

Channeled by Mataare ([www.Mataare.com](http://www.Mataare.com))

Edited by Carolyn Hawkins ([www.WhiteHawkReadings.com](http://www.WhiteHawkReadings.com))

Excerpt from *Masters' Guide to Wealth*

## CEREMONY FOR SPRING

### TO FEED THE NEW SELF AND TO SEED THE NEW WORLD THAT BLOSSOMS IN THE NEW YEAR

Ceremony and ritual are ways of inculcating, through pattern or a carving of a practice, a greater context that has been used by many other minds over and over, such as in a chant or a regularly practiced ritual, either spoken or practiced physically, used over hundreds, thousands or tens of thousands of years. One taps into frequencies of practice that bring into being one's intention, particularly if that intention is aligned with a greater good.

I would like you to gather all your materials in one place, your table, cloth, candles, tobacco, writing instruments, pens and paper. I suggested that you bring more than what you need. Your pennies, your dimes or your quarters, your seeds, gather all these things together.

#### Ceremonial Materials

Altar  
Green altar cloth  
12 x 12 inch square of cloth in spring colors  
Ribbon in spring color or red string  
Candle – any color (preferably bees wax)  
Candlesnuffer  
Lighter  
Tobacco – either loose tobacco for burning or cigar  
Red pen  
Virgin paper (unlined) 2 sheets  
5 Pennies  
5 Dimes  
Seeds – loose  
Wine  
Honey  
Hard-boiled egg (unpeeled)  
Small basket

Spring represents the coming to life after the period of little or no life. In years gone by little could happen in places in the world where winter was cold or even worse, severe. This is not a time of growth. The harvest already has taken place, and people can very little even go outdoors, so very little can move. Things are in stasis. Trees loose their leaves, unless they are winter pines and such. Very little takes place. It is considered a dead period. In as far as energy is concerned, even that which had existed prior and could have been so fruitful and full of life in the season prior, one lives from all that they have collected, very often from the summer and the fall, utilizing that through the winter.

Even in your businesses, many times you will notice that there is a great flurry around the end of the year for the holiday season, and the businesses typically drop off in January and February. People have

less money, less resource, and they must use what they have gotten to get themselves through the winter. There may even be a certain dull energy, and very little happens that is new in that time. However, as spring begins to come, the flowers begin to bloom, everything begins to open, the trees become full of life and the temperature begins to warm. People start to feel a great deal of new energy, new hope.

This is not simply representative of the cycles of nature, but one must think about the planet in the first place, and what is the source of life here on the earth. Very often it is, more than anything else, the sun, then the water, then the air and of course the earth. Those things are representative of that which all life depends upon, and these things here are sufficient to support life at a primitive level in this solar system, mostly only on this earth. There is life on other planets, but that life on other planets is not primitive life. It is advanced life that has created conditions that enable them to live on these other planets in your solar system. However, here there are forms of primitive life, of which human beings are a part. Human beings are entirely dependant upon the positioning of the earth in relation to the sun, and its proper and synchronous movements within the solar system, and other forces in your galaxy roughly staying in place and not too much interfering with forces here upon the earth. Therefore, there are a number of forces set in place perfectly to support life.

How can you be a part of that which is made of the very substance of the earth and still be somehow independent of those self-same forces? You, as fundamental parts of the earth and earth animals, have sensory and other awareness, both in body and in consciousness, relative to the very same forces that produce the ability for you to be here. So that what you are doing is utilizing portals of energy that support life here upon the earth, and these portals of energy also support consciousness here upon the earth.

What you want to do is use the elements of earth and the elements of consciousness that support, that represent, that symbolize the very things upon which your life and consciousness are dependent, and allow yourself to draw in these forces through your mind, through your awareness, through your feeling as though they really meant something. This does not mean you have to force yourself to **create a** feeling or imagery. All it means is that you must accept that there is a part of you that is connected to the physical universe in this way. Because you are connected with the physical universe in this way, the way that I described, both in consciousness and in physical form, you can use your ancient, timeless connection to that which came before and that which is now to shape that which is also your future by calling all of these forces here and now. This is what we are going to do together.

You are also going to allow, in this same ceremony, for everything that is old in you and no longer useful to die, to go away, that which has been used to the point of it no longer being useful, it is broken or that which is simply not useable. We will incorporate that here, but will not focus so much on that. That is more a fall type of ceremony. We are going to focus more on feeding the new self, which blossoms in the new year, and seeding the new world that blossoms in the new year.

