
Askei Kataskei

the official Covenant of Hekate ezine



Issue 5

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EDITORIAL



Well here we are again... and where to begin! So much has happened since the last issue including this year's Rite of Her Sacred Fires event, the second Hekate Symposium in Glastonbury not to mention yours truly taking his Oath to become a Torchbearer within the Covenant. Exciting times!

Taking my Oath as a Torchbearer has given me a lot to think about in regards to my future to Hekate. I have always been extremely humble when it comes to my involvement within the community, to the point where I resisted the "call" to become a Torchbearer, despite much support and encouragement from those around me. Now that I have taken the mantle of Torchbearer upon myself, I have found myself wondering what I will do to help fulfil my oath and commitment; what does it mean to be a Torchbearer?

For me, finding a way to unify us by our similarities rather than focusing on our differences is of great importance. All along my path I have seen people who try to pull themselves and their respective communities apart due to the clouding of ego or misinformation and a general absent mindedness that we are all equal in the eyes of the Goddess.

And I now see and feel an ember of Her fiery brands, kindled within me so that I may help shine Her light into the lives of those who require it; to help those lost on their paths, to illuminate fresh minds with knowledge, to help illustrate that our unifying similarities far outstrip anything that could try to set us apart from one another.

To be a Torchbearer is to be a guide. I will stand at the Crossroads with my brothers and sisters and smile. Together we can become a strong, loving and tolerant community filled with vibrancy and uniqueness, unified together for the glory of Hekate.

And so, this issue (as always) there is a superb array of content. We showcase some excellent artwork created in devotion to Our Lady. Jade sol Luna takes some time out of his busy schedule to be our interviewee this issue (p.10)! Our feature article (p.13), researched and written by Florian Schlie, is on the topic of ensouled statues in relation to Hekate and gives a ritual that can be performed by those wishing to explore this aspect of their devotion.

Readers have shared their awesome devotional tattoos in our "Ink-credible!" feature, so be sure to check that one out (p.25). There is also a "Call for Submissions" (p.36) for an exciting project to create a book of Hekatean prayer and ritual. Like with all these worthwhile projects, the more we contribute as a community the better able we are to share and develop; celebrating our diversity as well as the commonalities that bind us in the worship of the Key-bearing Queen of the Whole Cosmos, so be sure to check that one out and consider putting something forward.

As always, remember that this is your publication - keeping it vibrant and alive is the responsibility of us all. I always look forward to receiving contributions, be that a full article, poem, drawing or shrine photo. There's always a place within AK to share your devotion!

EN EREBOS PHOS

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What is the Covenant of Hekate?

The **Covenant of Hekate (CoH)** was born out of the desire to create a community and centre of study for those who share a passion for the history, mysteries and magic of the Goddess Hekate. This desire was dramatically demonstrated on 27th May 2010 when thousands of people worldwide performed the Rite of Her Sacred Fires ritual created by Sorita d'Este in a unique act of devotion to the goddess Hekate.

Within the CoH we view the Goddess Hekate as the Cosmic World Soul. Hekate is a liminal goddess who often expresses herself through Triplicities of form and power, such as her three bodies facing three ways, her control over land/sea/sky, birth/initiation/death and divination/dreams/oracles. We believe that she is a natural force whose power extends through all realms and whose formless fire illuminates the path of the universal mysteries, where she is both our guide and initiator.

Within the CoH we explore the Mysticism and Magic of the goddess Hekate through the practice of theurgy ('divine-working') to achieve henosis (union with the divine), through contemplation, experience, intuition, divination, meditation and ritual within the realms of the Western Esoteric Traditions.

The CoH is rooted in firm foundations of knowledge and practice from the traditions of the ancient world which honoured Hekate. This knowledge and practices form the basis of the modern manifestation of Hekate's worship in ways relevant to this age and accessible to all who seek her mysteries. The torchbearers of the CoH are individuals from around the world who through their actions and studies are shining the light of Hekate's torches and expressing the spirit of the ancient mysteries.



ENCHANTMENTS FROM THE KEYBEARER

Crossroads are magical places. Whenever I find myself with quiet time at a natural crossroads in nature, where three animal tracks meet, I ponder the mystery of the chance intersection of three different pathways. Such a pathway presents the new arrival with a fork in the road, go to the left or go to the right – or return to where you came from. Of course there is a lot of Hekate related symbolism tied in with crossroads too, as she is the Goddess of both the roads which take us, inevitably to a crossroad, and the Goddess of the three-way crossroads itself.

But today I am pondering another choice which is often overlooked – that of hoofing a new path. Seeing a way towards reaching a goal and going straight towards it, ignoring the boundaries set by those who have gone before. Why are so many of us frightened to stand outside the confines of tradition and cultural custom, even within our spiritual lives? For many years I myself treaded a path within the confines of the traditions I encountered, staying within the boundaries and feeling frustrated – and sometimes even polluted- with some of what I encountered. But for me exploring the mysteries of Phosphorus has brought with it systematic shattering of illusion, with each experience something new being unveiled and revealed. Sometimes subtle, sometimes life changing and indisputably spectacular.

In June the *Hekate Symposium* here in Glastonbury presented me with a lot of interesting food for thought as each speaker and performer presented a different perspective on their work with the Goddess. It was so incredibly diverse that it reminded me of the months I spent in the Brecon Beacons in the winter of 2009 and 2010 working on the book project *Hekate Her Sacred Fires*. Reading the contributions of the dozens of contributors, and corresponding with many of them via email and Skype, opened up an entirely new world to me. Hekate devotees all around the world, many of whom had no previous contact with one another, came from different cultures and traditions, but were somehow having very similar experiences of Hekate. Thank you again to all the contributors who gave their time, knowledge and experiences to the project - not only did it change my understanding of both the Goddess Hekate and the Mysteries, it continues to do the same for the readers who continue to benefit from your work; and it contributed to the forging of new friendships and new communities, including the *Covenant of Hekate*.

As our community grows and evolves we have to change and adapt to meet the needs of members. My friend, the CoH Torchbearer Lezley Cunningham-Wood has recently joined me in helping with the administration of the CoH, which allows me to focus a little more on other neglected community projects. As a community we are now experimenting with ways in which to facilitate monthly social meetings using video streaming technology, as well as introducing monthly teaching circles and, in due course, other learning facilities. If you are a member who have not recently checked in with the private Facebook group have a look on there for details, or otherwise email hekatecovenant@gmail.com and we will forward details to you of future events. After the first last minute and ad hoc experimental meeting it is clear that being able to interact in this way, using technology, will lead to a lot of interesting connections and sharing between members - which in turn will open up new pathways for the CoH and its members too!

As my own spiritual work has slowly evolved from a focus around the philosophies and teachings of the Neo-Platonist and Gnostic schools towards the teachings of Buddhism, my relationship with and understanding of the Goddess Hekate continues to evolve and change. Another new path to tread, new landscapes to explore, new knowledge to be experienced, each opening up beautiful and exciting new vistas and deeper understandings on the way.

May you all be blessed on your journeys

Blessings...
Sorita d'Este

www.sorita.co.uk





By Larry Phillips

I began working on this painting right before the Rite of Her Sacred Fires in 2012 and I used the canvas in that ritual. This painting began with my sketches of Hekate based on various classical representations, but I had not planned any other aspect. To fill in the rest of this painting and give the image life, I began a regular cycle of theurgic work with Hekate, following the tradition of the Ordo Aurum Solis of which I am an initiate. Through this theurgic work Hekate gradually revealed herself to me on this canvas. I plan to create many more images of Hekate and many other Immortal Divinities. This painting is done in oil on a 5 ft. by 4 ft. canvas.

A HYMN TO HER WHO LIGHTS MY WAY

SHULLIE H PORTER

I sing Hymns to Ekate every day while I walk the dog- in the morning and in the evening. Though I seem to never write them down, and have always forgotten them by the time I get home. So this is one of few I have actually written down. But first a little background.

My daughter and I decided to treat ourselves to an Indian head Massage. The lady we found to give us the Indian head massage works above a rather lovely Boho coffee shop which is not too far from us. Neither of us has had an Indian Head Massage before and was unaware of what to expect. I being the brave one went first, leaving said daughter drinking coffee and eating cake!

So the massage begins, and was not what I expected. As the masseur began to work on me, releasing tension I didn't know I had, her hands became warmer and warmer and that's when it started. My eyes were closed and as I relaxed, I started to hear a bell ringing. The sound was subtle to start with, but I could hear it getting closer and more intense. For a moment I thought it was part of the music the masseur was playing, but as I was about to bring myself back and open my eyes to focus I became quickly assured it was not and to listen by a voice I knew well. The sound of the bell became louder and louder... a single bell, an old ancient bell, heavy and deep.

