

Chapter 1 : 7 Unusual Myths and Theories About the Moon - HISTORY

The Goddess and the Moon opened its doors in on Second Avenue in downtown Nashville and has catered to the spiritual and magickal needs of the Nashville community ever since. Tish Owen, the owner, has given psychic advice to an enormous number of Nashvillians and also visitors to our fair town.

The origin of the name is also brought into connection with Ariadne or Aradia, Greek lunar goddess, which is connected to the cult of the growing moon. Other variations of this name are also in use such as Ilirijana or Ilirija. While you are reading about Arianrhod, press to listen and try to remember what brings you back in to Bosniaâ€¦ Arianrhod is the Celtic Goddess of the Moon, the Stars and the Sky. She has also been known by such other names, as Margawse or Morgause, and by such titles as the Goddess of Childbirth, Magick, Justice and the Night. What is extremely important is the fact that Arianrhod is also the Goddess of Feminine Power, an integral part of the Divine Feminine. Legend tells us that Arianrhod was the most powerful of all the children born to the great Mother Goddess Don and her consort Beli; and that she was extremely beautiful, with very pale skin. She was also believed to have been both sister and wife to Gwydion, and the mother of the twins: Arianrhod was also a Magician Goddess, and she was considered by most to be a Maiden Goddess as well, living her life in much the same manner as the Greek Goddesses Artemis and Athena; surrounded only by women. In reality, however, Arianrhod actually lived a much wilder and freer life, frequently enjoying herself sexually and having a distinct preference for mermen. The cauldron was an important symbol of feminine power, in the pre-Christian, Pagan world, while the white sow indicates that she had a strong connection to the Underworld. Arianrhod is also believed to have a powerful association with the sea. In Irish tradition, a prophacy existed stating that a Goddess among them would manifest herself as a weaver. Arianrhod has the perfect qualities necessary to be that weaver. She has great strength and independence, and those qualities would be extremely important to whomever, indeed, would manifest themselves in that role. If Arianrhod actually is that weaver, then she might be compared to the Greek Fates, or to the Norns or Disir of the Norse and Teutonic pantheons. The suggestion that Arianrhod might possibly be that weaver follows a strand, which connects many different cultures, and it is well known that these weavers have, perhaps the greatest power of all, because as they weave they control the lives of both men and Gods alike. When people died, they were taken to Caer Sidi where they would spend the time that they had between their incarnations. It has been said that it was at Caer Sidi that poets learned the wisdom of the stars. It was then, when they finally arrived at Moonland, that Arianrhod initiated the Otherworld souls into their new lives at Caer Sidi. Arianrhod plays a major role in the tale known as Math, the Son of Mathonwy, which appears in the Welsh collection of stories, known as The Mabinogion. Although The Mabinogion was written between the second half of the 11th Century and the end of the 13th Century, C. The Red Book of Herges is a manuscript that contains four major sections that make up the main body of The Maginogion, as well as eleven anonymous tales which appear to be taken from Welsh mythology and folklore, dealing primarily with Arthurian legend. The name, The Mabinogion, was taken by Lady Guest from the final line in each of the four main sections of the work, which state: Stories, however, are frequently not what they appear to be on the surface, and it sometimes might be necessary, for you to look a great deal deeper if you wish to discover the truth. When Gwydion inquired as to why his brother seemed that way, Gilvaethwy confided in him, telling him of his desire for the maiden Goewin. No other way existed, other then by Math going to war, for Gilvaethwy to be alone with Goewin so that he might tell her of his feelings. Not at all well. Then, through deceit, lies and a magickal spell, Gwydion was able to create a war, which Math went off to fight leaving Goewin behind, waiting at Caer Dathyl for his return. With a slight feeling of smugness about him, Gilvaethwy knew quite well that Gwydion had created the perfect ruse by using his magick to create a war, thereby allowing him the time he needed to make Goewin aware of how great his love for her truly was. When Math went off to war a great battle ensued, and what had begun as a lie and a magickal spell, ended up as a bloodbath. Many worthy men were killed in that war, and among them was King Pryderi, the son of the mortal King Pwyll, and the Goddess Rhiannon. He then sat down, exactly where Math always sat, whenever soon the sundown his feet were resting in the lap of the fair

