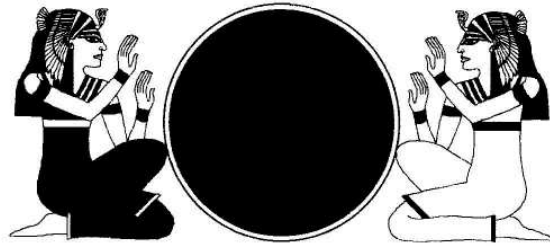


Temple of the Dark Moon



Spring and the Virgin Goddess

Imbolg has passed and the Spring (Vernal) Equinox is fast approaching. We are in the time of the Virgin or Maiden Goddess. The following is an excerpt from “*The Gaia Tradition: Celebrating the Earth in Her Seasons*” by Kisma Stephanich that is most appropriate to share at this time of the year.

To Jungian analyst Dr Jean Shinoda Bolen three such Goddesses are the Greek Huntress and Goddess of the Moon, Artemis; Athena, the Goddess of wisdom and Crafts; and Hestia, the Goddess of the Hearth and of the Temple. “These three Goddesses personify the independent, active, non-relationship aspect of women’s psychology. All three represent inner drives in women to develop talents, pursue interests, solve problems, compete with others, express themselves outwardly in words or through art forms, put their surroundings in order or lead contemplative lives.¹

The Virgin Goddess aspect is that part of a woman that is unowned by or ‘unpenetrated’ by a man – that is untouched by her need for a man.”

Esther Harding explains in her classic work “*Woman’s Mysteries*” that when the Virgin Goddess is a dominant archetype of a woman, she is “one of herself” – “belongs to no man”. When a woman is identifying with the Virgin Goddess she “does what she does – not because of any desire to please, not to be liked, or to be approved, even by herself; not because of

¹ “*Goddesses in Every Woman: A New Psychology of Women*” by Dr Jean Shinoda Bolen (Harper & Rowe, 1984)

any desire to gain power of another, to catch his interest or lover, but because what she does is true.”²

The Virgin or Maiden Goddess’s wisdom shows us the freedom that women have. The choice to bind ourselves to men or stay forever in our own strength and resilience as our own commanders and caretakers.

Soft and caring she may be, but if wronged the Virgin Goddess transmits the essential knowledge that is mandatory to achieve the fullest aegis needed to wear as protection against the aggressive.

Anges Whistling Elk tells us: “There are merely two choices in life. You can die like a frightened whore or you can live like a worthy huntress and die like one. Develop hungry eyes – eyes that get hungry before your stomach. To be a huntress, you must have knowledge of what you are hunting – that is where the hunting begins. As a huntress, you must never hesitate. You must analyse and then pounce, and to do that effectively, you must know your own strength and weaknesses. The good huntress does not have a foolish opinion of herself. Always be sure that you are the huntress and not the hunted. The path of the hunter is sacred.”

Anges further tells us that “... every woman seeks after that high warrior, that most magnificent of men within her. We seek him in our lives. If we are lucky, we conjure him in our dreams, mate with him, and become whole.”³

This is the knowledge that the awakened Virgin/Maiden Goddess brings.

There are many different aspects to the Virgin of Spring as Kisma points out. She is the laughing child of Mother Earth. Full of life and new hope, she dances among the wild flowers and befriends the animals in the forest and glens. She is gentle and mischievous as the young Vvirgin, a child girl still in adolescence. She is wild and sexually activated as the Virgin/Maiden, a girl in puberty who experiences her first Moon blood. Finally, she is powerful and protective as the Maiden, the young woman who defends her ancient crown and those she loves, mercilessly.⁴

² “*Woman’s Mysteries*” by Esther Harding (Harper & Rowe, 1971)

³ “*Medicine Woman*” by Lynn Andrews (Harper & Rowe, 1981)

⁴ “*The Gaia Tradition: Celebrating the Earth in Her Seasons*” by Kisma Stephanich (Llewellyn, 1991)

As we celebrate the Virgin Goddess in Her season, the Spring, let us evoke Her into our inner sanctum and deliberate upon Her talents until we understand the extend of Her power before ventilating it in our lives. Let us meditate upon Her for one full phase of Her season before claiming Her. Then at Her monthly Moon time, that of the waxing silver crescent, let us begin to call to Her and prepare our bodies as a vehicle for Her to live through. As the wheel turns and we return once more to Her season, let us fully become the Virgin, activate Her energy within the centres of our bodies and invoke our Virgin Goddess to life.

The hare, egg, flower, doe, bow and arrow are a few symbols connected with the Virgin Goddess. Her sacred colour is white and She graces the Earth in the Spring, gathering Her worshippers to Her in the forest where beneath the waxing light of the New Moon, they come together to draw power and enlightenment from Her.

The Goddess speaks:

“Bring forth the light, white and pure
as the silver crescent that rises in the night blackness.

Plant the seeds that blossom forth my essence
and break the egg as the sign you are rebirthed in my spirit,
and vow in your heart to my love.

It is then I shall always dance inside you as a child, forever young,
forever graceful, forever rebirthing the dance of life within you.

As my playmate, I shall protect you
and avenge your aggressors without hesitation.”