

SPHERES OF LIGHT



YULE & FULL MOON IN SAGITTARIUS JUNE 2022



SYDNEY BLÓT 10/6/22

Yule Ceremony

Full Moon in Sagittarius (14/6/22 9:51pm)

Sagittarius is a deep and philosophical sign. Symbolically, its bow and arrow point toward higher-order realms of truth, making it one of the most idealistic signs. It's serious about things, but likes to have fun doing them.

Sagittarius is also Jupiter-ruled. Currently, Planet Luck is coasting through fiery Aries. With both Jupiter and Moon aflame in fire signs, use this lunation to take some action. Do something fun—don't sit around. In this respect, keep in mind that Full Moons can ultimately be thought of as celebration times.

Odin

Odin is a Norse god who rules over wisdom, war, magick, and sovereignty. Odin is known by many, many names; Wodan, Wotan, All Father, One-Eyed Seeker are but just a few. He is the ruler of the Aesir and steward of Asgard. He can make for a formidable enemy or a noble ally. But if you're new to his energy, how do you work with Odin? Here we seek to answer "who is Odin" and teach practitioners how to work with his unique presence.

Odin is making his mark on modern culture even as we speak. From TV shows like American Gods to the latest video game releases (I'm looking at you Assassin's Creed Valhalla), Odin seems to be everywhere. Odin's stories are too numerous to cover here, and it would be difficult to fully answer the question "who is Odin?" But I will tell you how he became known as the All Father.

Odin's Breath = Life

Odin was the son of Bor and Bestla, along with his brothers Vili and Ve. The brothers ventured far and wide exploring all things. And they decided the giant Ymir, made from the place where fire and ice danced together, had to die for life to be created. Once the brothers three succeeded in killing Ymir, they used his body to create life. They made soil from his flesh and mountains from his bones. Once they had finished creating the world, they looked for inhabitants but were disappointed that none existed.

So, they found two driftwood logs – one of Ash and one of Elm. The Ash proved resilient and beautiful, while the Elm proved graceful and tough. The brothers sat the logs upright and Odin used his breath to bring them to life. They were no longer logs; they were people. This is how Odin came to be the All Father. It is his breath that brought humans to life.

What is Odin the God Of?

So what is Odin the God of? Odin is complex as one would expect from the creator of all things. He is the archetypal sage, but this is not always the side of Odin his devotees need to experience. He teaches what it means to be a warrior, an individual, a seeker, a wanderer, a student, a teacher, a master, a ruler, an outlaw, a trickster, a poet, a shaman, an oracle, and so much more! Whichever of these archetypes you need to learn from is the face Odin will show you. Odin is associated with wisdom, inspiration, ferocity, magick, the dead, self-empowerment, transformation, shape shifting, leadership, academia, travel, and is generally good to approach for any matter really since he is the father of all.

Yule season is also particularly special since one of Odin's many names is Jolnir, meaning "Yule-One." Each year starting at the sunset of the Winter Solstice (around the 20th of December or the 20th of June), Yuletide would begin. The celebrations would last for 12 days (hello 12 days of Christmas) and end around the 31st of December or 1st of August when Odin had finished his yearly Wild Hunt. The Wild Hunt is when the distressed dead returned to earth to ride with Odin and bestow blessings and gifts of abundance for those who leave offerings of food and drink.

The Wild Hunt

Each winter, when the nights stretch longer, and the storms return, we keep our eyes peeled for Odin, the faeries, and the spirits of the Wild Hunt.

Depending on which stories we prefer, the Wild Hunt is led by Odin, Gwyn ap Nudd, Diana, Herne the Hunter, Hecate, Cernunnos, Mother Holle, or sometimes, Satan himself. Trailing behind the fierce leader is any number of ghostly apparitions, from the souls of fallen soldiers to wayward witches, spectral hounds to meddlesome spirits, all of whom will gladly carry us off to the Otherworld if we dare cross their path.

In folklore, the Wild Hunt is the annual procession marking the arrival of winter. It's a march of the dead associated with the Winter Solstice, when darkness is at its peak, and the veil that separates this reality from others is receptive and oh-so-inviting.