Goewin. Quite rudely, Gilvaethwy proceeded to order everyone in the court to quickly leave him, except for the maiden Goewin, who he forced to stay there with him, completely against her will. When the battle had ended, and King Pryderi had been buried, Math returned to Caer Dathyl, immediately inquiring as to where the maiden Goewin might be. It became extremely clear to Math that Gwydion had created the war, so that Gilvaethwy could be alone with Goewin. However, instead of acting like a gentleman in love, Gilvaethwy had acted brutally, and the way in which he had shown his love was by the violent act of raping Goewin. Math was deeply concerned for Goewin, not only because she was the source of his power and his sovereignty, but also because she was extremely dear to him. Obviously upset by what he had just learned, Math told Goewin that he would compensate her for everything that had been done to her, and as a part of that compensation, he would take her hand in marriage. Then he continued by telling her that he would give to her everything that was his to give. The great scope of all that had happened suddenly appeared before Math like a brightly shining light, and it became known to him in that moment of clarity, that it was Gwydion who had masterminded the entire ruse. Not only had Gwydion used his magick to cause the war, but he also was responsible for the death of several hundred men, including, among them, the noble King Pryderi. The men who had died in the war, had not done so because of honor, nor had they done so because of valor. Rather, they had lost their lives solely because of a selfish plot to remove Math from his footholder, thereby giving Gilvaethwy the opportunity he needed, to deflower the maiden Goewin. That event also caused other problems for Math, since he needed to find a maiden to act as his footholder. When Math finally caught up with Gwydion and Gilvaethwy, he advised them that they were going to be punished. He was not punishing them for causing the war, which was for what they had expected the punishment to be. Rather, they were being punished because of the way in which they had harmed Goewin. To begin their punishment, Math took his magick wand and struck both Gilvaethwy and Gwydion with it, turning them into a mated pair of deer. It was then that he told them to go out into the world, and to act in the same manner as the animals they had become. He then added that when an entire year had passed, they should return to Caer Dathyl to see him. When Gilvaethwy and Gwydion returned after one turn of the Wheel of the Year, it was not the two of them that returned. Rather, there were actually three. Math went down to greet them, and he could easily see that a young fawn was standing there with them. He told them, that he would be taking the fawn and that he would baptize it, giving it the name of Hydwn. Then Math took out his magick wand, and once again touched each of them. However, when he touched them that second time, they were not changed back into men. Instead, they had been changed into a mated pair of wild hogs. Math told them, once again, to go out in the world and live in the same manner that the wild hogs did, and to then return to him after one full turn of the Wheel of the Year. Math struck the young hog with his magick wand and there, before him, stood a fine, fair, auburn-haired youth. Once again, Math informed his nephews that he would take the young man and baptize him, thereby giving him the name of Hychdwn. Math then touched his nephews with his magick wand. Gilvaethwy and Gwydion had both believed that their punishment would finally be over. That, however, was not the case. As before, Math said that he would take the young cub, so that he might baptize it, and that he was giving it the name of Bleiddwn. This time, however, when Math struck Gwydion and Gilvaethwy with his magick wand, each of them were returned to his own natural form. Then Math told the two of them that they had, indeed, been punished for dishonoring the Lady Goewin, for when they had dishonored her, they had also brought dishonor upon him. After Math had observed Gwydion and Gilvaethwy for a while, he informed them that he could see that they had finally obtained some peace within themselves, and it was because of that that he would also give them his friendship, and that good old boy form of friendship continued to grow. Once all had been said and done, Math asked the two of them who they would suggest to become his new footholder. Immediately thereafter, Gwydion sent word to Arianrhod, advising her that she should immediately come to Court. When Arianrhod arrived at Caer Dathyl Math explained to her the specific requirements necessary for the role of being his footholder. He also stressed that only a virgin would be considered for that role. Arianrhod was slightly taken aback by that requirement because it seemed to be a rather strange request, but she fully believed that it would not present a problem since she believed that a virgin was an independent woman who was answerable only unto herself. Math then asked Arianrhod if she truly was a virgin, and she replied to him: In order to verify

that Arianrhod was indeed a virgin, Math informed her that she would have to pass a special test of virginity, which was a magickal test that he and Gwydion had devised and which required Arianrhod to step over his magick wand. Then it happened, and it took Arianrhod completely by surprise, because as soon as she stepped over the magick wand she immediately gave birth to twin boys. The first child, Dylan, slipped quietly away to the sea where he swam away like a fish across the waves, while the second child, who would eventually be named Llew Llaw Gyffes, was hidden away and then adopted by Gwydion, who chose to raise the child as his own. Arianrhod was furious with Gwydion and Math, once she realized that they had purposely plotted to shame her by exposing her lack of virtue for the whole court to see and, in her enormous rage, she cursed her remaining son, swearing that the child would never have a name, never bear a sword, and never marry a woman of this Earth. Many of you might look upon the curse that Arianrhod placed upon her infant son as being unthinkable. It might be wise, however, before you make any final judgment, to get a better picture of the story and, in order to discover what actually may have occurred, it might be helpful if you were to read between the lines. They had set Arianrhod up so that they could expose her lack of virtue for the whole court to see and, at the same time, they had made her seem a fool. After all has been said and done, if there are those among you who still wish to judge Arianrhod, let them take a closer look at this unique and complex Goddess. Not only was Arianrhod the Goddess of the Moon, the Sky and the Stars, she was also the Goddess who guided the dead along the pathway which brought them to their next stop on the Wheel of Reincarnation. Arianrhod was a very strong and independent Goddess, representative of many admirable and intelligent, women and Goddesses alike, who are prime examples of the Divine Feminine, and who are so secure within themselves, that they feel no need to have a man in their lives solely for the purpose of making them feel whole. Indeed, they are confident and purposeful women, that lesser men have been known to fear. There are several other myths as well which had been put into written form during the period when the Christian Church gained great power and control in Britain and there are other Goddesses as well including Blodeuwedd, Branwen, and Rhiannon, whose myths also appeared in written form, together with that of Arianrhod, in *The Mabinogion*. However, before these tales had ever been set down into written form, they had been told and re-told for centuries in the ancient oral tradition of the bards. Every time that a bard told a tale, he would add something unique to his particular version of the tale. That was why the tales of the bards were so wonderful and alive. That is also why, when you read the written tales, the truth may just be hidden between the lines. By the time that *The Mabinogion* was written, the Christian Church had already established a strong foothold in Britain, and once the oral tales had been set down into written form, the Church could easily control them, and the Church did whatever it had to do to hide the stories of Gods and Goddesses and powerful matriarchal rule deep within *The Mabinogion*. Realizing exactly what had to be done, the Church acted quickly and quietly as it re-wrote the tales in such a manner that they reflected its strong patriarchal mores. Many of the characters in *The Mabinogion* were based upon a variety of Pagan Gods and Goddesses who were then used by the Church as vehicles to spread its anti-Pagan, anti-Goddess rhetoric to the people. The Church strongly supported a conservative form of conduct which it believed should be seen as a standard or ideal for people to follow in their daily lives. These tales are wonderful, magickal tales of the Goddess, yet they were also the same exact tales that the Church appeared to be so anxious to hide. Hopefully, you will be able to see these tales as more than just the written word. Close your eyes, open your minds, and envision these tales as though you were hearing them for the very first time from a bard. You might be wonderfully surprised by what you will find. All you have to do is read between the lines. The next evening that you happen to step outside, stop for a moment, relax, look up at the evening sky, and gaze around at its amazing beauty.