What we are going to do is take every single item, touch that item and bless it very quickly. How you are going to bless it is, if you are going to do a quick blessing, just hold it in your hand and say bless this, in any form you wish. It can be, bless this, or in harmony with all that is, I bless this. You are going to bless your table, if you have one, your cloth, your candle, your seeds, your pen, your paper, your dimes and pennies and your honey. You are going to bless everything.

When you are doing ceremony and it is an ongoing ceremony, it is best to snuff your candles rather than blow them out. That means, put a lid over your candle, use a snuffer or pinch it with your fingers rather than blow it out. Do not worry if you have been blowing them out. That is fine. However, it is best to snuff them out. If you want to do a high ceremony, you might want to leave that candle lit until the full time of that high ceremony. You distinguish a high ceremony by certain things that we are not discussing until we do a separate series on magic. Right now, we are simply doing ceremony, and you will get bits and pieces of how to do magic within it. For now, the full time of your ceremony might be the end of the little ritual that you will do. It could be in the few minutes or few hours that that ceremony

takes, or the full time might be a full season. The full time of a high ceremony might be until what you are thinking to bring in has come in, and you close the ceremony.

Magic is more powerful when what you feel is the thing that guides you. Your feeling for it gives it life. The less feeling you have for it, the less life it has, with exception. Old and inculcated ceremony has strong, strong power, even if you do not feel it. Old ceremony, any high ceremony, can be something such as Passover led by a rabbi who believes deeply in the tradition of his religion. If the ritual is led by one who deeply believes, or even if it is one who does not believe, this is old ceremony, and these are powerful ceremonies.

As you are complete with your blessing, take your altar cloth, if you have not already, and cover your altar table with it. As you do this say, I create this as sacred space. Then, set your candle in the center of the table and say, I create this as sacred fire. Do not light your candle. Just put it there unlit, and you can put it on a little candle plate, if you have a candle plate. Put that in the center of your altar.

Make sure you use your conscious breathing. That is, become aware of your breath as you do this. It does not mean you must breathe loudly or rhythmically, but be aware of your breath and your heart, your physical heart, and the center around your heart, breathing a little more loudly so that you are aware, but you are not trying to breathe loudly. Some of you, as you start to do this, may start to feel a little energy.

Now, place the seed in a circle around your candle or at points around the candle. Keep a little bit of seed out, separate. One seed will do or a little pinch of seed. Just keep a little seed separate from the little circle, and you may say something like, I thus place this sacred seed, something like that.

It is now time for your list. You are going to write on your virgin paper with your blessed pen whatever it is you are seeking to seed in this year, which begins in the spring and will end next spring. What you are doing on that list is the things that you are seeking to seed for this spring. You would do very well to put only two or three things that are important to you to seed for this coming year.

On another piece of paper, with the same pen, you are going to make a list of things that came to you in this year that you had asked for that you either feel thankful for or came in a way less than or differently than what you expected. You want it to come in a more powerful way or you want it to refine somewhat.

Again, on one piece of paper write the things, two or three things that you want to seed for the coming year. On a separate piece of paper, write the things that came to you that you asked for in this year for which you feel thankful. Write the things that came to you that were less than what you asked for, but may have been a particle of what you asked for, but was insufficient, and the things that you may remember asking for that you no longer want because they do not mean the same thing to you. You want to put that on a separate paper. These are the things you are going to let go of so that they can be left into the ethers and you can start again fresh or they can be refined or you can release them from your life if they are no longer important to you. Therefore, you will have two lists on two separate pieces of paper.

You can also write on that list the names of people you wish to release from your life. If there are things or people you wish to put out of your life, things and people you already know you need to let go, then you might want to put those on your going out list. If you are uncertain what defines somebody you want to let go, do not put it on your list. You are not ready to do that. Uncertainty is itself an answer.

You can also put qualities on your list that you want to let go. If you release qualities, you want to make certain that you are releasing things that you know absolutely are negative qualities. I must give an example. Some people have a tremendous angst when they create music or when they write. For some people, it flows. Sometimes the angst may come from the fact that one opens to a higher dimension, and that higher dimension or creative dimension may be somehow outside of their normal frame of reference, therefore they must let go of their normal frame of reference and that is uncomfortable for them. For them, this process may cause them to think that they are tardy, procrastinating, or they may think they are indecisive and think they are agitated and depressed or they may think they are full of anxiety. They

may think they are just an awful person that cannot make up their mind about things. They want to release the inability to do things when they want to do them because they just cannot get things done when they want to get them done.