Then I started to see lights, hundreds of them flickering, like candle lights, placed on what I thought looked like a simple wooden altar. As I tried to look around I appeared to be in what I thought was a large bell shaped cave. Yet it was white... and I knew if I looked to the right I would see a window, through which I knew there was the deepest, and the darkest blue sky and a thousand stars. I could feel the breeze on my face and smell the wild thyme in the air.

As the bell continued to sound, I felt myself floating on the constant sound of the bell and I heard the chanting of '*IO Ekate IO Ekate.*' As the chanting continued I started to see more and more colours – flashes of light – green, turquoise, purple, red, and gold, each colour darkening and deepening before filling my consciousness and then fading away.

Then down what appeared to be a staircase, hewed into the rock, down deeper into the cave I went, the sound of the bell coming from deep within that space. There were more lights, torches, candles burning softly, a yellow glow, which led me down in a spiral pathway. And there were spirits all around me, ancient and new, some not passed for centuries, and some not yet born. I knew that family were close by, ancestors, and those I have not yet met, each with memories they wanted to share with me, and a voice, initially my voice, singing, echoing around the walls of what now appeared to be a very deep and [echoing] cave. Then before me was Her Voice again, and a shadow of Her before me, instructing me, telling me that when I return I have to write for her. That I was to go straight away and write it all down, not to 'forget' this time, not to hide it, but to make it 'real' on paper.

She bade me farewell, I knew I had tears streaming down my face, as I could taste the salt on my lips.

As the masseur started to end, I slowly come back to reality, up the stairs, though not to the white cave, but back into the small room. The masseur gave me water, and asked if I am okay and laughs when she

says she thought that I was 'away with the fairies'.

I smiled, it was all I could do as I knew I needed to go back to the coffee shop, order a tea and a slice of almond cake and get my note book out. So tea and cake by my side - I began writing down what had happened. The first thoughts were Practice + Dedication + Discipline = Balance, so I made a note of it and then followed by the Hymn I sang and she asked me to write for her.

Hail Ekate

Who is, and Was and Will Always Be.

Hail Ekate

Mother, Sister, Friend, Goddess and Queen.

Hail Ekate

Hail Ekate

Torchbearer, who lights my path.

Who walk before, behind, beside and within me.

Hail Ekate

Hail Ekate

World Soul, Saviour, who holds me in her arms, who leads me, cares for me, loves me and who prepares me for her work.

Hail Ekate

Who pushes me to take steps I fear to tread, yet who does not promises to catch me if and when I fall, but does promise to be there to pick me up.

Hail Ekate

Hail Ekate

Who holds the Keys to my life, my heart and my soul.

Hail Ekate

Who takes me down to my deepest fear, and who holds me there and helps me face those regrets, and self-created demons that haunt me.

Hail Ekate

Who shines her light on my face; who shines her light into the parts of me that I do not wish to acknowledge so that I may confront them and so heal.

Hail Ekate

Who once I have faced that which tries to destroy me from within, leads me by the hand, guides me with her illumination, and who brings me back from my darkest despair.

Hail Ekate

**Who leads me through my trials and tribulations; through the waxing and waning
Who brings balance and honour.**

Hail Ekate

Hail Ekate

Alpha and Omega. Who Is and Was and Who Will Ever Be.

Hail.

Hail Ekate.

INTERVIEW WITH *Jade sol Luna*

AUTHOR, MUSICIAN, ASTROLOGER, AND DEVOTEE OF HEKATE,
JADE SOL LUNA TAKES SOME TIME OUT FROM HIS BUSY SCHEDULE
TO DISCUSS HIS WORK, INSPIRATIONS AND FUTURE PROJECTS.

Askei Kataskei: *When did you first start working with Hekate and how has your life on your Path evolved since then?*

Jade sol Luna: I just had my 10 year anniversary worshipping Hecate as my solo patron Goddess, yet it is my 18th year of being a devotee of the Dark Mother. I finished an 8 year training course of worshipping Kali with an Aghoric (without terror) tribe in Kajuraho India. When I was finished, Kal Babaji asked me to create a Westernized version of my journey in India. Worshipping Kali opened the door to Hecate and Hecate has been peeling my layers off like an onion ever since. My goal is to merge into the consciousness of this divine force and only she knows how close I am to finishing that job.

AK: *Where do the motivations and inspirations for your music and books come from?*

JsL: Every inspiration in me comes from my love for her. My projects are just various ways to stay as linked into her as possible. My books in the future will be more about Astrology and my music is going to be more about my experiences with Hecate, although there will be a Hecate III at one point. In my personal creative side, I see my books as my intellectual connection to Hecate and my music is my emotional connection. Even though my music has evolved more into a worldly sound (Dubstep, Electronica) and I am working with people now, I will not embrace a song or an idea unless I can find the substance of Hecate inside of it.

AK: *Do you have any current, upcoming projects that you are working on?*

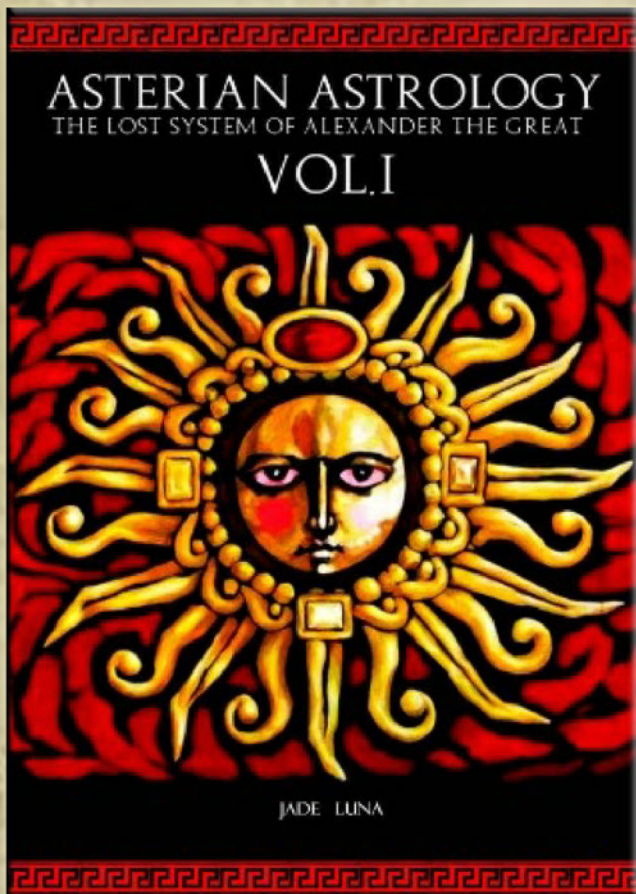
JsL: I have a CD coming out August 13 on Morbit Records called *Resurrection In Black* and that will be followed by a EP release in December that will more then likely be the biggest thing that I have ever done in the music realm because of the caliber of artists that I am working with on it. In Astrology, I have *Asterian Astrology* book II coming out by the end of this year and I will be on Bite Size TV pressing the change of the Zodiac all of 2014.



Images courtesy of Jade sol Luna

AK: *How do you feel about your work being viewed as "dark" by some?*

JSL: Considering that I worship the "Dark Goddess," I view that as a compliment. As long as people have fear, I believe that the subject of Darkness should stay on the table. Fear is the opposite of Love, I observe people and their fears to see how advanced they are. Fear keeps a person stuck without an ability to advance. A real mystic, who desires spiritual advancement has to remove all fear in order to have long lasting experiences. Example, Astral Travel: In order to leave the body and travel to higher realms, fear of dying has to be removed. If a person has a fear of dying they will never have the capacity to experience higher realms because they will stay as close to their body as possible, hence no divine experience ensues. A spiritual teacher with a lot of fear can only be best as an intellectual, with almost no experience of the "Other Side." I believe these "Types" are solely responsible for keeping spirituality in an intellectual place with little to no experience behind what they preach. There are only two real forces in the Universe, unity (Love) and separation (Fear), we have to remove all fears in order to unify with our true spiritual self. Hecate is the Dark Mother that scoops out the fears of the subconscious mind out so we can unify with our true nature. No goddess in the universe has the ability to open the door to real experience like Hecate as the Dark Mothers job is unifying a person with their true nature, which can only happen to a fearless person. Remember, fear is the opposite of love!