Chapter 2 : List of lunar deities - Wikipedia

In mythology, a lunar deity is a god or goddess associated with, or symbolic of the moon. www.nxgvision.com deities can have a variety of functions and traditions depending upon the culture, but they are often related.

He is the lord of the woodlands, the hunt and animals. He provides for the tribe through the hunt and is honored or rewarded for his deed by being permitted to copulate with the Goddess through the Great Rite. The Horned God is the lord of life, death and the underworld. He alternates with the Goddess in ruling over the fertility cycle of birth, death and rebirth. He is born at the winter solstice, unites with the Goddess in marriage at Bealtaine, and dies at the summer solstice to bring fertility to the land as the Sacred King. He is not just a Celtic representation of the God, nor does he solely belong to Wicca, as he has been associated with many deities throughout the world. Cernunnos, The Celtic God of fertility, animals and the underworld. Herne The Hunter, a specter of Britain. Pan the Greek god of the woodlands, Janus the Roman god of good beings. Tammuz and Damuzi, the son, lover and consorts to Ishtar and Inanna. Osiris, the Egyptian Lord of the underworld. Dionysus, the Greek god of vegetation and wine. The Green Man, the lord of vegetation and the woodlands. Depicted as a stag standing upright on hind legs with the upper body of a man, the figure is celebrating what appears to be a hunt and wooing a woman. From some of the earliest myths come the union between the fertile Goddess and the triumphant phallus hunter, the Horned God. The more successful the tribal hunter in providing for his people, the greater his stature became. The more likely he would be the one chosen to impregnate the "Mother" of the tribe. Often seen as the High Priestess or at least a tribal woman who was touched by the goddess because of her prowess at becoming pregnant and extending the life of the tribe. Something that was needed during the days of ancient man, as life spans were short and death by illness or disease was common. Many legends describe fertility celebrations occurring at the spring gathering and again in late fall. Each of these coinciding with a spring hunt to bring food to the tribe after a cold desolate winter. And in the fall to provide meat for the tribe during the winter months. The most successful hunter won the prize of sleeping with the "Goddess", most often before the Tribe watching. Something that is seen as repugnant today, in ancient times, it was a spiritual event and is revitalized in what we see as the Great Rite of today. During these rituals, the Hunter would appear dressed or cloaked in the skin of his kill with the horns of the stag resting victoriously upon his head. Some legends describe the blood of the beast engulfing both the Horned Hunter and the Goddess, believing the life taken from the animal is transferred to the womb of the fertile Mother, thus providing life. To the Celts as Cernunnos, the Horned God was more than just a fertile being. He is found throughout the Celtic lands and folklore as the guardian of the portal leading to the Otherworld. The name Cernunnos is known only through damaged carvings found at Notre Dame. In his earliest of days he was probably the fertility god to the Gauls. But as time progressed and his legends grew, he became associated with wealth and prosperity. He was such an important deity to the pagan Celts, that his image and prowess became a major target for the early Christian church. His status as the god of Hell would coincide with the view of the pagan Celts as the guardian of the Otherworld. As an antlered giant, he is rumored to still survive and live in the forests of Windsor Great Park. His longevity is owed to the cult of Cernunnos, who have also linked his generosity to provide for the tribe to the legend of Robin Hood. Some suggest that Herne was the father to Robin of Loxley; which is probably more an association since Herne is a much older figure in legend and myth. In this ability to provide for the tribe as the great Hunter of the wood, he is forever linked to the Horned God. As the Greek deity of pastures, flocks and herds, Pan was half man and half goat. With the legs and horns and beard of a goat. He is the offspring of Hermes, but his mothers lineage is in question. Or Hermes and Penelope. His cult is centered around Arcadia where he is reported to haunt the woodlands, hills and mountains. Sleeping at noon and then dancing through the woods as he played the panpipes, which he is credited with inventing. He is the lusty leader of the satyrs woodland deities, and continually chases the nymphs the beautiful nature goddesses. During rituals, his essence is invoked to for fertility of the flocks or for an abundant hunt. Associating him with the legends of the Horned God. As Osiris the Egyptian god of the lower world, he is seen as the judge of the dead. Linking him to the concept of

Cernunnos as the guardian of the gate to the Other World. He is the brother of Isis, but he is also her husband. Isis as the goddess of fertility her status as the Mother is propagated by the services provided her by Osiris. Once again linking his image with that of the Horned One. As the Green Man he is the God of the woodlands and vegetation. He represents the spirits of the trees, plants and foliage who has many powers over nature that promote growth. He has the power to make it rain and foster the livestock with lush meadows. As Green George he has been represented as a young man cloaked head to foot in greenery. In early depictions, the green vegetation emphasized his phallic symbol of fertility as he lead processions through tribal lands. As the Green Man he shares his woodland home with the forest fairies often called "Greenies" or "Greencoaties". What today we call Nature Sprites. The Green Man is depicted as a horned man peering out from a mask of foliage, connecting him to the image of Horned God.

Chapter 3 : Connection between Woman and the Moon

How to stay true to the Goddess philosophy of self-care and loving acceptance even on a bad day. How the moon can influence our moods and how learning to live in alignment with its cycles can bring ease and synchronicity to our lives.