What that person might want to say is I want to create a more flowing process, because they may have defined something as wrong with them, and as a result release a quality important to their process. In other words, if your process is going along in an uncomfortable way, you may want to make it more comfortable, but you should not define yourselves in such ways as are negative judgments unless you know that certain things cause you harm and that you are trying to free yourself from harm. You must be certain that you do not release something that is in fact something that is good for you. In certain instances, it takes time to become clear. Therefore, make sure it is the right thing to do before you start releasing qualities that make you the jewel that you are. If you are not certain, then do not do it.

We are now going to use the colored fabric to wrap up a few things. Take that piece of paper with your list of things you wish to seed and lay it inside the colored fabric. Put your penny on top of that paper, not the paper of things going out, but the paper of things you want to come in. You are going to put your dime and your penny on that piece of paper, some seeds and your egg. Put your hard-boiled egg on top of that piece of paper. What we are going to end up doing is wrapping everything up in the piece of fabric. We are going to wrap up the egg, the seed, the penny, the dime, the silver and gold, a little pinch of tobacco and your paper that you have written on about things you want to seed into the coming year. Then you are going to tie the piece of fabric with the ribbon. The other paper, which has the things that are going out, you are going to keep that out of the bundle.

As you do that process or when you are complete with putting this all together and you have tied it all together, you are going to say, I make this sacred as the will of Spirit flows through me, words to that effect. Then you are going to touch your finger to your tongue and touch saliva from your finger to that little pack of cloth so that you are putting a little bit of your saliva on it. Do not soak it in your saliva. You do not have to make it sopping, just a little touch. If you do not want to do it like that, you can just blow on it. This is in place of putting your blood on it, since this is of course, the new age

Take your bees wax candle, light it and drip a little bit of wax on the seal, on the knot of that little packet. Only do this with bees wax. If the candle from your altar is bees wax, then do it, but if it is not, then just leave it alone.

Do you know where north is in your home? If you do not, you are going to use a symbolic north. So right now, I want you to calculate where north is and where west is. West is, when you are facing the north, to your left. Calculate where east is. When you are facing north, east is to the right. Calculate where south is. When you are facing north, of course, south is behind you.

Now that you know where north, east, south and west are, we are going to do something. First, I want you to put your little packet inside of your basket. Place that basket on your altar. If you have any remaining eggs, I would like you to place those eggs either on the seed that is around your candle or inside of the circle of the seeds, if there is any space inside of the seeds. If there is not, just be certain that the eggs touch the seeds and your basket. Let your basket also touch the seeds. Really, it does not matter if the egg or basket touches the seeds so much, as long as it is on the same altar.

You are going to take one other penny that is not in the packet and place it either inside the seed circle or on the seed circle, preferably inside the seed circle. Bless the penny first, if it is not one of your blessed pennies, and place it inside.

Place your bottle or a packet of honey on your altar. Bless it, if it has not been blessed, and place it on your altar. If you have fresh flowers on your altar, either now or later, that is good. It is good to keep this altar entirely through the spring, minus a few things, which we will talk about after the ceremony. However, you are going to try to keep fresh flowers on your altar through the spring.

Do not worry if you cannot keep your altar with fresh flowers through the spring. Just make sure that when the flowers you do have die, you take them off your altar. You do not want dead flowers on

your altar. Better to have no flowers at all than dead flowers. You want live flowers on your altar or no flowers.

We are going to do a ceremony that is drawn upon the ancient Celtic tradition and on the Judea Christian traditions both, since I walk the line between the two, being of both heritages. My mother was Roman Catholic, and much of that Roman Catholic had the Pagan religion in it, even though they would not admit it. Where do you think the Mass came from? In addition, the people where I grew up had many Celtic practices. Therefore, you are going to invoke according to these traditions. First, invoke according to your own inner feeling, saying a little inner prayer within your being inviting Spirit to be present here.

If your altar is in the middle of the room or you can walk a circle around your altar, so be it. If you cannot, this is what I am going to suggest you do. First, I am going to ask you to face the north. If you can walk clear around your altar, what you are going to do is be at the south side of your altar facing north. You are going to walk clockwise once, a complete circle around your altar. If you cannot walk around your altar, do not move it. Just walk in a circle. Standing at the south, face north first, and walk in a circle clockwise, coming back to the south. Walk in a full circle, and then stop in the circle and sit down. Once you sit down, I would like you to say something aloud. Say, Spirit of God, Archangel Gabriel, Spirits of the East, be here now.

You are then going to do exactly the same thing again. Get up and walk around in a clockwise circle, sit down, and then say, Spirit of God, Archangel Michael, Spirits of the West, be here now.

Get up again and walk clockwise around a circle in exactly the same way saying, Spirit of God, Archangel Raphael, Spirits of the South, be here now.

