remove all barriers to the energies with which one is working.

solstice

either of two points when the sun is farthest north or farthest south of the equator, falling between June 20-22 and December 20-22, respectively.

spell

A spoken word or formula for magick.

talisman

An object carried for protection or other goals that has been charged for that purpose. Examples are gemstones, shells, drawings and virtually any small object that one may carry.

tarot

A set of 78 cards with pictures and symbols that are used for divination by connecting the reader to the subconscious mind.

Threefold Law

A belief that we receive in return three times whatever good or wrong we may do.

traditions

A system of training in the Craft. Often abbreviated "Trad" in writing or speaking. Some examples are: Gardnerian, Celtic, Alexandrian, Streggha, Fairy, Dianic, etc. There are many, many more than this.

Triple Goddess

The one Goddess that encompasses three aspects, the Maiden, Mother, and Crone.

warlock

A derogatory term for a Witch, male or female. Its original meaning, derived from the Old English *waer logga*, is "oath breaker" and it was used in reference to a traitor to the Craft during the Burning Times. It is also used as a title by some Satanist groups to the general public it means male Witch.

wheel of the year

The Pagan calendar which symbolizes the eternal cycle of time. It usually begins with Samhain.

Wicca

A modern tradition of witchcraft based on the old earth religions of Europe. The term comes from an Old English word meaning "to bend" or "to have wisdom."

widdershins

(also tuathal, pronounced TAY-thill or TOO-all or too-A-all) Counter-clockwise.

Witch

As used by Wiccans it refers to one of either sex initiated into a group following the Craft. To the general public it may mean a female magick user or psychic, or an ugly or unpleasant woman. May also mean female Satanist among Satanic groups.

Yule

The Sabbat celebrated on the Winter Solstice, the shortest day of the year. In some traditions it celebrates the birth of the God and in others the coming birth.

OLOTEAS

Skiing the Magickal Bunny Slope

Course Evaluation

Please take a few moments to provide us with feedback on how you found the course, and any suggestions for improvement you may have. Your comments are greatly appreciated.

1. Please rate the course on a scale from 1 (Poor) to 5 (Excellent).

1 2 3 4 5

2. In your opinion, what is/are the most valuable aspect(s) of the course?

3. What would you change about the course?

4. List up to three things that **aided** your participation and learning and up to three things that **hindered** your participation and learning.

1.	1.
2.	2.
3.	3.

5. What specific content would you like to have seen covered in the course that wasn't.

Thank you!
The OLOTEAS Staff