Since the Wild Hunt carries themes of death, destruction, and mayhem, most agree that it personifies the shadow side of nature, especially as it relates to the dark months, dormancy, the end of one cycle, and the promise of another. In the modern world, we're told that endings are sad (and often, they are), but they can also be freeing, healing, and transformative.

Because that's what endings are—opportunities to start anew.

The Wild Hunt is also closely tied to the intensity of storms the stillness that follows their departure. Midwinter lore suggests that when the wind screams and thunder rolls, when things clash and clatter in the night, the army of dead is knocking at our door. The spirits are not-so-subtly waking the others, sending soul flares into the night with an invitation:

Tonight, we honour the vow of the Wild Hunt. Witches, wild ones, and the like, join us if you dare...

Odin, the God of war and the most celebrated leader of the Wild Hunt, runs alongside his fellow warriors, yelling and mashing swords with his comrades.

In parts of Scandinavia, stories say that witches would join the Wild Hunt without leaving their homes. Through ritual (and sometimes with the help of sacred plants), a witch would tuck her physical body into bed for safekeeping, project her soul outside of its fleshy cage, and allow her spirit to run free. Like other thresholds that appear during equinoxes and solstices, the Wild Hunt marked an in-between time when humans could communicate with otherworldly entities. If we had questions for Diana or longed to meet Hecate, this was a way to be seen, and our prayers heard.

Although many aspects of the Wild Hunt run parallel to those at the Winter Solstice, others claim that the days just before Imbolc are the most dangerous. In January (northern hemisphere) anyone that dared venture outside while the weather was still fierce was at risk of being carried off by the winter haunts.

Even today, for those of us who live near the woods or sense stormy nights beckoning on the horizon, it's true—the Wild Hunt draws near. Listen carefully, and you'll hear the hounds, the whispering winds, and the keening crone announce winter's arrival.

This is a warning to move indoors, light the Yule log, and revel in the comfort of the hearth fire.

Unless, of course, the Wild Hunt calls to you.

Dance is a feature of every significant occasion and event crucial to tribal existence as part of ritual. The first thing to emphasize is that early dance exists as a ritual element.

Activity — We will start walking the circle imagining that we are preparing for the wild hunt, we feel the presence of the fairy folk and elementals. When the music of the wild hunt starts we dance around the circle taking in the energy of the wild dance and giving energy to our own seeds to be reborn.

FULL MOON BLÓT - YULE

Cleansing

As we move into the circle, we will cleanse through sage and adjust our thoughts and enter into our sacred space. We will visualise and connect to our astral temple and the Gods in Asgard.

The person hosting the circle walks the circle three times, cleansing the space saying, “By the power of the Dragons may this circle be blessed, cleansed and sanctified.”

The person hosting will ring a bell or strike a drum to signify the start of the ritual.



Sydney altar

Honouring the Directions

South

Take the hammer and make the sign of the hammer facing South
As you make the sign of the hammer (an inverted down T) say:

Hammer in the South hallow and hold this holy stead.

North

Take the hammer and make the sign of the hammer facing North. As you make the sign of the hammer (an inverted down T) say:

Hammer in the North hallow and hold this holy stead.

East

Take the hammer and make the sign of the hammer facing East. As you make the sign of the hammer (an inverted down T) say:

Hammer in the East hallow and hold this holy stead.

West

Take the hammer and make the sign of the hammer facing west. As you make the sign of the hammer (an inverted down T) say:

Hammer in the West hallow and hold this holy stead.

Above

Take the hammer and make the sign of the hammer raising it above. As you make the sign of the hammer (an inverted down T) say:

Hammer in the Above hallow and hold this holy stead.

Below

Take the hammer and make the sign of the hammer holding it below. As you make the sign of the hammer (an inverted down T) say:

Hammer in the Below hallow and hold this holy stead.

Invocation to Thor

Thor, Lord of the Hammer!

Lord of the Storm!

**We ask for protection and removal of all evil
and unwanted entities from this ritual space!**

Hail!

Invocation to Odin

I give you the blessings of Odin.

O Great Odin,

Sky-cloaked Wanderer

From the far ancient lands of our people

Chief of the Shining Ones,

Protectorate of our lands, our people and our families,

We call to thee to be with us here in this sacred circle.

We call to thee across all of time

And all the worlds of the Gods.