Again, get up and walk around in a circle clockwise and sit back down saying, Spirit of God, Archangel Uriel, Spirits of the North, be here now.

Now I would like you to light the candle. As you light it, embrace the spirit of love. Be aware of your breath and feel your heart center. Focus your mind's attention to your heart.

As you light your candles in the center of your seeds, I would like you, if you have any open honey, to touch the candle with a little honey on the outside of the candle. Just touch your finger to the honey and touch it to the candle. If you do not have any available honey and you just have a packet, then put that packet inside the circle as opposed to leaning it up against the candle or touching a candle.

Now hold your focus and remained centered. I am now going to turn over the final part of the ceremony to Sun Bear.

## Sun Bear

Hello. I would like you to face the east, standing or sitting does not matter. I am going to say four little prayers, and I want you to hear these prayers with me.

Earth Mother, Star Mother, Isis, Astara, Astarte, An, Anya, Quan Yin, Gaia, you who are called by a thousand names, Archangel Gabriel, keeper of the spring, all remembered, we ourselves are in your body and we dance together.

Now I would like you to face the south.

Michael, who keeps the summer and all spirits that gather here close to the heart, all of our ancestors, all of our relations, we call to be here present with us now. As we face this south quarter, may our embracing you be as the grain and the loaf that sustains us each day. We are patient and you are patient with our struggles to learn. We will be patient with ourselves and with each other as we bring in the good seed that we have now planted, and you give the fire of the summer to warm the seed and warm the consciousness, and bring into the life the spirit that brings new things to all good people.

Now face the west quarter.

Raphael, as we have called you present here, we realize and know we are both radiant light and sacred dark, the balance. You are the embrace that harkens and the freedom beyond fear. We thank you for your presence and the blessing of our seed.

Now face the north.

Uriel, as we have called you present here, the one who keeps the winter and promise and gifts, we feel you and the north. We are born, we grow, we live and we die. You bring us around the circle to rebirth. Within us, you dance forever.

Here in trusting and prayerful ceremony we have done and completed the major part of our ceremony together. Now you can release all of this want and need to the trust of the universe, to the trust of the Earth Mother, to the trust of the Spirit, to the trust of the universe. All that is infinite, because of your trust and love, shall find its way to work in you and around you to bring to pass all that is for your highest good.

You have placed this trust in Spirit to bring about your higher good, letting all of the universe know, all of the earth know, all of the Spirit know, all of the ancestors and relations know what you want, what you seed and what you care to bring. All of their good intention now joins in the season of the spring with the good intention that you hold for yourself and each other. As you have come here in the sacred ceremony to do this, this is good. This is wonderful.

Now light your sacred pipe and your sacred tobacco, and take one puff. Do not breathe in. Just take one puff. The smoke makes good smoke in your homes. You just open the windows when you are done and let in the elementals, because this really is meant to be done outside, but you let in the elementals and let the air permeate for a while. This is good smoke. You want it to be in your home and out of your home. So light your cigar, and take one puff. If you wish, light your cigar from the flame of your candle. While you are smoking your peace tobacco, I will talk a little more, and then we will close.

There are two final parts of this ceremony. First, take your going out letter and burn it. Do not stink up your homes with this. Burn it outside at your leisure so that it infuses the universe, not your home.

Here is the final part of the ceremony. Take your five pennies or your one penny off your altar, put it in a jar of honey or a packet of honey and take it to a river or the ocean. Call to the sweet Goddess Oshun or Ojun, and she will bring you a sweet gift. If particularly one of the things on your list is relationship, a river is the best, but the ocean is pretty good also. If it is a canal, that canal must be moving water. If you go to the ocean, do not go to the shore of the ocean and throw it in or it will wind up on the sand. Go out on a pier or a boat and drop it in somewhere deep or in a flowing river.

The eggs, which will grow stale, you are going to let them grow stale, and you are going to bury them. You are going to bury them with the ash of your outgoing things letter. They can go stale on the altar or they can go stale in the ground, but you are going to bury them with the ash in the ground soon, when they become stale or now when you can bury them with the ash in the ground.

At the end of the spring, you are going to take everything off your altar and put that in the ground too, the eggs, your cloth and the packet.

Here is the thing however, the most important part of the ceremony. You must revel within twenty-four hours. Open your wine or beer, take at least one sip and say, woo ho!

Now you must celebrate, play and have joy with the fruits of the earth, either the wine or the beer. Do not hurt yourself. Have fun, but do not go making yourselves throw up. You do not want to throw up the mother after you put the mother in you. You have fun. You have pleasure. You drink the wine and the beer. If you want to go play, you go out and play. This is an important part of the spring ceremony. So go and play.