This area of my site is dedicated to unravelling the origins and meanings behind these ancient figures. This listing will be useful to you if you are choosing a name for your daughter or for businesses and organisations searching for a name that will encapsulate the nature of their product, ethos or mission statement. It is also a great resource for discovering the main features of the Goddesses and as a navigational tool to find more in-depth information contained within this site about the individual Goddesses. No man could resist Aphrodite when she wore her magic girdle. Her name means foam born or raised from foam as she was birthed from the churning sea. Other common spellings of her name are Aranhod and Arianrod. Bast was a very sensual Goddess who enjoyed music, dance and perfume. Her name comes from the bas jars used to store perfumes and ointments. Other versions of this Goddess names include: Bastet, Baset, Ubasti and Pasht. She was also keeper of the cauldron. She was also the devoted mother of Persephone. She later took over from Luna as the Roman Goddess of the moon, responsible for fertility and childbirth. The name Diana means "heavenly divine," reflecting her celestial role. Her name also often appears as Irene. She was also an ancient fertility Goddess. Her name translates as "great lady under the earth. Her name comes from the ancient Norse word for lady or mistress. There are several variations of the spellings of this Goddess name including: Freyja, Freyr and Freyja. Her name means "beloved" in ancient Norse and is derived from fri "to love. She is the primordial mother and a personification of Mother Earth. She gave birth to the Titans. Her name is also spelt Gaeo. Her name translates as "house of Horus". She was one of the daughters of Zeus and Hera. Her role was to serve the nectar and ambrosia to the Gods and Goddesses that prevented them from aging. She is closely associated with magic and witchcraft. Her name is said to be derived from the Greek word hekas meaning "far off" describing her unworldly, shamanic nature. Also known as Hecate. Her name is derived from the word kel, meaning "to conceal. The meaning of her Goddess name has been lost. Her name comes from the Greek word estia meaning "she that dwells or tarries. Inanna was the personification of the morning and evening star. Her beautiful name means "lady of the sky. Her name means she who renews and has several alternative spellings including Indun, Iduna and Idhunna. Her name means rainbow in her native language. She protected the finances of the citizens of Rome. Her name is mystery, it speaks of a contradictory role for this Goddess, before her alignment to the matronly, Greek Goddess, Hera. Her name means the "black one. She prevented the creation from reverting to chaos and judged the deeds of the dead with her feather. Her name is linked to the Latin word mens which means "intellect," suggesting the intelligence and inventiveness of this ancient Goddess. She was queen of phantoms, demons, shape-shifters and patroness of priestesses and Witches. Her name means "great queen" in the old Irish language. Her name speaks of her priestess role as it means "lady of the temple enclosure. The early Christians took her fertility symbols of eggs and hares and incorporated them into the Easter celebrations. She was also none as Kore reflecting the Maiden aspect of this Goddess. She is the one who through wisdom, brings order out of chaos. Her Goddess name means "she who scibes. She also had the gift of prophecy. Her name simply means "law of nature" or "divine nature. Her Goddess name has become synonymous with her role as the woman who all men desire.

Chapter 4 : Goddess Names and Their Meanings

Up for offer is "The Goddess and the Moon Man" HCDJ Book by Sandra Le Brun Holmes The Sacred Art of the Tiwi Aborigines This work describes aspects of the rapidly disappearing Tiwi culture of Melville Island, near Arnhem Land in the Northern territory of Australia.

Have you ever looked up at the moon and seen what looks like a rabbit pounding on a log or pestle? Did you know there are many legends around the world about this rabbit? From Asia where it is most commonly found to the Americas there have been many legends told about the rabbit in the moon over the centuries. It has been a popular Chinese legend for many centuries, has appeared in traditional Native American stories, and was even discussed during the Apollo 11 moon landing mission! So what are some of the legends about the Moon Rabbit and traditions surrounding it? Hop on down and find out! An outline of the rabbit in the moon. Can you see it? Source What is the Moon Rabbit? The moon rabbit is, simply put, the markings on the moon that look like a rabbit pounding in a pestle. The famous face on Mars or clouds that take different shapes are other examples of this. It lives in the moon with the toad and can be seen every year in full view on Mid-Autumn Day, or August 15th. In one legend told in and around Beijing, a deadly plague came to the city some years ago and started killing many. The only thing that could save the city from this epidemic was the Moon Rabbit. It did just that and asked for nothing in return except some clothes and often changed from man to woman. After curing the city of this plague, it returned to the moon. To this day toy figurines of the rabbit wearing armor and riding a tiger, lion, elephant, or deer are popular toys among children and adults alike! In December, China launched its first unmanned moon probe to explore a region of the moon known as Sinus Iridum, or the Bay of Rainbows. This moon probe was named, appropriately enough, Jade Rabbit! The Aztecs believe that the god Quetzalcoatl lived on the earth as a man at one time. He started on a journey and after traveling on foot for some time, became tired and hungry. Since there was nothing to drink and no food around, he thought he would die. However, the rabbit was grazing and found the man. She offered herself as food to save his life. Your image is in the light of the moon for all people of all times. The rabbit wanted to ride the moon, but only the crane would take him. Up to this very day the rabbit still rides to the moon. Source Tsuki no Usagi The moon rabbit is also popular in Japan. In Japanese the rabbit in the moon is known as "Tsuki no Usagi". There is a famous story about him in Japan that goes: Monkey climbed a tree and brought him some fruit. Fox went to a stream, caught a fish, and brought it back to him. But Rabbit had nothing to offer him but some grass. So he asked the beggar to build a fire. After the beggar started the fire, Rabbit jumped into it and offered himself as a meal for the beggar to eat. Quickly the beggar changed back into the Old Man of the Moon and pulled Rabbit from the fire. Just look at the moon in the night sky and the rabbit is there! Also in Japan is the mid-autumn, or Jugo-ya, festival. As in China and Korea, people gather to watch the full moon and children sing a song about the moon rabbit called "Usagi", or "Rabbit". As is the case in Japan, the Korean moon rabbit pounds rice cakes in its pestle as well. Another Asian country where the moon rabbit can be found is Vietnam. They have a very similar legend to the Japanese and Buddhist legend about a white rabbit named Tho Trang. This legend has become a popular tale during the Mid-Autumn festival. Here is an excerpt from the Apollo 11 transcripts of their conversation: An ancient legend says a beautiful Chinese girl called Chang-o has been living there for years. It seems she was banished to the Moon because she stole the pill of immortality from her husband. You might also look for her companion, a large Chinese rabbit, who is easy to spot since he is always standing on his hind feet in the shade of a cinnamon tree. The name of the rabbit is not reported. The Moon Rabbit in the Media The moon rabbit has been the subject of a number of movies, books, and more. In this movie, a clown named Pierrot longs for the moon as well as the rabbit in the moon and every night tries desperately to jump in the air and catch it. He does this until another clown named Harlequin comes along, teases him, and introduces him to a female clown named Columbina. His name means "moon" in rabbit language, but the rabbits in this novel worship the sun and believe it to be the giver of all life rather than the moon. The American electronic group Rabbit in the Moon also derives its name from the legend of the moon rabbit. Hofman - who is famous for his mega-sized rubber duck that skirted the coast of China and made its