Thy people are still here, O Wise One,

Come to us again

And let us drink of thy cauldron of life and of inspiration,

That we may prosper once again.

Come to us now,

And be with us here,

Odin – Allfather!

Wise and mighty in the realm of the Gods!

Hail Odin!

Face south, and the circle and declare why you are there, what you are thanking the gods for, what you are asking from them, etc.

It is the Night of the Wild Hunt. It is on this night that the witches associated with the cult of Freyr dance in the brocken. The mysteries of death predominate when we think of the heroic dead. They are like layers of the past, their powerful lives continuing to shape the present through the acts, reputation and physical offspring they engendered while they were alive. Just as past events manifest among us, being constantly reborn, so the mound buried dead will eventually be reborn into their clan, to be with us once more.

Our own seeds are under the ground, like all our hopes and dreams and actions that have not yet borne fruit, are waiting now to take root and grow and become a reality.

Prior to the meditation We will first be choosing a rune that will give each person insight into what energies are around them at this period of time.

Meditation – Breath work

Odin's Yule Meditation

Take a moment to settle yourself. Close your eyes and then feel your surroundings. Feel the air you're breathing in. Take note of what the air feels like entering your lungs as you breathe in. How does the air feel flowing out of your mouth as you breathe out? Immerse yourself in the sensations of breathing in and then out.

Now turn your attention inward and feel the beating of your heart. Your heart beat is aligned with that of the Earth. You feel the pulse of the Earth within your heart. The connection grows stronger and stronger with every beat.

You feel yourself being pulled into the pulse of the Earth. You connect with her completely. Then you feel yourself moving through the Earth to come to a new place you have never been before. The landscape is stark and white with snow.

You feel an excited anticipation rising up within you. You know in your heart that something magickal is about to happen. A fog has risen around you and it feels alive with magick. You hear the sound of a raven cawing.

Then from the mist walks a tall figure. He emits an air of magick and wonder. His hair and beard are as white as the snow around you. There is a patch over his right eye, but his left eye gazes at you with eons of wisdom in it. There is a cloak of leaves and bark draped around his shoulders.

He is Odin, the Allfather of the Norse Gods. You feel a sense of wonderment at this powerful god before you. He smiles at you and tells you that tonight is a night of great magick.

Odin then leads you over to the most incredible horse you have ever seen before. He is twice as tall as a regular horse, and you can sense the power behind his calm exterior. He is white and gray with a brilliantly snowy mane. You then notice that he has 8 legs. Though this is different from other horses, it feels right and appropriate for this magnificent creature. Odin introduces you to his beautiful steed and calls him Sleipnir.

Then Odin invites you to join him on his Winter Solstice ride. The wild hunt, where all gods gather on their powerful steeds to gather up the dead and to impart greetings of the seasons to the living. The hunt party also includes witches, the fairy folk and the elementals all excited to be apart of this magical journey. You eagerly accept Odin's offer to ride with him and he lifts you up onto Sleipnir and then climbs up in front of you. You then take off into the night.

As you lift up and start to ride through the night, you then notice that there is an exhilaration with flying through the air. The wind is in your face and the sky is lit up with stars above you. You hold on tight as you go higher and higher.

In the distance, you see the gathering of the gods, and you are welcomed with the sounds of horns and howling of the hounds. The wild hunt begins and Odin leads the way, they all spiral up into the sky calling out to the dead to follow them. There are many that go willingly, eager to be reunited with their loved ones. Others are reluctant and the hounds seek their hiding places and move them along to join the others. There is a point where the riders stop and the sky reveals a portal of light and those lost souls are taken up into the place of reunion.

There is a shout from the gods, pleased with their endeavours. You shout out also in wonderment at the magick that is taking place. Then, Sleipnir and the gods are once again off, this time to share their blessings of abundance.

You continue to ride with Odin, going from house to house, and from village to village sending out goodwill to all within. Throughout the night you speak with Odin about all of the magickal things he can teach you. You take this knowledge into your heart. Take some time to listen to his wisdom.

While you ride with Odin through this winter's night, you find the joy of the holiday entering your soul. There is wonder and magick all around you on this Yule night. You embrace the beauty of winter and the season of rest that has begun. This is a time of celebration and reflection.