AK: *Where and how do you see your work progressing in the next five to ten years?*

JSL: I hope that I am further in merging into this mysterious Goddess. Once a devotee of the Mother taps into her infinite ocean of bliss, nothing else really matters other than staying connected to it. My guru in India told me to stay focused on entering Lucifer Caelum, although I hope to surpass that.

AK: *Your book "Asterian Astrology", named after Hecate's mother, has turned astrology on its head for those who have looked into it. Do you think this reclaiming of ancient astrological ways is a good avenue to approach Hecate from?*

JSL: Hecate is the great *Heimarmene* (cosmic imprint) which is the governing force of Astrology. My goal with Hecate as an Astrologer is to make this form of her more known, as it widens the work of this great Dark Mother. This makes her truly the "Mother of the Cosmos." So I do intend for her to be recognized as the Mother of Astrology.



AK: *“Asterian Astrology” is titled as “Vol I”, are you working on Vol II or is it in the pipeline?*

JSL: I am indeed and it will be out by the end of this year!

AK: *How would you describe your perfect day?*

JSL: My Fiancé Gianna is my Earthly “Italian” Hecate . Spending my days with her, my nights worshipping Hecate and creating music around Hecate is my idea of full life. I try to recreate this as much as possible. My idea of a perfect day is when this all pans out.

AK: *Are there any of your projects that you have enjoyed the most?*

JSL: My favorite projects are happening right now! Bite Size TV is getting ready to launch *Asterian Astrology* worldwide and I LOVE working with this up and coming network. Musically I am working with some incredible musicians and producers who are helping me realize the potential I have to create great music and potentially a whole new sound.

AK: *Are there any of your projects that didn’t turn out the way you had hoped or planned?*

JSL: The CD *Feeling Like My Old Sunny Self Again* by Luna 13 has some amazing songs but I am such a better writer and producer now, I wish that I would have waited a little longer to release it! *Hecate: Death, Transition and Spiritual Mastery* (First Edition) was also released to soon, it was short and sloppy, the second edition should have been the first book I released.



Images courtesy of Jade sol Luna (top) and Sara Neheti Croft (bottom)

ENSOULING A STATUE OF HEKATE

by Florian
Schlie

In this article I will explore the role of cult statues in it different forms and give some instructions and inspirations to create an ensouled statue of the Goddess Hekate. Statues, depictions and imagery of the Gods are an important feature in the different paths of modern Paganism. And as well was an very important expression of religion and mysticism of the ancient pagan world.

The monotheistic religions blamed the devotees of the ancient Gods as idol worshippers and even blame modern pagans that they practice idolatry. From their point of view the devotees of the different ancient Gods worshipped the statues *as Gods*, or that the sacred symbols of a God or Goddess (like stone cubes or sacred trees) were seen *as Gods themselves*. From their view the people *worshipped these statues and symbols* and didn't noticed that these are just stone, wood or ivory- but "false Gods".

But this view of the cult practices in antiquity- or the use of statues in modern Paganism is very wrong and misleading. The statues and imageries of the Gods *are symbols*. They were (and are) not seen as the Gods themselves. The depictions of the deities *create a point of focus for the devotees*- similar like statues/pictures of saints are used in Catholicism.

Pagans today- and pagans in the ancient world didn't worshipped the statues as Gods, but *worshipped the Gods through these statues*. The statues are symbols to get in touch with the God or Goddess who is depicted in form of an image. The Christians also don't worship the cross, but the cross is a symbol for their faith and their God.

But not all statues in the ancient world were cult statues (who were used in religious rites). Most statues and imagery were just an representation of the Gods or artworks. In the antiquity statues and pictures of gods where everywhere around- but the cult statues in the temples, shrines or in household religion were treated different than the common statues of the Gods.

Common statues and representations:

I think the majority of the statues from the ancient world were from this category. On the one hand they were seen as artwork and as a kind of offering to the God or Goddess. They were made in a way like the people imagined the Gods or like the myths described them. But not all of these statues were actual cult statues (they were not all used in the religious practice), many of them were artworks and



stood on special places. Many depictions of Gods and Goddesses were used in a decorative way in mosaics and wall paintings. And for the people of the ancient world it was very clear that the statue or imagery of a God was not the God himself but a depiction of him. And the statues that were used in an cultic way- were treated different than the common statues.

Cult statues: These are the statues that were used in an religious way in the ancient world. They stood in the temples or in shrines on special places or on/in the household shrines of the private cults.

These statues were treated in a special way. They were used as the symbol of a God or Goddess. The people prayed before these statues, brought offerings to their feet or altars, lighted flames on their shrines, decorated them with flowers and jewellery, gave libations to them. They were used to focus on the God or Goddess that they depicted. But the people were aware of the fact- that this cult image is not the Goddess itself- but a focus point to connect more with her. And the Gods could use these statues as vessels to interact with the mortals. The early cult statues were made from wood and were just small. Later on also bigger more impressive statues were used as cult statues made from marble, gold or ivory.

But the cult statues of the household cults stayed small and simple (and most of Hekates surviving statues are small cult statues- I think from the household worship). The cult images were also created to show the Gods like the worshippers imagined them (or like the people experienced them through a more mystical way- like through trance experiences or epiphanies of the Gods in dreams). The cult statues were treated very well and from the worship and treating of these statues in the rites- the monotheistic people who watched this use of the statues in the cults, got the wrong picture. They believed that the Pagans worshipped the statues as Gods- and not that they worshipped the Gods through the statues.

Ensouled Statues: A special kind of cult images were the ensouled statues. These were used in the same way as the usual cult statues. But the people believed (or experienced) that these statues were connect with the soul/spirit of the God or Goddess. Like the temple was the house of a God/Goddess the ensouled statue was its living and breathing embodiment. But the people were aware of the fact that the God/Goddess who is depicted through the image- is weaved with the spirit/soul of the God/Goddess and is not the God/Goddess like the monotheistic people blamed them.

The ensouled statues were treated like they were alive, they were washed and fed, the priests spoke with them (and you can see this in Hinduism even today), made regular devotional acts with the statue for the Gods. And not all people (or not even all priests) were allowed to interact with them. These statues were closed away in the temples in special areas that only few people were allowed to enter. And some of them were just shown to the public eye in special festivals- or processions.

These statues were also used in Theurgy- and it is said that these statues came alive during the rites, that bright light came out of them, that they begin to smile, to speak and even moved and danced.



Theurgy and special statues of Hekate: Hekate is the main focus of Askei Kataskei- so now I will focus more on her. Hekate had an important role in Theurgy of late antiquity and the source material gives some informations about her ensouled cult statues.

In Theurgy the world of divine (empyrean world) was connected to the material world through a mediating world- the etheric world (ruled by the Worldsoul, it is the world of daimons, souls and spirits). The theurgists believed that the daimons of the etheric world acted as intermediaries between the gods and humans. Every God or Goddess had his/her own daimons that interacted on their behalf with the material world. And Hekate was the mistress of all these daimons and acted as Worldsoul in the same way as an intermediary between the world of divine and the material world- like the daimons did. The theurgists believed that the ensouled statues had an daimon attached to them- and that this daimon connected the ensouled statue with the God or Goddess (this will get important again in the practical part of this article). The theurgists used the sacred symbols of the Gods to connect the statues with their energies- the statues were filled with special herbs, symbols, metals, animal parts, stones and jewels to bind the energy of a God to the statue. The spirit/essence of the God was brought "down" from the empyrean world (divine world) through his/her daimons in the etheric world and his/her symbols in the material world into the statue.



Hekates ensouled statues: Here I will give some examples for special Statues of Hekate. The theurgist Maximos showed other people how he brought the statue of Hekate alive. He burned incense (olibanum) on a theurgic (ensouled) statue of Hekate and spoke a hymn to praise her. The statue of the Goddess began to smile and then even to laugh. After this the torches that the statue hold in her hands began to burn.

The theurgist Proclous had visions of Hekate when he praised her (his statue) and she appeared as bright light that also other people were able to see.

And Hekate even gave instructions (through trance mediums) to create statues of her:

"Build a shrine and deck it with wild laurel boughs, set there in my image which adore with fervent orison, and in thy sleep I will stand before you. Form a statue of well-planed wood by mystic formula. Smear the figure with rue, and then with a paste of myrrh, storax, frankincense and lizard's tail, connected when the moon is but a sickle. When the moon is full, vow your solemn vows in the words: Come, infernal, terrestrial, and heavenly Proserpina, goddess of the broad roadways, of crossroads, you who quest to and fro at night, torch in your left hand, a sword in your right hand, enemy of day, friend and lover of darkness, you who does rejoice when the bitches howl and warm blood is spilled, you who are walking amid the phantoms and in the place of tombs, Queen of the Manes and of the Summanes, you whose thirst is blood, you who does strike chill fear into mortal heart, Gorgo, Mormo, Bombo, Moon of a thousand forms, cast a propitious eye upon our sacrifice."

(Hippolytus "Philosophumena)

And she also gives instructions how her statue should look like in a oracular fragment that is quoted by

Images courtesy of Florian Schlie

Porphyry:

My statue/appearance resembles to that of Ceres crowned with splendid fruits, wearing a white dress and golden sandals on my feet. snakes curl around my girdle and crawl on my pure footprints. other snakes hang from my head in ordered ranks down to my feet, contorted around me in ordered ranks.

And the ancient author Strabon mentioned a cult image of Hekate in Ephesus and that this statue created such a bright light that the people who visit the temple should cover their eyes when they look at it. He does not tell that the statue is an ensouled statue but the emanation of light is a sign of this. And the



theurgist Maximos also made his rite to animate the statue of Hekate in a temple in Ephesus.

Conclusion: Not all statues in antiquity were used as cult images. The cult images were treated in a special way- but the people knew that they were not worshipping the statues as Gods, but the Gods through the statues. And even the more mysterious ensouled statues were a living link to the God or Goddess. But they were not worshipped as a God in their own.

Most Pagans today use statues and imagery in their rites- and they too are aware that the statues are a focus point. Ensouled statues are rare today I think. But some Pagans invoke the spirit/soul/presence of a God or Goddess for the time of the rite into his or her statue. To end this article I will give some inspirations and instructions to create an ensouled statue for the worship of Hekate.

A Rite to ensoul a statue of Hekate

This rite will ensoul a statue with the energy and essence of Hekate. Like a “voodoo doll” is connected to the essence of a person- the statue will be connected to the Goddess afterwards. This rite will also “bind” a daimon of Hekate to the box on which the statue will stand, so that this entity will be a living intermediary to the Goddess. This rite is just one of many ways to make an ensouled statue. You can also find other rites

Images courtesy of Florian Schlie

in these books: Temple of Hekate by Tara Sanchez and Reclaim the Power of the Witch by Monte Plaisance. This rite is the way how I have done it myself.

Timing: The best night for this ritual is the last night of the dark moon. Just look into a moon calendar when the first crescent will be visible again and do this rite in the night before this date (this was the timing of Hekates Deipnon in antiquity).

You will need:

- ~A shrine for Hekate, with candles and symbols of her.
- ~A statue of the Goddess.
- ~Blessed water.
- ~An offering bowl.
- ~A box on which the statue will stand after the rite.
- ~Offerings to the Goddess (like honey, milk, bread, cakes, wine etc...) and a plate to put them on, before you give them into the offering bowl during the rite.
- ~A blessed oil (for example a mixture of a sweet almond oil and a few drops of essential jasmine oil- jasmine has a strong scent at night and Hekate seems to love the smell from my experience).
- ~And symbolic things to put them into the box (see below).
- ~Hekate related incense (for example storax, myrrh or olibanum).

The box and the symbols: The box filled with symbolic items will be a helper to connect the statue with Hekates energy and essence. Fill the box with things that are sacred to Hekate or are connected to her. This is something personal here I will just give some inspirations:

Snakeskin, earth from three graveyards, earth from three crossroads, a stone from a crossroad or a graveyard, a lapis-lazuli (this comes from a dream where Hekate told me she wants this stone on her statue- but lapis-lazuli was also used in Hekates "wheel" in late antiquity), dog hair, hair of a black cat (in late antiquity Hekate was also connected to cats- and for me personal she is strongly connected to black cats), poppy seeds, wolfsbane (poisonous) and other herbs and blossoms that are connected to Hekate, oak leaves, the Ephesian Letters written on a piece of paper, copper or bronze (sacred metals of her in antiquity), a small key or a key drawn on paper, symbols for Hekates three domains (earth, sea and sky).*

Preparation: Fill the symbolic items into the box. The most important item is the stone from the crossroad or graveyard (it will be connected to the daimon as kind of spirit vessel).

Build the shrine and light the candles.

Cleanse yourself, the shrine and the room in which you will make the rite.

Go into a light trance.

Create a protected and sacred space around you and the shrine in your own tradition/way.

Ask the powers and Elements to be around you during the rite.

Ask the powers of the Etheric Spheres** to be there during your rite.

Ask the powers of the Empyrean Spheres** to be there during your rite.

Call on Hekate in your own way, ask her to be in your sacred space. Ask her to fill this space with her energy. Do this until you can feel and sense the energy of the Goddess in and around you. Tell her in your own words that you want to ensoul a statue in her name. Give her your offerings into the offering bowl

(but leave a little bit of the offerings for later).

Blessing of the Box: Take the filled box in both hands. Ask Hekate to bless the herbs, stones and symbols with her power, essence and energy. Imagine and feel how Hekates power flows into the box, imagine and feel that the box begins to glow in a radiant golden light.

Speak words like these:

Mighty Hekate, Mistress of the Material, Etheric and Empyrean Spheres, great queen powerful in underworld and heaven, ruler over earth, sea and sky charge these symbols with your powers. May these symbols connect me with your radiant might, with your divine love, with your protection and your blessings. May these symbols be a living link to you and your might. I pray to you, great Hekate, mistress of spirits and daimons, send me a bright daimon from the realms of the Etheric Spheres- send me a bright daimon that will inhabit this box, that inhabit this sacred stone, send me a daimon that will be a messenger between you and the mortals. May he interact with you and bridge the worlds. May he protect and guide me in your name- and bring me your blessings, so mote it be in this world, between the worlds in all worlds!

Hold the box above your head, feel and imagine that the stone in your box begins to glow, that a shining and fiery snake comes to your box and moves into the stone. The daimon begins to live and breath in your box. Then begin to chant the Ephesian Letters* over and over again- until you feel that the daimon is filling the box with its powers.

Then put the box on the shrine- sprinkle it with some blessed water, and give the last offerings into the offering bowl and say: I give this offerings to Hekates shining daimon- from now on you will have your share on all offerings that I will bring to Hekate may them nourish you.

The Ensouling of the Statue: Take the statue from the shrine sprinkle it with sacred water to bless and cleanse it. Put it over the smoke of your incense to bless and cleanse it. Hold it over the flames of the candles that burn on your shrine and imagine that the light of the candles flows into the statue, until it begins to shine and glow in your hands.

Call on Hekate with your own words ask her again to be present in your circle and around you so that you feel her energy and presence again strongly. Chant her epithets Phosphoros, Kourotrophos, Propylaia until you feel her energy streaming through you and your sacred space. Ask her to fill the statue with her essence and energy. Imagine and feel that her energy flows into the statue and begins to fill her out. The statue begins to glow and shine more and more in your imagination (for me her energy is dark violet and the statue begins to glow in the same colour when I do this).

Speak words like this:

This sacred image of the Goddess Hekate is from now on connected with her divine power. This sacred image is connected from now on with Hekates energy, this sacred image is from now on connected with Hekates essence. May her spirit be weaved with this statue. In this world, between the worlds, in all the worlds. May Hekates light shine through this statue, may her love flow through this statue, may her blessings emerge from this statue.

Imagine and feel that the connection between Hekate and her sacred image is completed and imagine

that the statue opens her eyes and that the light and power of the Goddess flows through her eyes into your sacred space. Put the statue to the box and imagine that the power in the box and the power of the Goddess begins to be connected with each other. Imagine that the serpentine daimon coils from the stone in the box around the statue in sacred union.

Sprinkle blessed water over the statue. Offer the smoke of new incense towards the statue. And then put one drop of jasmine oil to the brow of Hekates image. Then just feel the presence of the Goddess, enjoy to just sit and watch her sacred image. Feel into your sacred space and just be open what you will notice and experience. You can now make the empowering of the statue (explained below) or close your ritual.



Thank Hekate for her blessings and imagine that the eyes of the statue close. And that the daimon moves again into its stone. Thank the powers of the Empyrean and Etheric Spheres. Thank the elements and end the rite in your usual way.

Notes:

*** The Ephesian letters are sacred words: askion kataskion lix tetrax damnameneus aisia**

**** In the Chaldean Oracles there are three worlds- the Material Sphere (our world) the Etheric Sphere (the world of soul and spirits, like the modern term of the astral world or the underworld in classical religion of Greece and Rome) and the Empyrean Sphere (the world of divine).**

Inspirations for further workings with the ensouled statue

Waking the statue: When you want to connect yourself with Hekate kneel or stand before her statue. Say: *“Shining serpent daimon wake up and rise, coil around your mistress”* and feel and imagine that the snake daimon comes out of the stone and coils around the statue in sacred union. Ask her to be with you. Ask her to see you and hearing your words/prayers. Imagine and feel that the eyes of the statue open and that her love and blessing begin to flow into your being through the statue.

To end the connection: Thank her and imagine that she clothes her eyes, Thank the daimon and feel and

imagine that he leaves the statue and rests into its stone. After some time this will come natural when you come near the statue. He and the statue will awake when someone comes near and will rest when no one needs the connection to Hekate.

General things: Do small daily devotional acts on/with the statue. Sprinkle it with blessed water, bring the smoke of incense towards the statue, decorate or surround it with flowers, blossoms or herbs, put jewellery around the statue, put scented oils on the statue or around it. Bring it out into the light of the sun, moon and stars and imagine that their light flows into the statue.

Tread the statue well- she is connected to the Goddess. Keep the statue intact and clean. Recolour it if the colour fades away with time (or through water and oils). The statue is a living connection to Hekate in your life and home. Protect it from the influence and touch of strangers (through a shrine cabinet that you can close or a blanket that you put over the statue when it is not in use).

It is possible that the statue feels at times very alive- that you have the impression that she moves or her facial traits will change. I even have seen the chains of the statue to swing back and forth without physical manipulation of it.

Make devotional rites to/with the statue in a regular way. Give offerings to the feet of the statue, pour libations in front of it. Make your trance works, meditations, rites and spells in front of the statue. If you will have phases in your life where you don't can maintain your devotional acts and rites- it is possible that the statue falls in a kind of sleep- or that the connection to Hekate fades away through time. You can do the ensouling rite again or try out the empowering of the statue (below).

Empowering of the statue: This working empowers the statue with the might of the Empyrean and Etheric Spheres and with the power of the elements. Also with the power of Hekates different aspects. Do this from time to time to keep the connection between Hekate and her sacred image breathing, living and powerful.

Timing: Any time possible.

You will need: Just your statue, the box and your shrine.

Preparation: You can do this working in the context of a ritual that you use in your tradition/way or just as an devotional act in its own right.

When you do it: Be in a light trance. And have some kind of protection on your body or around you. Light the candles on your shrine, ask Hekate to be with you in her sacred image, give her some offerings.

Working: Hold your hands up to the sky. Chant again and again the name *Phosphoros* and imagine a pure white light that flows from the heaven and fills out the statue. The statue begins to glow in a *white light*. When you feel it is enough begin to chant the name *Kourotrophos*. And imagine a red light that fills the statue and that it *glows red*. When you feel it is enough begin to chant the name *Propylaia* and imagine a black light that fills out the statue and that it begins to *glow black*.

Then touch the ground.

Imagine a golden light that flows out of the underworld through the earth beneath you. The golden light

begins to fill out the statue. Imagine that golden snakes coil around the statue. Speak words like these: *"I draw up the etheric snake power, I draw it up from the depths of the underworld. Chtonic snakes bring life to the sacred image of Hekate!"*

Raise your hands towards the sky. Imagine a pure white light that flows down from the heavenly spheres, through the physical sky above you, down into the statue. The statue begins to glow in a white light. And white shining snakes coil around the statue. Speak words like these: *"I draw down the empyrean snake power, down from the heavenly spheres, ouranic snakes bring divine grace into the sacred image of Hekate."*

Now imagine and feel that the power of the underworld and the heaven flows together into the statue. Melting in the middle of it and that there a sacred star begins to glow.

Imagine that from the north a green light flows into this sacred star. Speak: *May earth empower the statue, earth that is her living mantle.*

Imagine a blue light that flows from the west into the sacred star. Speak: *May water empower the statue, water that is her living blood.*

Imagine a red light that flow from the south into the sacred star. Speak: *May fire empower the statue, fire that is her living soul.*

Imagine a yellow light that flows from the east into the sacred star. Speak: *May air empower the statue, air that is her living breath of life.*

Imagine and feel that the power of the elements flows from all four directions into the sacred star and that from above and below flows the power of the heaven and the underworld into the statue. The statue is the Axis Mundi. Imagine and feel that the sacred star gets bigger and brighter, it gets to a sphere of light that surrounds the statue, it gets bigger and brighter, bigger and brighter until the light flows into all directions, holy and shining, the light flows into all directions the whole room is filled by the radiant light of the statue. Begin to chant the Ephesian Letters over and over again until you feel it is enough.

Thank the elements and the powers of above and below (the statue stays connected to this powers after the working- so you don't have to banish them). And ground the energies in your body in your usual way/tradition.



Images courtesy of Robert Podmore

Tribute to Hekate

In trembling reverence, Do I dedicate this tribute to you oh Dread Goddess...

Serpent haired slayer of wicked men

Sickle-bearer, torch bearer

Horned one who delights in the spilling of fresh blood

Lady of the blackened moon

Knower of herbs and poisons

She of the wayside

Infernal one

Empyrean one

death-bringer

Soul of all nature.

You bear the still dripping heads of all who oppose you

Key-bearer, great of Sorcery

thread of the fates.

Thou canst be found in the screaming of men, the baying of hounds
and winds

Soteira, savior of the world. Creator and destroyer.

Pale of face, in triplicate form arriving, torches blazing, sickle
gleaming, head dripping

Glory to you dark mother. Praised by the hosts of heaven, and hailed
by the denizens of Hell!

Terrible Titaness, she who haunts the corpse-yard.

Who feasts upon the flesh of the dead.

Mother of Daemons. Queen of Gorgons.

Traveller of midnight.

Chthonic Empress of the Abyss

White of face, clad in black, dripping red.

BY JOHN BIRKEL (JONATHON BLACKTHORN)

CRÉSCÉNT MOON BISCUITS

These little biscuits were used during the evening ritual at this year's Hekate Symposium in Glastonbury and proved quite popular. Robert Podmore shares with us his simple recipe for these tasty post-ritual treats.

Pomegranate & Honey

100g Butter
75g Caster sugar
1 Egg (separated)
200g Plain flour
15g Anardana powder (dried pomegranate powder)
1 teaspoon of Honey

- Line 2 baking tray's with parchment.
- In a mixing bowl, cream together butter & sugar until light and fluffy gradually beat in the egg yolk and honey.
- Sieve in flour and add anardana powder.
- Roll out dough on a lightly floured surface, stamp out rounds using a 7.5cm/3 inch cutter, make crescent shapes by cutting away a quarter of each round. Re-roll the cutting and use again, should make 25.
- Place each crescent on the baking sheet prick all over and brush over with lightly whisked egg white and dust with extra caster sugar, bake in a pre heated oven 200C/400F gas mark

6 for 10-12 minutes. Then leave to cool on a rack

For Citrus crescents:

Replace Pomegranate powder and Honey with grated rind of 1 lemon and 1 lime and add 2-3 tablespoons of juice (enough to bind) after you have mixed in the flour.



****The above recipe will work for vegan or Coeliac by substituting butter and flour and also the egg.***

Oceanic Hekate

F G P H O C Y H B Y S R I X I L E F S E
D N J C O B R A L Q O U D K V U C P E H
W I D A B O T E M H F P T O B E L H V H
M L A E W H E A L U Y O H N W M V O A J
T A A B I Z A E V A Y S S T O C H R W X
X E Q N A E I R G R T E I E W P Q K L U
E H G T W N V G M T U I F F S J U Y U L
L N Y J A D U Z A L B D O O V R Q S F O
O U T L O H A Z E L N O X N M M E D R V
I W I A L L Y C S Q J N T R S H L P E E
Y A L H E U R Y B I A C E B M H G Y W D
N A I Z X V Q B E C N A M O R L I N O W
Z Y T I L A U S N E S W O J F T E P P R
H Q R Y M E C U B D O N S E S R O H S J
D S E U N D E R W A T E R C A V E S V G
L H F K U Y A D I A M R E M P E H V M O
W A Y T I L A U X E S N O I T O M E P C
U D D F O C T E L L U M K V J I L R B E
S O L Q F S T L I M I N A L T R A E H A
J W D W Q Q G E D E R X C M Q W X K D N

BATHING
BEACH
EINALIAN
ELIXIR
EMOTIONS
EURYBIA
FERTILITY
FISH
HAZEL
HEALING

HEART
HORSES
LIMINAL
LOVE
MERMAIDMOON
MULLET
OCEAN
PERSES
PHORKYS
PONTUS

POSEIDON
POWERFULWAVES
RED
RELATIONSHIPS
ROMANCE
SCYLLA
SENSUALITY
SEXUALITY
SHADOW
UNDERWATERCAVES

INK-CREDIBLE!

A look at the extraordinary devotional body art of Hekateans today

TATTOOS AND BODY MODIFICATION HAS A LONG AND RICH HISTORY SPANNING MANY THOUSANDS OF YEARS AND A MULTITUDE OF CULTURES. TODAY, MANY SEE IT AS THE PERFECT WAY TO HONOUR THE GODDESS HEKATE, SACRIFICING A PART OF THEMSELVES AND HAVING SYMBOLIC, ORIGINAL AND BEAUTIFUL ARTWORK PERMANENTLY ADDED TO THEIR BODIES.



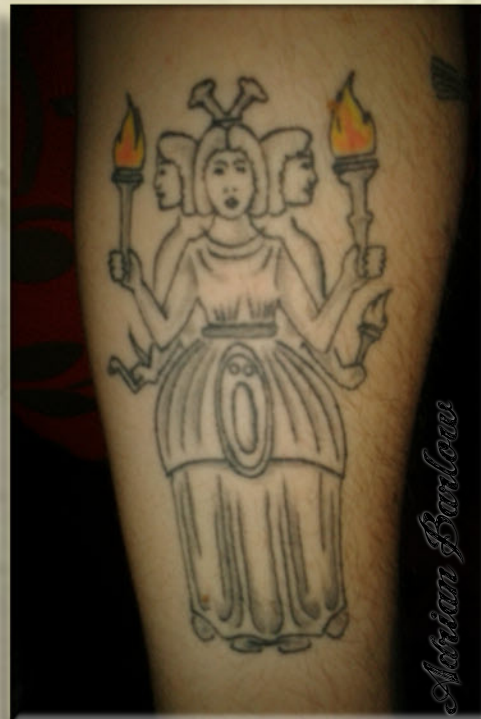
Julie Praus

“The torches are on each arm, to remind me of Hekate's torches, and to remind me that I am Hers, to keep Her presence within me, and to be aware and open to Her working through me. The Greek is the first line of the Orphic Hymn to Hekate, to remind me of Her many attributes, and that I can be one of the ways She works in this world. The back image has been in my dreams for many years, before I knew Her, and represents Her as part humanoid, part serpent/dragon, and part angelic/demonic, surrounded by an aura of fire. It also represents me, in an idealized form. This image is quite dear to me. All of the images reflect somewhat of a merging of Hekate and myself, that I feel Her within my mind, often inspiring me, and sometimes Her healing work goes through me to someone in need. The first image was done over the past year, during multiple sessions. The others were done in one session each. All by Tom Alvarado, currently at High Bridge Tattoo in St Paul, MN, USA. I recommend him highly!”



Bobbie James

"On June 6th of 2006 I traveled to Arizona to see my mentors house for the first time. I was new to worshipping Hecate and had never been in the presence of her altar before. My mentor was in the middle of handling business and told me to go ahead and go into the altar room to wait for him. The first time I laid eyes on his Hecate statue I feel in love and she claimed me. A vision of a crescent moon to represent her with three underlying dots to represent the gross, subtle and mental planes came to my mind. I knew I had to get this ink as a sign of my devotion to her. We proceeded to have my first dedicated ritual to Hecate. That night after a huge wind and sand storm I got the crescent moon with the triple dots underlying it tattooed on my forehead. I chose this spot because it was over my third eye and I wanted to see the world through Hecate. After seven years of being dedicated to Hecate I had out grown the simple crescent moon now that I am a full devotee and priestess. Last year I upgraded my tattoo to a full Hecate wheel with crescent moons on each side. The tattoo represents the three inner worlds we must overcome and the six shadows to move beyond to be the best servant for Hecate. Having a tattoo on your forehead is a challenge the responses I get range from disgust and fear to curiosity. I see it as a means of educating those who ask and I do get asked a lot what it represents, I tell them it's for my Goddess Hecate and I explain who she is. I have overcome many challenges having Hecate literally tattooed on my forehead and she couldn't be more proud of me."



Adrian Barlow



Adrian Barlow



Mikki McCoy

"Attached is a picture of my tattoo for Hecate. I got it April 16, 2013. It is a key with the strophalos inside. Not many realize it, but the end of the key is an M, which is the first letter of my first and last name. It is on my left arm."



Marco Aurelio Mendonca

“The tattoo is the Hekate's wheel or Strophalus and it is placed on the upper part of my right arm a little bit under the shoulder as you can see in the picture. Well, the snakes are colored in red; a color that could represent Hekate. besides, it is one of my favorite colours once it represents fire, desire, heat, energy. n the center I draw the spiral representing a fire spiral, that's why it is yellow to red. I'm very in to the element fire so I wanted to join my devotion to Hekate with my devotion to fire.”



PSALM TO HEKATE

Hekate is my Sotiera, I shall not want.

She maketh me to face my fears,

She teaches me the ancient magics,

She invigorates my soul.

She leadeth me down the path to the crossroads

For her names sake.

And yea though I walk through the boneyard, and seek to cross the Abyss

I will fear not the Gorgo, the Mormo, or the Empusa,

For thou art with me.

Your rattling keys and chains,

They comfort me.

Your blades and ropes,

they protect me.

Your torches and lunges,

They leadeth the way before me.

You prepare my soul for ascension,

In the presence of my allies.

You anoint my brow with Aconite, Belladonna, and Mandrake,

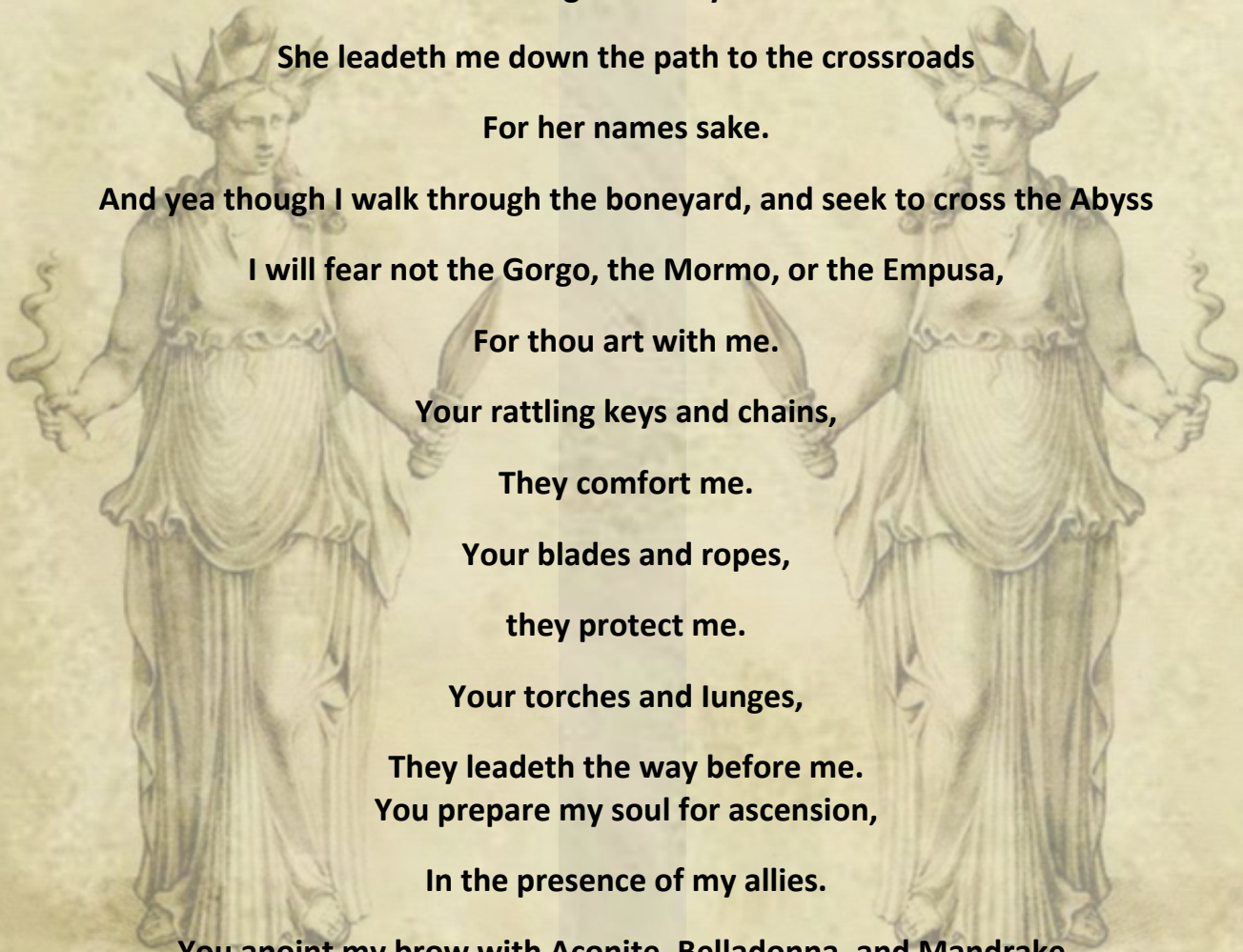
Abundance and joy overflows.