way across the straits of Taiwan in - created the rabbit out of 12, pieces of Tyvek and left it on the side of a bunker at the former naval base where the art festival was held. With the breeze blowing its "fur" and lying on the bunker, the rabbit looked as if it was staring at the clouds in the sky and daydreaming. Sadly enough, just a day after the festival concluded on Sept. The rabbit may be gone, but it lives on in the many pictures that were taken of it, and in the hearts and memories of those who were lucky enough to see it up close! Thank You For Your Visit! Just as it has done for many millinea now, the moon rabbit is still pounding rice cakes and the elixir of life in its pestle and is still up there in the moon for everyone on Earth to see during the nights of the full moon.

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Most cultures worshiped a life-giving Mother and some kind of vegetation God. The RDNA teachings give us Earth-Mother, who is the world, everything in it and on it, from the rocks to the people and every single other thing. The Mother creates what is; the Father makes it go. The Mother is the stuff; the Father organizes it into things. Most of my life I have sought such balance. It made sense to something in my soul, and that drew me to learn more. But in so many texts, the female element was somehow made to seem inferior to the male. The fundamental principle, that everything has an opposite which is its equal, is a beautiful thing. So Goddess and Green Man are archetypes that really resonate with me. The Green Man is the activator of Spring, the raw, primal, life-force unleashed that covers the ground in flowers overnight and makes trees go from bud to flower to leaf; His lusty nature warms us, puts a spring in our step and a shimmy in our walk. Earth-Mother provides the raw materials, but the Green Man has the master plan for what to make with it. Of course, I know that the whole thing happens because the Earth is tilted in relation to the Sun and we go around the Sun every year and because we have this tilt we have seasons, and everything happens the way it does because Neil deGrasse Tyson says so. But accuracy and passion are not always found in the same heart. I want to believe nine impossible things before breakfast. I want my world and my life to sparkle. I want to live in the State of Altered Consciousness. I want my heart to be on fire with the mystery of it all. No apologies – it simply does not float my ecstasy boat. Mystery and magic and things that cannot be explained are my drugs of choice, thank you very much. High Summer has passed, the Sun moves ever southward, and night creeps in a little earlier every day. Harvest Home is just five weeks away, bringing the symbolic death of another vegetation god, John Barleycorn. The Goddess has withdrawn some of her energies in order to prepare for the spectacle of Autumn, so leaves are dulling and getting spiky; flowers are fading. The Blessed Dark is coming, out of which Light will bloom again. All nice and neat. Struggling to find balance in a topsy-turvy world? Seeking to add more meaning to your living? I would love to help.

*The Goddess and the Moon Man: The Sacred Art of the Tiwi Aborigines [Sandra Le Brun Holmes] on www.nxgvision.com *FREE* shipping on qualifying offers. The story of how man became mortal unfolds in the beautiful and dramatic story of the Tiwi Pukamani ceremony.*

Just step outside in the middle of the night when the sky is clear and the moon is full and look it for a moment. In fact, the moon has been a central part of many myths and legends across different cultures precisely because of how powerful this part of the sky is. Take a look at the following ten moon myths and legends to get a better sense of how people see its beauty and wonder. There is a very famous Chinese myth about this woman who is said to live on the moon. There are different variations of the myth but the basic story is that she and her husband were once immortal beings who were made mortal because of their bad behavior. She is the subject of much Chinese poetry and is one of the central reasons for celebration each Autumn during the Chinese Moon Festival. This is an interesting myth because it crosses across several different cultures. However, it is also a symbol that shows up in myths about the moon in Korea and in Japan. These are the names of the Moon Goddess in Greek and Roman mythology respectively. In the myths associated with these goddesses, the goddess is paired with the god of the sun. He travels throughout the day and she takes over the journey at night. She is typically considered to be a passionate goddess who takes many lovers and who represents the desire associated with the moon. Not all of the deities associated with the moon are goddesses. This is an example of a male god which is associated with the moon. What is interesting about the myths surrounding him are how many of the same symbols from different moon myths are found in the stories about him. The Inuit people of northern regions like Alaska and Greenland have a rather horrifying myth about the moon. They believe that Anningan, the Moon god, raped his sister, the sun Goddess. Worse, they believe that he is still trying to chase her down to possess her. The waxing and waning of the moon is explained as Anningan chasing her until he is starving and then disappearing for a bit to hunt for food to have the energy to come back to chase her again. A much happier couple-based story about the moon is this myth from Africa which says that Mawu is a moon god who is forever linked in unity with the sun goddess Liza. It is believed that lunar and solar eclipses are related to the lovemaking times of the celestial couple. This myth is clearly about the power of the moon, the sun, the sky and love and desire. This is a Hindu god that is associated with the moon. In Hindu art, Soma is sometimes an embryo and sometimes a bull. Fertility is frequently associated with the moon. The bull is also a symbol that has shown up as related to the moon across cultures. The main thing about Soma though is its link with the moon as an elixir. Soma is the name of a drink said to be consumed by the Gods. This is a story that comes from the Maori tribe in New Zealand. The story is about a young woman named Rona who displeased the moon so the moon seized her and took her away. In the myth, she grabs on to a tree and drags it with her to the moon. It is believed by some that the tree is said to represent fertility, further linking the moon with this symbol. The Mayan people have several stories about different moon goddesses. One goddess frequently associated with the moon is Ixchel who is associated with the moon because she is a fertility goddess. One of the creatures that we often see depicted in movie myths and legends is the werewolf. This creature is, of course, affiliated with the full moon. Typically it is believed that these are creatures that have human form but that morph into wolf-like typically violent creatures when the full moon is in the sky. There are many different variations on this because of all of the books and movies that have been made about werewolves. Those are just ten examples of some of the powerful stories that people across time and across the world associate with the moon. Using many different forms of symbolism, the moon itself has become a symbol for love, desire, change, passion, fertility, and violence.