You now feel Sleipnir start to descend again as the light starts to appear on the horizon. This night and your ride with Odin is coming to an end. Once you touch ground, you dismount with Odin's help. Then you look up at him to express your gratitude for his willingness to take you on this journey tonight.

Then, from beneath his cloak, Odin pulls out a gift and hands it to you. He smiles and bids you farewell as he gets back on Sleipnir and rides away, into the dawn's light. You take a minute to unwrap your gift. What has Odin given you? Is it a physical gift or is it a piece of his wisdom? Take this gift and hold it close to your heart.

As you feel this gift absorb into your heart, you become aware of your heartbeat. Then you close your eyes and feel yourself being transported back to your physical body. Your beating heart is guiding your way.

You are being pulled back down to the Earth by the beating of your heart, which grows stronger and stronger. You feel the pulse of the Earth within you and start to feel the breath within your body. Then you hear your breath coming in and then going out of your body.

You focus on this sensation of the breath entering and then leaving your body. With every breath, you come back into yourself. The breath anchors you within your body. Finally, you feel resettled in your body, and when you feel ready, you open your eyes.

Take a moment to sit and reflect on your experience riding with Odin. What wisdom did he impart on you? Was this an experience that helped you tap into the spirit of Yule?

Try to record your experience riding with Odin so that you may come back to it when you are in need of some joy. Let this experience take root in your heart so that this joy will be with you always.

Activity

We will start walking the circle imagining that we are preparing for the wild hunt, we feel the presence of the fairy folk and elementals. When the music of the wild hunt starts we dance around the circle taking in the energy of the wild dance and giving energy to our own seeds to be reborn.

Sacrifice

Declaring what you are giving to Odin and The Holy Powers as a sacrifice, and why. Ask them to bestow their blessings upon you. Pour the sacrifice into a horn or drinking vessel and raise it aloft and say:

We give you this drink, blended with the might and main of our deeds, take well our gift, but not as from a thrall, for we have no master, but as from free people and as a sign of our kinship and fellowship. We ask that you imbue this drink with your gifts and blessings!

Drink some of the offering to metaphorically take in the blessings of the divine. Make the sign of the hammer over the horn. Pour the remaining liquid from the horn into the blessing bowl.

Make the sign of the hammer over the bowl.

Take your sprig, swirl it energetically over the bowl. Shake the sprig over the gathered folk and say:

The blessings of Odin and all the Gods be upon you. Hail!

Giving

Remove the bowl to outside and face south and pour the remaining liquid onto the earth and say:

Thus the work is once again wrought, and gifts have been given, each to the other as it must always be. May it strengthen our folk to trust in the might and main of Asgard, Vanahiem and all the Nine Worlds. May Odin and the Gods, as well as the ancestors guide our steps and may Thor's hammer protect us. Hail!

Closing

Declaring that the blót is done, raise hands in the sky and say:

Hail! Odin and Thor, thank you for the healing. (touch Mjölñir (the hammer) and the blót is done)
Hail and Farewell

By the power of the Dragons this ritual has ended and the circle is now open.



CANBERRA BLÓT 10/6/22



Canberra altar

Astrology of Full Moon in Sagittarius

This month in June we have a super full moon in the sign of Sagittarius. Super full moons always affect us a little more strongly, however this one will not be as intense as the blood moon last month. Sagittarius is the adventurer, it is the seeker of wisdom, the student of life that is forever rising to the challenge to keep on learning. So, this full moon connect into the vibrations of the Sagittarian to keep a sense of wonderment about you, and to remember that life is an adventure. This energy also reminds us that it's important to find our joy, make time for play, find our presence in each moment, and seek lightness in all that life can bring. Remember, life is an adventure, experiences come and go. SO, like the archer aims their arrow, you too can direct your energy the way you want to go.