Surely gnosis and henosis shall follow me all the days of my life,

And I shall bask in thy noctilucant radiance

Forever.

BY RICK DERKS



HEKATE: HER SACRED FIRES

PUBLIC RITUAL IN SE MELBOURNE, AUSTRALIA

BY TINA GEORGITSIS, TORCHBEARER



Hekate: Her Sacred Fires public rite was facilitated by me as Torchbearer for The Sanctuary of Hekate's Crossroads within the Covenant of Hekate on Sandringham beach (SE Melbourne, Australia), Saturday 25th of May at 2.25pm when the moon was precisely full in the southern hemisphere.

There was a great turnout of just under two dozen attendees who came from all over Melbourne and across the state. We gathered on a liminal outcrop of rock upon the ocean shore on a crisp day, placing the shrine of Hekate on the furthestmost point of the crag facing the ocean. Throughout the rite the sea waves crashed upon the rock outcrop without disturbing the shrine. This gave not only a beautiful vista view of the oceans cleansing waves as a backdrop to our ritual but the sound had a blessed rhythmic sound which centered yet energised us.

All attendees left various offerings upon the shrine which included food, drink, herbs, incense, native plants, working/magickal tools, candles, incense, sacred oils and waters, Hekate symbols such as keys and other personal items such as their jewelry.

My man in black, P`Wolverine cleared the space working with the LBRP in Hebrew and with some assistance from my maiden Nicki Blyth I created sacred space by casting circle. The circle was cast and as part of that process I used my personal athame to separate the mundane from sacred, along with the calling of the elements to assist us through candles, incense and rose petal/lavender/orange water mixed with salt. Each Hekate devotee in attendance was then purified and blessed by bathing their hands in orange water before entering the circle.

All respectfully gathered in a circle facing inwards with Hekate's shrine as the focal point at the top of the circle (direction of SW) I introduced myself and briefly shared how Hekate came into my life. Everyone in the circle followed suit with their personal stories with respects to how they came to Hekate which was wonderfully inspiring.

I then recited the Orphic Hymn to Hekate and I felt Her presence in the heat rushing through and out me and in all the space within the circle



Images courtesy of Tina Georgitsis

surrounding us. Then as one collective we all related the sacred words through the Hekate: Her Sacred Fires ritual with appropriate ritualised gestures enacted.

The sacred flame was lit and all devotees lit their personal candle which they had brought with them from the sacred flame before Hekate's shrine. These candles were extinguished at the end of the rite but the attendees took them home, to be able to relight them in the future with the energy of the rite and in Her name. After this took place, I personally went around to every individual in the circle and gave them a Hekate charm which I had spent 3 months hand crafting. I gave this charm to each participant within the circle along with the blessings "May this always fan the flames of Hekate's fires".



All then came before the shrine and consecrated their personal items with my assistance using all the elements upon the shrine for balance. One attendee had her athame which was charged in the tradition of Wicca I was ordained in which utilises the electric and magnetic polarities of the masculine and feminine energies.

Next came the sacred Agape to assist the Hekate devotees ground and I personally took around cookies and alcohol free wine (we were in a public place after all and had to adhere to council bilaws) to each individual with the accompanying blessing "May you never hunger" and "May you never thirst" respectfully.

We finished off the ritual by giving environmentally friendly offerings into the ocean (which was consumed by the seagulls), and giving our appreciation and farewelling Hekate before the sacred space was closed. Afterwards I thanked those who attended and many of us grounded on the sea shore by planting our feet in the sand where the sea lapped the beach and reaching up into the heavens in witch pose, then bringing out hands down into the water and through the sand with our palms down.

Afterwards the attendees and I went across the road for a moot at the local pub and it was humbling to see everyone wearing their Hekate charm, getting along so wonderfully with each other and watching new friendships form which filled me with happiness and gratitude.



It was a fabulous day and I am honoured to have held this ritual in Hekate's name and I am deeply appreciative of those who attended, assisted and participated and of course Hekate herself for bestowing her presence and her blessings.

Tina Georgitsis, Torchbearer

<https://www.facebook.com/groups/thesanctuaryofhekatescrossroads/>

Images courtesy of Tina Georgitsis

SORITA D'ESTE AND COH ON YouTube

Covenant of Hekate Channel: <http://www.youtube.com/user/CovenantofHekate>

“Within the CoH we view the Goddess Hekate as the Cosmic World Soul. Hekate is a liminal goddess who often expresses herself through Triplicities of form and power, such as her three bodies facing three ways, her control over land/sea/sky, birth/initiation/death and divination/dreams/oracles. We believe that she is a natural force whose power extends through all realms and whose formless fire illuminates the path of the universal mysteries, where she is both our guide and initiator. Within the CoH we explore the Mysticism and Magic of the goddess Hekate through the practice of theurgy ('divine-working') to achieve henosis (union with the divine), through contemplation, experience, intuition, divination, meditation and ritual within the realms of the Western Esoteric Traditions. See www.hekatecovenant.com and www.sacredfires.co.uk for more info.”

Sorita d'Este Channel: <http://www.youtube.com/user/hersacredfires>

“I am an author, publisher & researcher, as well as a campaigner for a free-thinking more spiritual world in which delusion & illusion is cracked to let the light in more often. I question everything, practice meditation and ritual, and most of all believe in human potential. www.sorita.co.uk”



Images courtesy of Sorita d'Este

Hekate and Childbirth

by Vicky Newton



Hekate is often associated with childbirth and this association is supported by examples in mythology, archaeology and history. She is invoked by the living to protect both mother and child during the dangerous rite of passage that childbirth represented in classical Greece and in the name of the deceased to honour both the Goddess and the departed woman. There are many reasons for this and some can be seen within Her titles and mythologies. Hekate is a liminal Goddess and this role is brought into focus when considering the nature of childbirth in Ancient Greece. Not only is it a time of creation and birth it is a time when the veil between life and death is thinned. The possibility of the death of not only the child but the mother as well was real and very high.

It is not possible to extract exact mortality rates for either mother or child because of the social standards of the time. Many infant deaths were either not recorded clearly or recorded at all. Similarly the death of women often went unmarked, at the discretion of the husband and or father. However, from the anecdotal evidence it is possible to infer that rates would be much higher when compared to modern mortality rates. Standards of sanitation, hygiene and medical care were much lower than modern standards and caused major risks to the health of both mother and child.

There is evidence in the play *Hippolytus Crowned* by Euripides of the pressures exerted on women of the time, firstly to provide heirs to their husbands and secondly to face the medical dangers of childbirth. The symptoms of pre and post-natal depression are described as affecting Phaedra, wife of King Theseus and are acknowledged by other women in the play as being something that was common amongst breeding women. Later commentators infer that her symptoms were initially due to social pressures and then later post-partum infections.

The dangers of childbirth can be further illustrated in Hippocrates *Epidemics I, Case ix* which described the illness and eventual death of the unnamed wife of Dromeades. The case outlines how, six days after giving birth to a presumably live daughter, this woman experienced fever, delirium and rigours, eventually dying as a result of her illness. Her symptoms mirror some types of post partum infection.

Images courtesy of Kenn Payne

From the fact that of the 32% of females represented in Epidemics one third were recorded as having suffered from birthing complications it is possible to infer that such complications were common.