Chapter 7 : Selene - Wikipedia

Get this from a library! The goddess and the Moon Man: the sacred art of the Tiwi aborigines. [Sandra Le Brun Holmes] -- The story of how man became mortal unfolds in the beautiful and dramatic story of the Tiwi Pukamani ceremony.

Friday, 03 December Hits: In her myths, Rhiannon was promised in marriage to an older man she found repugnant. Instead, the goddess Rhiannon chose the mortal Prince Pwyll pronounced Poo-ul or translated as Paul as her future husband. Rhiannon appeared to Pwyll one afternoon while he stood with his companions on a great grass-covered mound in the deep forest surrounding his castle. These mounds, called Tors, were thought to be magical places, perhaps covering the entrance to the otherworld beneath the earth. It was thought that those who stood upon them would become enchanted, so most people avoided them. So it is no surprise that the young prince was enchanted by the vision of the beautiful young goddess Rhiannon, who was dressed in glittering gold as she galloped by on her powerful white horse. Rhiannon rode by without sparing him even a glance. Pwyll was intrigued and enraptured, and his companions were understandably concerned. Ignoring the protest of his friends, Pwyll sent his servant off riding his swiftest horse to catch her and asked her to return to meet the prince. Mounted on his horse, Pwyll pursued her but could not overtake her. Finally, after his horse began to tremble with exhaustion, he stopped and called out for her to wait. When Pwyll drew close she teased him gently, telling him that it would have been much kinder to his horse had he simply called out instead of chasing her. The goddess Rhiannon then let him know that she had come to find him, seeking his love. Pwyll welcomed this for the very sight of this beautiful Celtic goddess had tugged at his heart, and he reached for her reins to guide her to his kingdom. But Rhiannon smiled tenderly and shook her head, telling him that they must wait a year and that then she would marry him. In the next moment, the goddess Rhiannon simply disappeared from him into the deep forest. Rhiannon returned one year later, dressed as before, to greet Pwyll on the Tor. He was accompanied by a troop of his own men, as befitted a prince on his wedding day. Speaking no words, Rhiannon turned her horse and gestured for the men to follow her into the tangled woods. Although fearful, they complied. As they rode the trees suddenly parted before them, clearing a path, then closing in behind them when they passed. At the sound of their beautiful caroling all fear and worry suddenly left the men. The castle, unlike any they had ever seen, was built not of wood or stone, but of silvery crystal. Its spires soared into the heavens. After the wedding a great feast was held to celebrate the marriage of the goddess. The next day Rhiannon left with Pwyll and his men to go to Wales as his princess. When they emerged from the forest and the trees closed behind them, Rhiannon took a moment to glance lovingly behind her. She knew that the entrance to the fairy kingdom was now closed and that she could never return to her childhood home. Fortunately, in the next year she delivered a fine and healthy son. This baby, however, was to become the source of great sorrow for Rhiannon and Pwyll. As was the custom then, six women servants had been assigned to stay with Rhiannon in her lying-in quarters to help her care for the infant. Although the servants were supposed to work in shifts tending to the baby throughout the night so that the goddess Rhiannon could sleep and regain her strength after having given birth, one evening they all fell asleep on the job. When they woke to find the cradle empty, they were fearful they would be punished severely for their carelessness. They devised a plan to cast the blame on the goddess Rhiannon, who was, after all, an outsider, not really one of their own people. Killing a puppy, they smeared its blood on the sleeping Rhiannon and scattered its bones around her bed. Sounding the alarm, they accused the goddess of eating her own child. Although Rhiannon swore her innocence, Pwyll, suffering from his own shock and grief and faced with the anger of his advisers and the people, did not come strongly to her defense, saying only that he would not divorce her and asking only that her life be spared. For the next seven years the goddess Rhiannon was to sit by the castle gate, bent under the heavy weight of a horse collar, greeting guests with the story of her crime and offering to carry them on her back into the castle. Rhiannon bore her humiliating punishment without complaint. Through the bitter cold of winters and the dusty heat of four summers, she endured with quiet acceptance. Her courage was such that few accepted her offer to transport them into the castle. Respect for her began to spread throughout the country as travelers talked of the wretched punishment and the dignity with