Odin's wild Hunt

The wild hunt has been recorded throughout ancient, medieval and even modern times and is especially concentrated in the Germanic lands of northern Europe. In Scandinavia, it was called OSKOREIA meaning terrifying ride or ODENSJAKT meaning Odin's ride. In middle high German it was called WUOTANES HER "Odin's army". It swept through the forests in midwinter, the coldest, darkest part of the year, when ferocious winds and storms howled over the land. Anyone who found him- or herself out of doors at night during this time might spot this ghostly procession – or be spotted by it, which might involve being carried away and dropped miles from where the unfortunate person had been taken up, or worse. Others, practitioners of various forms of magic, joined in it voluntarily, as an intangible part of them (a "soul," if you like) flew with the cavalcade while their bodies lay in their beds as if sleeping normally. Sometimes, the members of the Hunt entered towns and houses, causing havoc and stealing food and drink. At the root of the myth lies the Teutonic god Woden, or Odin, to use his Norse name.

Odin, in his guise of wind-god, was thought to be rushing through the skies astride his eight-legged steed, Sleipnir.

As it was thought that the souls of the dead were wafted away on the winds of a storm, Odin became regarded as the leader of all disembodied spirits - the gatherer of the dead. Eventually, storms became associated with his passing.

In this role he was known as the Wild Huntsman. The passage of his hunt, known as Odin's Hunt, the Wild Ride, the Raging Host or Asgardreia, was said to presage misfortune such as pestilence, death or war.

Odin, followed by the ghosts of the dead, would roam the skies, accompanied by furious winds, lightning and thunder. To the believers, the tumult must surely have been evidence of the god's passing.

Åsgårdsreien (The Wild Hunt)

Loudly through air at night they haste,
An uproar on wild black horses!
As a storm the wild crowds travel by
With nothing but clouds for foothold.
Over the valleys, the woods and meadows -
Through darkness and weather, they never heed.
The traveler throws himself frightened to ground.
Listen... what clamor! It's the forces of Asgard!

Thor, the strong one, his hammer high,
Stands tall in his rig, in front of the pack.
He strikes his shield and hot red flames
Light up the nightly raid at the scene.
Horns blow, and an awesome noise
From bells and riding gear resounds.
Then the pack roars loudly and people listen
With rising fear in their quaking homes.

The Wild Hunt of Asgard raids the county
Whilst fall and winter at stormy nights.
But it favors to travel at Yuletide...
They feast with trolls and giants;
they closely ride by meadow and path
And pass the fearful nation.
Then, - take care farmer! Keep all in order!
As the wild hunt of Asgard may visit your home!

With the beer working in your lodge
Awaking the heathen Yule-tradition...
And fire from the fireplace shines
on swinging knives and crazy eyes,
Then a sudden shiver goes through the party,
Then sound the nightly black riders' clamor...
Then the walls crack and the glasses dance;
the Armies of Asgard surround the building!

There was a wedding at Oevre Flage
Three holy Yule-days to the end.
Among the maids there were none like the bride
And no rival to the groom among men.
There was a glow to the shining hall
from set tables and expensive metal,

There was a treasure, the rumor says,
Of copper on walls and silver on tables.

And merrily sounded the drums and fiddles
as the groom was steadily dancing
leading his bride among young men and women -
Then the Halling-dance easily rumbled!
To the Dancer's forceful moves and jumps
the Maiden would swing like a pendulum,
Then floated the noise and the music together
And the hall would thunder from vigor and delight.

The third night, -when the beer was consumed
through all the holidays - by old and young,
Then thirst in the party was stopped,
But the men were drunken and slow.
Our bride wore her crown...
It was time for the bowl to be sent round the table
And the toastmaster demanded silence
with a knock on the table, - and started his
speech.

Then charging in on the benched circle
the widely infamous Seim's Berserks,
Their eyes were rolling dark and wild
On their foreheads they had scars from fighting.
They leaped over the floor of the hall,
-Yes! It was the brothers Grim and Wolf!
Grim, who was recently turned down by the bride
Came there himself, - and he was not invited.

The sleepy guests got up shaking
And had little desire for fighting.
Every raving man who raised his fist
Was grabbed by the chest and thrown aside.
The groom placed his mug down on the table
Stepped up on the bench and asked for peace.
But the brothers already took out their knives,
- It was the groom's life it was all about.

Then women gathered into a crowd
and formed a guard for the man in danger;
sheltered behind tables and benches,
They stood closed in at the Bench of Honor.
The eldest woman in their circle
removed her headwear, revealed her gray hair

and gave the groom the name of her son,
Embraced him and sat him on her knee.

But the brothers wouldn't listen to women's plea -
Attacked forward over tables and benches
and divided the women with wildness-
Now every thought of peace was forgotten...
They grabbed their victim and dragged him along
To the door of the hall and out through it.
It came to a cruel fight in the yard,
And the guests followed in wild disorder.

They rushed out there with candles and torches,
'Cause over the landscape the darkness reigned.
They saw the groom standing tall and strong,
As now he was strengthened by winter air.
He used his knife for cutting and slashing -
So he gave back what they offered him.
The three of them formed an ugly triangle,
And none would let go of the others.

Then, -all of a sudden Grim fell over!
With blood running like streams from his chest.
Then even harder the other two wrestled
And held each other's backs in a grip.
In the end the groom was laid to the ground,
With the knife on it's way to his throat...
But then Wolf held back and stood like a drunk,
And trembled and shook like a leaf.

As through the air in the dark came a thunder,
- a howling horde on ferocious horses,
It raced over woods to the wedding house,
Intended to visit the bloody performance.
Then horns blew, and an awesome noise

From bells and riding-gear resounded.
Now it was close - it came over the hill -
There was an outcry: The wild hunt of Asgard!

There was a tempest in Heaven and Earth,
That hurled a horror in every heart,
It blasted along in growing circles,
It punched with wings and grabbed with arms.
Then Wolf was dragged away by his hair,
thrown up in the air and taken away,
Yes, taken away over woods and mountains,
He was never seen or heard of again.

When tumults were over at the horror scene,
lay Grim from his death pains coiled up,
But the groom was escorted inside from the snow
And placed on a bunk in the guestroom.
His head was shaking, his blood was pouring;
he was pending a while between life and death,
But he was nursed and well taken care of,
so by spring he had healed from it all.

Now he sits there, - aged and well respected,
He can gather his offspring around the fire,
now he often tells stories in the circle
And shortens time for the young and the old.
It was like that last Yule-night too,
When the youth shouted, "Tell us, tell us!"
His eyes in flames as he was looking back...
And then he recalled his wedding days.

Johan Sebastian Welhaven (1807-1873),
Translated from Norwegian by Liv Wenger

This translation, by permission, was taken from [Koordinatoren](https://www.koordinatoren.no/).

Background — Druids have a term Awen. The spark of inspiration, the flowing energy, the essence of life. KVASIR, the God of inspiration After the war between the Aesir and Vanir, all the Gods made a truce by spitting into a bowl. They stirred up the mixture and created a new God of Knowledge out of the potent mess. His name was Kvasir and he was made the most amazing diplomat to prevent further disagreements Extremely wise, Kvasir traveled far and wide, teaching and spreading knowledge. This continued until the dwarfs Fjalar and Galar killed Kvasir and drained him of his blood. Mixing his blood with honey resulting in KVAS, also known as the mead of inspiration or the Mead of Poetry. It was said that drinking this mead imbues the drinker with wisdom. The spread of which eventually resulted in the introduction of poetry to mankind. It is also told that Odin himself drank this brew, but that is a story for another time... Reference— <https://www.godchecker.com/norse-mythology/KVASIR/> <https://en.wikipedia.org/wiki/Kvasir>

THE BLÓT

Cleansing

As we move into the circle, we will cleanse through incense and adjust our thoughts and enter into our sacred space. We will visualise and connect to our astral temple and the Gods in Asgard.

Walk the circle three times cleansing the space **by the power of the Dragons may this circle be blessed, cleansed and sanctified.**

Ring bell or strike drum to signify the start of the ritual.

Honouring the Directions

South

Take the hammer and make the sign of the hammer facing South
As you make the sign of the hammer (an inverted down T) say:

Hammer in the South hallow and hold this holy stead

North

Take the hammer and make the sign of the hammer facing North. As you make the sign of the hammer (an inverted down T) say

Hammer in the North hallow and hold this holy stead

East

Take the hammer and make the sign of the hammer facing East. As you make the sign of the hammer (an inverted down T) say

Hammer in the East hallow and hold this holy stead

West

Take the hammer and make the sign of the hammer facing west. As you make the sign of the hammer (an inverted down T) say

Hammer in the West hallow and hold this holy stead

Above

Take the hammer and make the sign of the hammer raising it above. As you make the sign of the hammer (an inverted down T) say

Hammer in the Above hallow and hold this holy stead

Below

Take the hammer and make the sign of the hammer holding it below. As you make the sign of the hammer (an inverted down T) say

Hammer in the Below hallow and hold this holy stead

Invocation to Thor

Thor, Lord of the Hammer!

Lord of the Storm!

We ask for protection and removal of all evil and unwanted entities from this ritual space!

Hail!

Invocation to Disir

Disir, Ancestors

We are hear to honour you

Watch over us and protect us

Let nothing into this space which will cause us harm

Hail!

Invocation to Odin

**Odin All-Father,
Far-Wandering Windwalker,
Tamer of Hatred and Wearer of Ravens,
We call on You now.
Grant us the wisdom and insight
To work with our Fate and not against it.
Hail!**

Invocation to Kvasir

**Kvasir, God of inspiration
Mead-bleeder hear me!
Word-weaver hear me!
Kvasir, come be the Fire in our Heads!
Hail!**

Meditation and exercise

Tonight's exercise

1. You will ask for a message
2. You will write this down
3. Place it in the cauldron
4. Select one speak it and burn it.



The past couple of years have been dark, closed, we have been isolated. It is time to bring a little light and joy back into our lives, to move out of the darkness of winter towards the light of spring. We are going to ask the Elements to show us... to show us the spark, the inspiration. Your goal is to find that spark of inspiration, it may be a word or sentence, it will be something to help you rekindle the joy around you. A spark that will grow with the coming seasons, a spark that becomes a fire. Your intention is to let the fire show you a message. The Element Fire represents our passions, creativity, motivation and transformation. The Element AIR – represents wisdom, communication, our will. A physical fire destroys what it touches, consumes matter as fuel, but it creates light in the process. The transformative power of fire can be seen all around this country. Fire burns hotter with air. We will use the flame of the fire, the Elements of Fire and Air, to find the spark, and use our will to temper and feed the spark so it becomes a fire in our heads and hearts.

The meditation

1. Sit
2. Relax.
3. Remember your intentions, seeking a message from the flames.
4. Breathe 2-3 times
5. Feel yourself relaxing with each breath, breathe in the warmth of the fire
6. Breathe
7. With each breath you feel the warmth of the fire filling your solar plexus

8. Slowly bring you focus to the flames
9. Concentrate on the fire/flames
10. Let your vision constrict, become lazy
11. Notice the way the flames jump, sway, move.
12. Hear the sounds of the fire.
13. Notice your thoughts but pay them no heed.
14. Now ask the fire to show you, 15. Ask it to tell you,
16. What do I need to bring joy to my future?
17. Breathe
18. Watch the flames, notice how they dance
19. Something starts to form in the shapes of the fire.
20. Breathe
21. Look at flames what can you see.
22. Watch the flame twist and writhe, slowly forming shapes
23. Maybe a word a symbol
24. You will have you message now.
25. Now bring you focus back your breath
26. Slowly bring focus back to the room.
27. Breathe
28. Wiggle your fingers, toes.
29. Write your message down on a piece of paper

Sacrifice

Declaring what you are giving to The Holy Powers as a sacrifice, and why. Ask them to bestow their blessings upon you.

We give you this mead, blended with the might and main of our deeds, take well our gift, but not as from a thrall, for we have no master, but as from free people and as a sign of our kinship and fellowship. We ask that you imbue this sacrifice with your gifts and blessings!

Drinking some of the offering to metaphorically take in the blessings of the divine. Make the sign of the hammer over the horn. Pour the remaining liquid from the horn into the blessing bowl.

Make the sign of the hammer over the bowl.

The blessings of Kvasir, Odin, Thor, Disirs be upon you. Hail!

Giving

Remove the bowl to outside and face south and pour the remaining liquid onto the earth and say:

Thus the work is once again wrought, and gifts have been given, each to the other as it must always be. May it strengthen our folk to trust in the might and main of Asgard, Vanahiem and all the Nine Worlds. May the gods and goddesses, as well as the ancestors guide our steps and may Thor's hammer protect us Hail!

Closing

Declare that the blot is done. Raise hands in the sky and say:

Hail! Kvasir, Odin, Thor & Disirs and our ancestors thank you for guidance and protection (and touch Mjolnir (the hammer) and the blot is done).

Hail and Farewell

By the power of the Dragons this ritual has ended and the circle is now open

Before we begin to feast Bec has written a poem to share with you for our midwinter feast.

Standing here on the earth,
the warm summer glow is but a memory,
the seasons ebb and flow.

Sweet summer scents are replaced by the smell
of leaves
as they shift from green to amber,
They fall softly to the ground as time meanders.

The rain comes frequent now,
The air bites at our skin
It stings our noses and dries the skin on our brow.
The grasses feel the icy bite of morning frosts,
It's mark on the ground shows us what it has lost
As it becomes drier and brittle
What is left to thrive are thistles.

Seal up the cracks in your doors,
Mend the gaps in your walls.
For the hungry thieves lurk at our door,
Perhaps they have been prompted by Loki's call,
to steal away what they did not hoard.

Wily foxes prowl our flocks,
While we sit at our hearths and mend our socks.

Stoke the fires now and bank them well,
for the nights are now long,
Icy fingers reach out from the depths of Hel.

Daybreak will come, but it arrives very late.

Yellow fungus and moss clings to bare trees,
as their branches reach out to muted sunlight,
as if pleading their fate.

Hear them twist in cold winds,
as water falls to the ground.
Gods guard our steps now as we walk upon
treacherous grounds.

Let us gather in the hall now, on this longest
night.
Drink and be merry around the hallowed halls,
As we beat back darkness with cheer, lanterns
and bright fire light.

Welcome one welcome all,
for we have a hearty feast laid out in our hall,
for travellers, our farmers, warriors and shield-
maidens alike.

Welcome mighty gods, come feast with us,
Mighty spirits, we trust in you to implore
our sun to bless us with its warm light once more

The warm earth will be felt beneath our feet as
we gaze out to shores

B. Hearne 2022



NOWRA BLÓT 10/6/22

A format similar to the blóts above was followed, honouring the Goddess Holda.

Holda Goddess of Hearth and Home



Holda is a Germanic goddess with many interesting characteristics – maiden, mother, hag, spinner, storm bringer, ruler of the Wild Hunt and of children's souls.

She was usually seen dressed in snow-white with white or silver hair, regardless of whether she appears as young mother or as a wise crone. She is a goddess of the domestic arts – spinning, cooking, cleaning, and childcare. What Holda values above all is industriousness.

There are many legends of her rewarding diligent workers and punishing lazy ones, such as the legend of “Frau Holle”, which we will be reading tonight.

Holda is a goddess of Winter. She was said to bring on the first snowflakes of the year; they were referred to as Mother Holda “plucking her geese” and she is associated with geese and “Mother Goose”.

Yule, the longest day of winter, was her holiday, and until recently she was one of the Christmas gift-givers in parts of Germany. There she was pictured as a red-cloaked witch on a broom who would fill children's shoes with goodies and then move on. German children left milk and bread for her, in hopes of better presents.

Earlier myth had her leading a Wild Hunt at Yuletide, rife with the howling spirits of dead children.

Holda collected the souls of dead children, usually infants who died too soon – before being christened in Christian times, before being named in the days before that. In pre-Christian times, children were named at nine days old, and before that were believed not to be attached to the ancestral tree. If they died before that time, Holda would take them on instead of their ancestors. She also took children of other ages, for various reasons. This is quite different from Odin's Wild Hunt which contained the souls of dead warriors. Later it was said that Holda also added the soul of flying witches to the hunt and because of this many modern witches consider her to be linked with astral travel and trance like states. Because of this we will be making some flying potion tonight which contains herbs that promote alpha brain waves the brain waves associated with relaxation and astral travel.

(Image above of Holda by Thorskegga Thorn, artwork found at <http://www.northernpaganism.org/shrines/holda/welcome.html>)



Nowra altar and feasting table



Nowra — hand-made Yule gifts



FULL MOON ZOOM BLÓT 11/6/22

For those who were unable to attend the “in person” rituals a version of the blót above was conducted again the next evening via Zoom with the format modified to suit the online environment.