Hekate's associations with the restless dead include her association with women who died before fulfilling their socially acceptable roles of marriage and motherhood. It was believed that those women who failed in these social functions would roam the underworld and were accepted into Hekate's entourage during her time in the Underworld. It might be to this end that she was the subject of this grave marker from Rome *"I lie here Hekate as you see me, formally I was mortal; now I am immortal and ageless, Julia, daughter of Nikias a great hearted man"*.

In mythology Hekate plays the role of midwife for Rhea and plays a part in hiding the newborn Zeus from his father by handing Him a rock wrapped in swaddling bands. In another myth she took refuge in the house of a woman giving birth, using the associated impurities to hide from the wrath of Hera, after stealing her cosmetics for Zeus and his lover Europa. In this tale Hekate was immersed in the river Acheron to cleanse her of the impurities of childbirth.

Many of Hekate's epitaphs can be related to her role as a Childbirth Goddess, the most obvious being *Kourotrophos*, meaning "nurse of the young" and sometimes "midwife." She is the force that brings new life into the world, nurturing and protecting. When taken as meaning "midwife" Hekate can be seen as wielding one of her symbols, the knife, in order to cut the cord binding mother and child, as well as the soul to the Intelligible World.

Statues of Hekate are often associated with the entrances of homes but in the case of childbirth she was invoked in order to protect the home and guard those within it during the impure time of childbirth. Her title Hekate Apotropaious (evil averter) reflects the fact that Hekate was called upon to turn the impurities and dangers of childbirth away from the household within.

As Hekate Prothyraia (of the doorways), Hekate Propylaia (before the gates) and Hekate Kleidouchos (key-bearer) her role as guarding the transition from the state of childhood to womanhood, from the time before to birth and equally from life to death, is recognised.

Hekate Enodia (of the ways), Hekate Phosphorous (light bearer) and Hekate Propolos (guide) all acknowledge that Hekate acts as a guide at this time. In this instance her guiding role is mainly directed towards the transition of the child to the world, leading the way from the darkness of the womb to the light of day, although she can also be seen as leading the soul of the departed woman and or child into the Underworld.

Hekate Soteira, as the Cosmic World Soul and Creatrix of the human souls, is one of the most appropriate titles associating Hekate with childbirth. In middle Platonic doctrines and commentaries the responsibility of the creations and translation of the soul is placed with Hekate. She is even directly named the "ensouler of all things". Hekate becomes the means of translating the very materials and ideas that constitute the soul between the Sensible World and the Intelligible World. She straddles the boundary between mortals and gods and imports the soul into the inanimate body.

Her role as the ensouler of the cosmos is established in fragments 32 and 96 of the Chaldean Oracles and with commentators such as Proclus and Porphyry. Porphyry quotes Hekate as proclaiming *"I am*

such a one as is able to ensoul the highest world” whilst Proclus states that the goddess is “right and true” when she says that she ensouls the cosmos and all within it.

In this role Hekate not only establishes the soul within the body but ensures that the cord connecting it to the Intelligible World is severed. Just as Hekate Kourotrophos severs the physical cord that binds mother and child, Hekate Soteria severs the cord that binds the souls to the Sensible World so that the soul may fully reside in the body it has been born into.

Hekate’s association with childbirth and the cutting of the natal cord, both spiritual and physical, is one reason that parallels are drawn between Hekate and the Ancient Egyptian Frog Goddess, Heket. This Goddess is often depicted as wielding knives and is present only at the birth of mortals, in the form of frog amulets. She is described as participating in the births of three pharaohs, the daily rebirth of Ra and the rebirth of Osiris.

Parallels between the two Goddesses can also be drawn when considering Hekate’s role as the Cosmic World Soul. Heket, in her role as the wife of the Potter God Khnum; creator of each mortal body on his wheel before placing it within the body of the mother, was believed to imbue the inanimate body with both soul and life in advance of birth.

Equally, both Goddesses act in the role of psychopomp to the dead and in the case of Heket this can be seen in the inclusion of frog amulets in the funerary rites of the Ancient Egyptians and her association with the mummification and the return of Osiris.

Whilst no direct link between Hekate and Heket can be stated, the similarities are compelling. Both are closely associated with the birth and re-birth of major gods and mythological figures within their respective pantheons, they are the means by which the spirit is placed within the body and translated from the world of spirit to the material realm and as the vehicle by which it returns, the act facilitated by their common symbol the knife.

Hekate has many titles which are associated not only with motherhood; nurse, midwife, protector, guide, but serves a liminal role which reflects the dangers of motherhood and the base nature of childbirth, the creation of a new life and soul. These titles and roles made her association with childbirth not only understandable but undeniable. Her Devotees and followers know her as a nurturing goddess, who values life as much as death, but historical Hekate has a long association with the transitional events of childbirth.



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CALL FOR SUBMISSIONS

The Hekatean Prayer and Ritual Book

I am currently opening up submissions! The deadline for submission is **November 30th, 2013**, with the possibility of extension until the Winter Solstice if I haven't gotten many submissions. This will be self published by me through Lulu. I cannot offer royalties or free physical copies of the book, but each person who submits will get a free electronic copy. The details are below:

Call for Submissions for the Hekatean Prayer Book

I am currently accepting all submissions for the Hekatean prayer book. I am looking for original Prayers, rituals, and devotional artwork.

Prayers, Chants, and Invocations: Prayers may be of any length and style, so long as it is original, and directed to the goddess Hekate. Poetry will not be accepted! I realize this is a fine line as prayers can be poetic, but poetry for literary purposes is not in the scope of this book. The submission must be clearly a prayer directed to Hekate (which can be as poetic as you like) that is designed to be spoken aloud. Chants will also be accepted, as well as mantras. Devotional songs and music are acceptable.

Rituals: I am also looking for rituals of a devotional manner. Not spells, but devotional rituals of all sorts, energy work, etc. Be creative! These can be as long or short as you want. If you have a personal devotional ritual that you used, or even meditation, that would be perfect for this work.

Artwork: I'd like to artwork of Hekate throughout the book to meditate on. These can be pictures, shrines, paintings, photo manipulations, etc. Also accepted will be abstract Hekatean concepts such as keys, snakes, dogs, skulls, etc. Also, we'll need a cover image!

Please send all submissions to Skylaros@gmail.com

Again the deadline is **November 30th, 2013**. I will be the final judge on all submissions. You must also be willing to sign an agreement to have your work included, which will be sent to you by email.

Reblogs, retweets & signal boosts would be appreciated. Lets make this thing a reality.

For further info, please check out the full blog post on the topic:

<http://bloodandbone.wordpress.com/2013/05/15/the-hekatean-prayer-and-ritual-book-call-for-submissions/>

Hekate



by Zachary Zimmerman

READER'S SHRINES

CONNECTING WITH HEKATE THE WORLD OVER



Image courtesy of Sosanna



Image courtesy of Shay Skepevski



Image courtesy of Sara Neheti Croft

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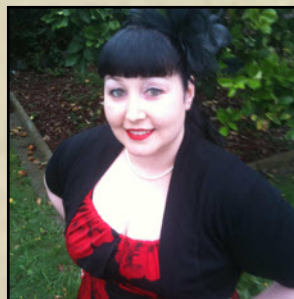
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FOR FURTHER DETAILS ON CONTRIBUTORS PAST
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ASKEI KATASKEI WILL BE A QUARTERLY PUBLICATION CENTERING ON THE GODDESS HEKATE AND THE GOINGS ON OF THE COH. READERSHIP WILL BE MADE UP BY – BUT NOT LIMITED TO – COVENANT MEMBERS, INCLUDING INDIVIDUALS FROM A VARIETY OF RELIGIOUS FAITHS AND SPIRITUALITIES THE WORLD OVER. WHAT OUR READERS HAVE IN COMMON IS A SHARED PASSION FOR THE HISTORY, MYSTERIES AND MAGIC OF THE GODDESS HEKATE, VIEWED WITHIN THE COVENANT AS THE COSMIC WORLD SOUL.

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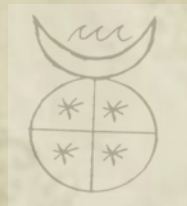
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4. EXPERIENTIAL ESSAYS - ESPECIALLY IN RELATION TO COH RITUAL EXPERIENCES (AT LEAST 500 WORDS LONG, AND NO MORE THAN 3000)
5. REVIEWS OF BOOKS, GATHERINGS, EVENTS ETC (AT LEAST 300 WORDS LONG, AND NO MORE THAN 850)
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