which the goddess Rhiannon bore her suffering. In the fall of the fourth year three strangers appeared at the gate—a well-dressed nobleman, his wife, and a young boy. Rhiannon saw that it was cloth that had been woven by her own hands. The boy then smiled at her, and she recognized that he had the eyes of his father, Pwyll. Soon the story was told. He and his wife took the baby in, raising him as if he were their own. The goddess Rhiannon was restored to her honor and her place beside her husband. Although she had suffered immensely at their hands, Rhiannon, goddess of noble traits, saw that they were ashamed and was filled with forgiveness and understanding. In some versions of the legend, Rhiannon was the Celtic goddess who later became Vivienne, best known as the Lady of the Lake. She was the Celtic goddess who gave Arthur the sword Excalibur, empowering him to become King in the legends of Camelot. The story of the Celtic goddess Rhiannon reminds us of the healing power of humor, tears, and forgiveness. The goddess Rhiannon is a goddess of movement and change who remains steadfast, comforting us in times of crisis and of loss. Goddess Symbols and Sacred Objects of Rhiannon Goddess symbols, individualized for each goddess, were incorporated into the worship of the ancient goddesses, were often worn as jewelry, and also used in the household decor as talismans to seek the goddesses special gifts, blessings, or protection. A large number of goddess symbols have survived in statuary and other works of art. Many of the goddess symbols come from the legends surrounding a specific goddess and were "characters" in her story. Other goddess symbols were derived from the rituals used in the ancient rites of worship of these pagan goddesses. Rhiannon is often represented by symbols associated with her astonishing "other-worldliness". It is not surprising that many of our icons representing the enduring beauty and simple goodness are derived from the ancient goddess symbols of Rhiannon. Goddess Symbols of Rhiannon Moon, horses, horseshoe, songbirds, gates, the wind, and the Number 7. Horse, badger, frog, dogs especially puppies , canaries and other songbirds, hummingbirds, and dragons. Sandalwood, neroli, bergamot, lavender, narcissus, and geranium. Dark green, maroon, gold, silver, rich brown, white, black, charcoal grey, and ruby red.

Chapter 8 : The Moon As A Symbol Of Women – And Why | Care2 Healthy Living

The word 'Goddess' seems to have recently become a buzzword. In the 's only those immortalised on the silver screen such as Marlena Dietrich & Marilyn Monroe were referred to as 'Screen Goddesses' but now Goddesses seem to be popping out at us from every small screen & magazine to sell us shavers, gym equipment, yoga pants & aromatherapy kits.

She is one of the most beloved Greek goddesses—honored in art and songs and in rituals and invocations that live on until even our generation. This does not mean a virgin goddess never had a sexual relationship, but that she felt complete in herself and did not need to be part of a couple to feel fulfilled in life. This is also true of Virgo people in the astrological world. Artemis was an independent spirit who enjoyed wandering through the woods, along with her band of nymphs and silver hunting bow. She had good archery skills and a great love of wildlife, so was continually surrounded by a group of hunting dogs and assorted animals. The Greeks felt that although Artemis hunted, she never did so with cruelty. She hunted for food to sustain life, especially the difficult one she chose to live in the wilderness. Animals are also associated with Artemis as her symbols or familiars. Although she did much to protect them, the deer and the bear were very dear to her. Since the bear is known to be the fiercest mother, this animal seems a good symbol for a goddess who protected women so well. Dogs were also depicted as her sacred animals. As she hunted and ran about the woods, Artemis was always surrounded by her merry packs of hounds. Once Artemis decided on a goal, she focused on it with great intensity, as if it were the intended target of her crossbow. She felt strongly about any causes that aroused her interest, and worked hard to create changes to benefit her favorite interests. Artemis was secure in herself and goals, a strong competitor used to success. She was a natural competitor, with a great love of outdoor sports and usually held the title of team captain. Artemis needed freedom and did not like being told what to do. She could be a hard worker, but the work must have personal meaning to her and she would be likely to choose a career that is untraditional for women. Artemis does not work for monetary security, competition drives her actions. Artemis women have good relationships with other women, and will act in behalf of friends to build them up and help them up the career ladder when possible. An "Artemis" in our culture today would be the alpha girl or head cheerleader, the most popular girl in high school and head of the clique of most popular girls. Artemis was the goddess who protected other women. She worked hard to keep pregnant and laboring women healthy and safe. As goddess of the woodland nymphs, she kept her own virginity safe, as well as keeping other women safe from male predators. She was the goddess of girlhood, and many young women danced before her wearing yellow robes, in one of her most famous rituals. Artemis Does Not Need to Be in a Relationship With a Man Artemis likes men, and although she sometimes involves herself in sexual relationships, her comprehension of the dating process is like trying out a new interest or adventure. Artemis cares more about her work and hobbies than about relationships. She is not in a hurry to marry anyone and likes to play the field. Her interest in men is often more friendly and brotherly than passionate. Artemis had a twin brother, Apollo, the god of the Sun. His domain was the city, as hers was the wilderness. This twin model is a key to the way she relates to men, more as a sister or intellectual equal. She does not want any man to be the center of her life, though she may enjoy his companionship. She did as little as possible with men. Although she was the twin sister of Apollo, they did not spend much time together. Most women have characteristics from several of the goddess archetypes, and the ones discussed here in this article will be in the age bracket of about eighteen to forty-nine. But if she chooses to become a parent, she will be very protective of her children, much like a mother bear. She will raise children to be independent at an early age, as she was, and will enjoy them more when they are older and she can relate to them better. The bow, arrow and quiver are familiar symbols of this goddess, and many Greek and Roman sculptures show her wearing only a short garment called a chiton, a sort of "mini dress," tied at the waist, worn casually with one breast bare. As myth shows, her arrows flew quickly if she or any other women were treated disrespectfully! Anyone who has been in the woods during the full moon has seen the shining light, or the "Artemis" effect of turning her light on her beloved animals. Dogs, coyotes, and wolves howl in this phase of the moon, their songs being heard all night.

Humans feel the effects of the moon just as humans do, and Artemisian revels on nights of the full moon have a wild energy. During daylight things get back to normal. An Artemis woman approaching midlife will have a difficult time of it if she has not cultivated some other goddesses in herself. She is so used to being an independent and goal driven person, she may have accomplished many goals she set for herself in her younger years, and reached a plateau. This may be a time where she becomes more inner directed and takes time to explore her spirituality, psychological and psychic abilities. Her youthful attitude will remain the same and she will always be young at heart. She will still travel and enjoy her environmental activities as long as she is able to continue them. The older Artemis always needs to be challenged in her body and mind, or she will become frustrated and depressed. She keeps an emotional distance from people and focuses on her own interests with extreme intensity. Artemis needs to learn how to develop a more relationship oriented personality and to work on her nurturing skills. If she becomes more vulnerable and develops traits of other goddesses as she gets older, she may actually slow down her interests for a man who loves her, or have a child if it is not too late. But she may be too old to begin a family by the time she decides she has completed enough goals, or the thrill of the chase has worn off! References Bolen, Jean Shinoda, M. Protection, Myths and Meanings of Artemis pgs. Especially if she hates being told what to do? When I first wrote these, most women wrote back to say they saw themselves as having the makeup of two or three of the Greek Goddesses in them.

Artemis was known as both the goddess of the hunt and the goddess of the moon. She is one of the most beloved Greek goddesses—honored in art and songs and in rituals and invocations that live on until even our generation. She was included in a group of goddesses described as, "the virgin."

Moon Moon The moon, the largest and brightest object in the night sky, has long inspired curiosity and wonder. It appears at night, the time of sleep and dreaming that sometimes seems to approach the borders of death and the afterlife. Radiating an air of mystery and magic, the moon is also associated with love and often serves as a symbol of unattainable beauty. Unlike the sun, the moon does not present the same face every day. It waxes, or grows larger, until it becomes a glowing silver-white disk. Then night by night it wanes, or shrinks, to a curved sliver until it vanishes altogether. In ancient times, people used these phases of the moon to measure time. One such cycle is the constant alternation of birth and death, creation and destruction. People have linked the moon with both birth and death. The Polynesian islanders of the Pacific Ocean said that the moon was a creator goddess named Hina and that women called wahines were her representatives on earth. For some people the moon had a destructive aspect. The Aztecs of Mexico called it Mictecacuiatl and believed that it traveled through the night skies hunting out victims to consume. The Maori people of New Zealand referred to the moon as "man eater. In certain cultures, the moon had a gentler association with death. Some ancient Greek sects thought that the moon was the home of the dead, and early Hindus believed that the souls of the dead returned to the moon to await rebirth. The moon could even symbolize birth and death at the same time. In mythology the moon is often female, a goddess who may be paired with a sun god. The Incas of South America told of a brother and sister, the moon maiden and the sun man, who were the ancestors of the royal Incas. In the Mayan writing system, a symbol showing the moon goddess seated inside the moon was used before the names of noble women. They also called it Hecate, Cynthia, and Selene. The Roman name for the moon was Luna. Sometimes, however, the moon is male. The Inuit of Greenland picture the moon as a hunter sitting in front of his igloo. Moon are part of German folklore. The "man in the moon" is one common interpretation thought to have originated from the biblical book of Numbers, which describes a man carrying a load of sticks. People have also interpreted the shapes as frogs and toads, and rabbits. People of many cultures have created myths and legends about the moon. This pre-Columbian rattle depicts a moon goddess. In China and Japan the lunar rabbit is said to mix a potion that gives immortality. The Moon in Myths. A Native American myth says that the sun and moon are a chieftain and his wife and that the stars are their children. The sun loves to catch and eat his children, so they flee from the sky whenever he appears. The moon plays happily with the stars while the sun is sleeping. But each month, she turns her face to one side and darkens it as the moon wanes to mourn the children that the sun succeeded in catching. The Efik Ibibio people of Nigeria in West Africa also say that the sun and the moon are husband and wife. Long ago they lived on the earth. One day their best friend, flood, came to visit them, bringing fish, reptiles, and other relatives. Flood rose so high in their house that they had to perch on the roof. Finally he covered the house entirely, so the sun and moon had to leap into the sky. According to the Greek myth of Endymion and Selene, the moon Selene fell in love with a handsome young king named Endymion and bore him 50 daughters. One version of the story says that Selene placed Endymion in eternal sleep to prevent him from dying and to keep him forever beautiful. In a myth of the Luyia people of Kenya in East Africa, the sun and moon were brothers. The moon was older, bigger, and brighter, and the jealous sun picked a fight with him. The two wrestled and the moon fell into mud, which dimmed his brightness. God finally made them stop fighting and kept them apart by ordering the sun to shine by day and the mud-spattered moon to shine by night to illuminate the world of witches and thieves. Going Moon-Mad People once believed that moonlight had a powerful effect on human behavior. Those who acted strangely were said to be "moonstruck," and lunacy, a term for madness, comes from Luna, the Latin name for the moon goddess. The Japanese believed that the moon was a god with powers to foretell the future. In the s, the English philosopher Roger Bacon wrote, "Many have died from not protecting themselves from the rays of the moon. Nawang Wulan used her magic powers to feed the household every day

with just a single grain of rice. When her husband discovered her secret, she lost her magic power and had to gather and pound rice every day like all other wives. However, she did find her swan-feather cloak and used it to return to the sky. She stayed there at night but spent the daylight hours on earth with her husband and daughter. Also read article about Moon from Wikipedia User Contributions: Donna Whitbread Jul 27, 7: On one occasion, one of the patients felt she could fly and tried to climb out the window. My Mum had to assist the nurses in bringing the patient back to safety. After eleven years working in an mental hospital, my Mum truly believed that the full moon did affect the mentally ill. Nina Nov 20, The moon and earth constantly change the gravitational pull on the oceans? When the moon is full, it is almost like the tides are being pulled in tighter. Our bodies, henceforth our minds as well, can feel this and therefor react. Comment about this article, ask questions, or add new information about this topic: