

Sheffield Goddess Temple

Newsletter

Imbolc
Candlemass



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Cover image: thewhitegoddess.co.uk

Issue 19

Imbolc 2020

Our Imbolc Goddess and Temple Events

Bride

Maiden Goddess

Imbolc marks the first stirrings of Spring around the beginning of February. It is a time of year when thoughts turn to new life, and the start of a new agricultural year. The Celts associated it with the onset of ewes' lactation, prior to the arrival of spring lambs.

The goddess of this festival is Bride, who is Brigantia/Brigid in her maiden form. Bride is a goddess of fire, healing and fertility. The lighting of fires celebrates the increasing power of the Sun. Dáithí ÓhÓgáin's book *'The Lore of Ireland'* refers to "the tribe called Brigantes, who controlled the whole area of central Britain dominated by the Pennine hills... [who] had Briganti as their principal goddess, and offshoots of them settled in south-eastern Ireland... It was probably through such settlements that the cult [of Brigantia/Brigid] came to Ireland."

Pregnant Imbolc¹

Imbolc, in the Celtic seasonal calendar marks the beginning of the lambing season and signals the beginning of Spring and the stirrings of new life. It is *Feile Brighde*, the 'quickenning of the year'. The original word Imbolg means 'in the belly'. All is pregnant and expectant - and only just visible if at all, like the gentle curve of a 'just-showing' pregnancy. It is the promise of renewal, of hidden potential, of earth awakening and life-force stirring. Here is hope. We welcome the growth of the returning light and witness Life's insatiable appetite for rebirth.

It is time to let go of the past and to look to the future, clearing out the old, making both outer and inner space for new beginnings. This can be done in numerous ways, from spring cleaning your home to clearing the mind and heart to allow inspiration to enter for the new cycle. (*'Spring cleaning was originally a nature ritual'* - Doreen Valiente). It's a good time for wish-making or making a dedication.

Imbolc is traditionally the great festival and honouring of Brigid (Brigid, Bride, Brigit), so loved as a pagan Goddess that her worship was woven into the Christian church as St Brigid. She is a Goddess of healing, poetry and smithcraft. She is a Goddess of Fire, of the Sun and of the Hearth. She brings fertility to the land and its people and is closely connected to midwives and new-born babies. She is the Triple Goddess, but at Imbolc she is in her Maiden aspect.



Temple Celebrations

Imbolc Celebration

Saturday 1st February 12:00 pm

Come along and help Goddess Temple priestesses celebrate Imbolc and the goddess Bride's powers of fire, healing, and fertility. Please ring the Airy Fairy shop (number below) to book on to this free event, to book refreshments if required.

Spring Equinox Celebration

Weekend of 21st/22nd March 12:00 pm

Your chance to witness Goddess Temple priestesses celebrating Spring Equinox and the goddess Don's promotion of burgeoning new life in nature. Please ring the Airy Fairy shop (number below) to book on to this free event, to book refreshments if required, and for the finalised date (Saturday or Sunday) - or see the temple web page (sheffieldgoddess temple.org).

Temple Diary Dates

Free Monthly Guided Meditation

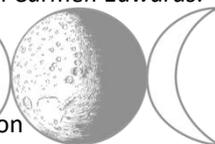
Friday 14th February, 12:00 - 12:30 pm. No booking required.
Friday 13th March, 12:00 - 12:30 pm. No booking required.

Moon Meets

Celebrate changing energies of the moon with Carmen Edwards:

Monday 10th Feb 7:00-8:00 pm - Full Moon
Monday 25th Feb 7:00-8:00 pm - New Moon
Monday March 9th 7:00-8:00 pm - Full Moon
Tuesday March 24th 7:00-8:00 pm - New Moon

www.facebook.com/Livethemagicwithcarmenedwards



To book events please ring Airy Fairy on **0114 2492090**



Spiritual Crisis Network

- Saturday 15th February, 1:30-3:30 pm
- Saturday 21st March, 1:30-3:30 pm

Pagan Pathways

Talks, Discussion, Tuesdays, 8:00 pm
- 11th February: *Personal Experiences of Synchronicity*
- Group Initiative
- 25th February: *The Fernie Brae - Celtic Tales of the Fey*
- Silverspear
- 10th March: *The Age of Aquarius* - Rachel Rodham

¹ Info from: www.goddessandgreenman.co.uk

Brigantia

Tribal Goddess

by Sheena McGrath

The Brigantian

federation stretched over most of northern England, and their queen, Cartimandua, is one of the few female rulers known to history. But the fame of their goddess, Brigantia, comes from a Roman statue.

This sandstone image, with an inscription naming Amandus, an engineer, as the man who ordered it, stands about 90 cm high and 45 cm wide (36" x 18"). It is now in the National Museum of Scotland, since it was found in Birrens. It once had traces of gilding, but that has worn away long ago. The base of the statue reads:

Brigantiae s(acrum)

*Amandus arc(h)itectus
ex imperio
imp(eratum) (fecit)*

Sacred to Brigantia:

*Amandus, the
engineer, by command
fulfilled the order.*

While the statue was found in Scotland, it does not necessarily mean Brigantian territory reached that far north.

When the Roman

emperor Septimius Severus visited Britain, he established his court at York, and many inscriptions to Brigantia date from his visit, suggesting he was promoting the local goddess. The statue may well have been left behind when his army's foray into Scotland abruptly ended in defeat.

The statue itself is a complex, syncretistic mix of several goddesses' attributes, including two goddesses favoured by Severus and his circle: Dea Caelestis (or Tanit) and Minerva. The stone next to her (on her left) is a symbol of Tanit, while the spear, shield, and helmet all point to Minerva. In addition, the wings point to Nike/Victoria, the mural crown over her helmet points to the protector-goddess Tyche/Fortuna, while the globe she holds is perhaps the oddest part, as it symbolized imperial power.



Image: earthandstarryheaven.com

Victory, Healing, and Protection.

Apart from the statue, there are six altars with dedications to Brigantia. Two are dedicated simply to the Goddess Brigantia (Dea Brigantia), whilst Cingatissa and Congenniccus, both

Celtic-sounding names, were responsible for one each. Two are dedicated to Victoria Brigantia, one from the Roman fort at Castleford and the other from Greetland, both in Yorkshire. These may well be the feminine equivalents of the Celtic deities paired with Mars.

*"Two are dedicated to Victoria Brigantia...
both in Yorkshire"*

The last two are more diverse, as one is to Brigantia the nymph, while the other is to Brigantia Caelestis. The first, from around Brampton, near Hadrian's Wall, expresses a wish for the welfare of Caracalla, one of Severus' two sons. Caracalla had notoriously poor health, and visited many healing shrines. He didn't make it to Brampton, but presumably someone wished him well.

The altar to Brigantia Caelestis is the only one she shares with a god: Jupiter Dolichenus. He was usually paired with Juno Regina, but presumably the dedicator preferred the local goddess, or saw them as similar. This follows the Romano-Celtic pattern of Roman god, local goddess.

This altar shows the amount of mixing and matching of deities in the Roman Empire: Jupiter Dolichenus came from Doliche in Turkey, spreading out with the army, while his wife became Juno Regina. Since Tanit, known to the Romans as Dea Caelestis, was also assimilated to Juno Regina, this would seem to be syncretism run riot.

All three goddesses were the protectors of their peoples, which may be the connecting thread. Tanit/Caelestis was the tutelary goddess of the Carthaginians, and Juno Regina was originally the protector goddess of Veii, an Italian city-state swallowed up by the Romans.

There is another, more controversial, inscription that may be a dedication to Brigantia, and chimes in with her more imperial side. This, from Old Carlisle, was originally read as:

[continues overleaf]

*To the Land of the Batavians Ateius Cocceianus,
an imperial slave, made this willingly when
released from his vow*

but no one was ever really happy about the Batavian part, and it has been rejected, although another interpretation:

*To Tutela Brigantia Augusta Titus Aurelius Ateco
citizen of Augusta made this willingly when
released from his vow*

is not really accepted either. Brigantia Augusta would fit with the globe the statue holds, if the goddess was being taken into the imperial cult as ruler of part of their territory. (The first emperor was Augustus, and the title Augusta/us always indicates the imperial cult.)

Tutela, on the other hand, is easily explained, since a tutelary deity is a protective god/dess, from the Latin tutela, "protector, guardian". A Burgundian goddess, Boudiga, was also called Tutela on an altar. (Her name means "Victory", just like Boudicca.)

Protector of the Tribe

Leaving aside the question of the imperial cult and Tutela, Brigantia was obviously the protector-goddess of her people, the Brigantes. Just as Nemetona looked after the Nemetes, or the god Arvenus did the Arveni.

Indeed, a Gaulish god, Teutates, gets his name from his protector-function, since it comes from the Gaulish word teuta, "tribe" (see the Irish "tuath"). The many inscriptions to Teutates in Gaul and Britain suggest it may be a title rather than the name of a specific god, but in any case the function, protector of the people, would be the same.

Minerva? The B-Complex

Brigantia is often compared to Brigit, but it seems to me both are part of a larger group of goddesses, all of whom have similar names:

- Brigit (Co. Kildare, Ireland)
- Brigindona (Auxey, Fr.)
- Briginnenses (Brignon, Fr.)
- Bricta/Brixta (Luxeuil, Fr.)
- Brigacia Matres (Penalba de Castro, Spain)

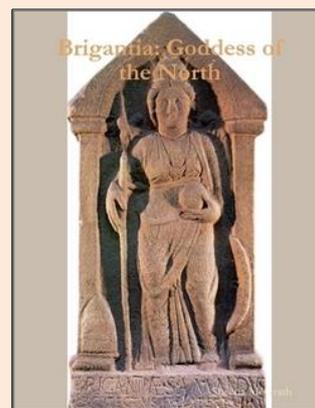
Many of these goddesses were associated with healing waters (Bricta, Briginnenses) while the later saint Brigit had many healing wells. There seems to be a sort of Minerva-type goddess (Julius Caesar mentions a "Minerva" among his list of Celtic deities) who presided over healing waters. Another such goddess, Sulis, fits in here, although her name doesn't.

In fact, Brigantia on her own is sufficiently complex. She is a protector goddess who gives victory, a healer, and possibly a celestial goddess as well. (Both her name, with its root brig, "high", and the association with Caelestis

Brigantia: Goddess of the North

by Sheena McGrath

The goddess Brigantia has been dismissed by some as a creation of Roman propaganda, designed to flatter and control the northern Britons. This book uses evidence from both Roman and Celtic sources to find the image of a Celtic goddess beneath that overlay. It examines how both sides saw her, and the nature of her role as tribal and protector goddess, as well as healer and mediator.



Available in *ePub* format @ £1-27p from:
www.lulu.com (search for "Brigantia")

point to this.) She was sufficiently important for the Romans to try to co-opt her.

And we may not be done with her yet. Last year archaeologists found another image that they identified as Brigantia. It is merely a head, but it wears the mural crown too, like the statue from Birrens. It seems to emphasize that Brigantia, first and last, was the goddess who protected her people, and their fortunes.



References:

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- Jufer, Nicole, and Thierry Lunginbühl, 2001, *Les dieux gaulois : répertoire des noms de divinités celtiques connus par l'épigraphie, les textes antiques et la toponymie*, Errance, Paris.
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- McGrath, Sheena 2015: *Brigantia: Goddess of the North*, Lulu Books.

Sheena McGrath writes at:



Elen of the Ways

Saint, Warrior Queen - and Goddess of Sovereignty

abridged from: folklorethursday.com

Elen of the Ways, also known as Elen of the Hosts, was a real woman who lived in the 4th century, but in British legend and Welsh and Celtic mythology, may go back even further. Today, Elen is best known as the subject of the affections of the Emperor of Rome in the strange tale of *The Dream of Maccsen Wledig*, from the Mabinogion. The story depicts her as a mysterious woman of power who knows how to get what she wants, and appears linked to the giving and taking of sovereignty - a very powerful attribute.

The Dream of Maccsen Wledig

Elen's story begins one day when the Emperor of Rome, Maccsen Wledig, was out hunting. Feeling tired in the midday sun, he decided to take a nap. As he slept, he dreamt that he travelled across mountains and along rivers, and undertook a sea voyage which brought him to a fair island. He crossed that island and found a magnificent castle - and in that castle, seated in a golden hall, was a beautiful woman. He fell in love with her. Maccsen had found the woman of his dreams, but when he moved to kiss and embrace her, he awoke, and in the waking world there was no Elen. Maccsen became obsessed with Elen, to the point that he could think of nothing else. His health failed as he began to waste away, pining for her, asking his counsellors *"and now I am in love with someone who I know not. She may be real and she may be unreal, but I am mortally stricken, so tell, what am I to do?"*

Who was Elen?

Although very little for certain is known today about her, it can be seen from the dream that Elen was not an ordinary woman. She also is known as 'Saint Elen' or 'Helen of Caernarfon', sometimes being named as Helen rather than Elen. Elen was believed to be the daughter of Eudav, or Eudaf Hen, a Romano-British ruler of the 4th century who became the wife of Maccsen Wledig, also known as Magnus Maximus, a Western Roman Emperor (383-388 CE). She introduced a form of Celtic monasticism into Britain from Gaul, and founded a number of churches. There are also many holy wells and springs named after her, and there still exist roads named after her such as 'Sarn Elen'.

She was also a warrior queen. According to David Hughes in his book, *The British Chronicles* (Volume 1) after Maccsen was defeated and executed, Elen reigned over the Britons. She led the defence of the country against invading Picts, Irish and Saxons. After a long, hard fight she pushed the invaders out, earning the name Elen Luyddog, or Elen of the Hosts.

There is a line of thought that sees characters in the Mabinogion as Christianised versions of far older gods. Some people also see her as being a conflation of several women and



ultimately derived from an ancient Celtic goddess of sovereignty. The theme of sovereignty does appear in the dream in one form or another, and she appears as the catalyst that can make it happen, or take it away.

Elen's Power

From the dream, we learn that Elen was a lady of considerable importance. This is evidenced by the surroundings in the dream, which match exactly those she was in when the messengers of Maccsen find her. Her response to the messengers is not one from a woman who sees herself as being subordinate to men or emperors. When the messengers tell her about the great love their emperor holds for her and request she accompany them back to Rome, she reveals part of her true power by flatly refusing. Instead she

orders them to tell the emperor that, if he truly loves her as he claims, he must travel to her! Maccsen obeyed her and quickly made the journey, conquered the islands, and asked her for her hand in marriage. With him fulfilling her demand she agreed, and married him.

Wedding Gifts

After her marriage, Elen was entitled to ask for a wedding gift from her husband. She requested that Britain and its two islands be ruled by her father on her behalf. This, in a magnificent twist, returned sovereignty to the Britons. She also requested three castles be built in strategic places around the realm to protect it from invaders. These were built at Arfon (now Caernarfon), Caer Llion (now Caerleon) and Caer Fyrddin (now Carmarthen). Then she asked that these strongholds be linked together by roads so that the army could deploy quickly around the kingdom. These roads became known as Elen's Ways. One route known as Sarn Elen still exists today, though it may actually pre-date the Dream of Maccsen Wledig, as Elen may herself.

Maccsen stayed with Elen in Caernarfon instead of taking back to Rome. He even had Roman soil brought over to Caernarfon to make him feel at home, and stayed for seven years. Meanwhile though back in Rome his presence had been missed, and his position was usurped. A new emperor sent a message warning him not to return! Maccsen then mustered his forces and did go back after all, taking Elen with him and besieging Rome, but he was unable to break through the walls. A small British force led by Elen's brothers then stormed the Roman city, giving Maccsen the victory, returning him to power as the Emperor of Rome, and so restoring his sovereignty.

An Aisling

There are many arguments about the purpose of the dream, and what follows is a modern idea of how many people view the dream and Elen. The lucidity of the dream makes it more of

an out of body experience or form of astral projection than an ordinary dream. In Celtic and Irish tradition this kind of experience is known as an 'aisling' - a kind of dream that supplies a strong spiritual message to the dreamer. The purpose of the dream experienced by Macsen appears to have been to draw him from Rome to Elen in Britain.

Elen in the Modern World

Today, many people see Elen as being ultimately derived from a goddess of sovereignty and give her divine attributes. Sometimes she is depicted as an antlered goddess, and some scholars believe she can be traced across Europe. Caroline Wise, the author of *Finding Elen: The Quest for Elen of the Ways*, has been researching Elen for over 25 years and has developed some fascinating ideas concerning her. She sees Elen as an ancient divinity who has many faces and has evolved and transformed with the times. As Elen of the Ways, she is the protector of roads, paths and the energies that flow through the land, including underground and surface waterways, and ley lines. She also had the migration routes that animals used in her care and is associated with deer, particularly reindeer. Wise also believes she can trace Elen back in some form to lost shamanism and associated religious practices.

Goddess of Sovereignty of the Land

Many myths and legends are centred on the land and its fertility and wellbeing. These ideas go back to the earliest of epochs and supply us with a connection through time to when we roamed a wild, unspoilt land that gave us life and sustained us. We were not below it, or above, but part of it, and it was part of us. Maybe some people see Elen has a means to re-establish that connection.

There is also an idea that as a goddess of sovereignty, Elen bestowed the sovereignty of the land on to the king. The land was seen as female, and it was the king who brought fertility and renewal to the land. It could not be done by a female. These were two distinct but symbiotic roles. The king had to give, and the land had to receive, to maintain fertility and renewal. This did not mean a queen could not rule; Elen ruled. Nevertheless, sooner, or later, a king had to be found to ensure the fertility and renewal of the land.

Aspects of Sovereignty

Sovereignty has more than one aspect. The leaders in human society such as monarchs, presidents and prime ministers are political sovereigns, personifications of a greater concept which lives on after they die. As a goddess of sovereignty, Elen is seen as the guardian of not only the country or land, but also the people. She is their spirit. The sovereign king is there to serve her, the land and the inhabitants, and as important as that is, as an individual he is expendable and can be replaced.

There is also the concept of personal sovereignty. Although the Roman and British societies of the time were overtly patriarchal, was there a

hidden female power at work that simply overrode such notions of male dominance as and when the need arose?

Mother Earth

In many cultures, the earth is seen as female and thought of as giving birth to life - hence the name Mother Earth. Not only does she give birth to life, she nourishes and provides for the needs of her progeny. To achieve this she also needs male energy, and the king provides that energy. In this way, the wellbeing of the king is often connected to the wellbeing of his people and his land. When he becomes old and weak or ill, he is replaced by someone strong and virile to ensure the cycle of fertility and renewal continues. A hint of this appears when Macsen falls ill yearning for Elen after experiencing the dream. His counsellors warn him of the discontent among his own people because he is not looking after their needs or solving their problems, and that if he is too ill to function he might be replaced.

Elen may not have been the Earth Mother herself, but perhaps an aspect of the Earth Mother who fulfilled a certain role in her service - to ensure the renewal and fertility of the land by providing a king.

Creating Dynasties

The first thing Macsen does on arrival is defeat Beli, the ruler of Britain. In a magnificent twist, Elen's father, Eudav is made the ruler, as requested by Elen for part of her wedding present from her new husband. So Eudav gains the sovereignty of Britain through the marriage of his daughter, and although he is described as old, he is also powerful and has two sons to continue his line. Nevertheless it was through Elen that he was given sovereignty of all of Britain.

However the energies of the land were still out of balance or waning. Although still physically powerful, Eudav is old. The arrival of Macsen, and his marriage to Elen, rebalanced these energies, ensuring the cycle of fertility and renewal continued. When Macsen's energy and power in turn begin to wane, the Goddess of Sovereignty will need a new husband. This is not sexual promiscuity; it is simply what is needed to ensure fertility and renewal of the land. It may also be that unless that process of procreation were continued the Goddess of Sovereignty might in turn fade and die, leaving Mother Earth without her servant.

Connecting to the Land

Today, many people think of Elen as a goddess of sovereignty who ensures the continuance and wellbeing of the land and the Ways that pass above, across and below. Through Elen

they find a connection to the land and the Earth Mother. There are times, even today, when action is needed to replace the old with the new, to maintain the fertility and renewal of the land. Sometimes that action may appear harsh, cruel or difficult to understand, and at such times, as humans, we have to trust in the divinity of our hearts. ☸



Caernarfon Castle today. Built on the site of Elen's fortress?

Recipes for the *Imbolc* Sabbat

by Patti Wigington - www.learnreligions.com

Imbolc is a great time of fire and feasting. It's the celebration of the goddess Brigid, guardian of the hearth and homefires, as well as the season of the Lupercalia (a festival held in ancient Rome on the 15th of February to promote fertility and ward off disasters), and of the spring lambing season. For this sabbat, celebrate with foods that honour the hearth and home — breads, grains, and vegetables stored from the Autumn, such as onions and potatoes—as well as dairy items. Whip up some kitchen magic for your Sabbat meal with these tasty recipes, using seasonal themes to celebrate.

Beer Battered Fish and Chips



Leanna Rathkelly / Getty Images

The Celtic peoples often relied on fish as part of their diet — after all, fish were plentiful, and could be caught any time of year. Beer too was popular, because it didn't spoil, and helped add flavour to some otherwise bland meals.

Ingredients

- 2 lbs white fish
- 4 large potatoes
- Rosemary
- 2 Cups flour
- 1 Tbsp. baking powder
- 1 tsp. salt
- A dash of cayenne pepper
- 1 bottle of dark beer (cold)
- Oil for frying
- Corn starch

Method

Preheat the oven to 200°F (90°C). Heat the oil until it reaches about 375°F (190°C) Wedge the potatoes, leaving the skin on, and drop them in a large bowl with cold water.

In a separate bowl, mix together the flour, baking soda, salt, and cayenne pepper. Finally, pour in the beer and whisk until the batter is smooth. To help batter adhere to the fish, try chilling the batter in the fridge for about half an hour.

Drain the potatoes, and submerge them in the oil. Work in small batches so the oil doesn't cool off too much, and cook them until they're crisp and golden brown. Remove from oil, drain on a rack, and season with rosemary and salt. Place them in the oven to stay warm while you cook the fish.

Reduce the heat of the oil to about 300°F (180°C). Lightly dredge your fish fillets in corn starch, and then dip in the batter. Place in the hot oil, and allow to cook until the batter sets. Turn fish over, and cook until they're a golden brown colour. Remove from oil, drain on rack, and serve with potato fries.

For maximum flavour, sprinkle with malt vinegar and salt, accompanied by a pint of Guinness, or your favourite beverage.

Irish Cream Truffles

Ingredients

- 1/2 Cup Bailey's Irish Cream
- 12-oz semi-sweet chocolate chips
- 1/2 Cup double cream
- 4 egg yolks
- 2 Tbs butter (use real butter)
- Cocoa powder

Method

Combine the Bailey's and chocolate chips in a heavy saucepan over low heat. Maintain over very low heat so your chocolate doesn't scorch, and stir until the chips have melted. Add the cream and egg yolks. Blend until smooth. Stir in butter, whisking until thick. Remove from heat, and chill overnight until firm. Once the mixture has firmed up, use a spoon to scoop it out and roll into 1" balls.

Roll each ball in the cocoa powder until coated. Depending on the size of the balls - and how much of the dough you eat during prep(!) - you can get a few dozen truffles out of this.

Goddesses of the World – An Occasional Series – Part Three

BALI - *Dewi Danu**Dewi Danu is the water goddess*

of the Balinese Hindus, who call their belief-system *Agama Tirta*, or belief-system of the water. Danu, a Hindu primordial goddess, is mentioned in the *Rigveda* (one of the four sacred canonical texts of Hinduism), as mother of the Danavas (the eldest of the titans, chained for eons beneath the deepest waves of the endless seas). The word Danu described the primeval waters which this deity perhaps embodied. In the *Rigveda* she is identified as the mother of Vritra, the demonic serpent slain by Indra.

“dānu is believed to be related to river names like Don”

As a word for "rain" or "liquid", dānu is believed to be related to river names like Don(!), Danube, Dneiper, Dniestr, etc. There is also a river Danu in Nepal. The "liquid" word is mostly neutral, but appears as feminine in *Rigveda*.

Direct Water Democracy in Bali

The Indonesian island of Bali, with around 1.6 million estimated farmers, has a direct democratic system of water distribution despite its irrigation system being completely hierarchical. Water governance is deeply intertwined in the rituals, the belief-system, the identity, the infrastructure, and even the notion of time. With channels and canals that are often over a thousand years old, the agricultural system and the ecology of the island have become deeply intertwined, acting as one organism.



Efforts to drastically change Balinese agriculture in the seventies during the “Green Revolution” in Indonesia wreaked great havoc on the ancient and sophisticated system, and over the years the modernization efforts were withdrawn. While the belief-system, rituals and time-keeping systems of the Balinese might seem cumbersome and superstitious to outsiders, Stephen Lansing, an anthropologist who spent years studying the water system and Balinese society, showed that they have deep functional significance in the island-wide production system.

Ulun Danu Beratan Temple

Ulun Danu Beratan is a temple on the edge of a huge crater, dedicated to the goddess of Lake Batar. The dominant shrines are Merus (pagodas) dedicated to the Lake Goddess and the gods of Mount Batur and Mount Gunung Agung, the largest volcano in Bali. Ulun Danu Beratan Temple was built in the 17th century for worship of the main Hindu trinity, Brahma-Vishnu-Shiva, as

well as the Lake Goddess, Dewi Danu. This temple is especially important for the Balinese, as only here can you get holy water of a particular variety. The water is collected from the lake itself, directly in front of the temple. Visitors have to wear a sash and not go too near. Bathing is forbidden. The lake is the ultimate source of water for the rivers and springs that irrigate central Bali. Ulun Danu Temple priests say that the lake is fed by springs located at each of the wind directions. It, and its holy waters, are therefore of the utmost importance. ☸

Sources

www.asiabalitour.com
 en.m.wikipedia.org/wiki/Dewi_Danu
 everybodyandnobody.wordpress.com
 images: commons.wikimedia.org

For all the most up to date information on what is going on at the temple, don't forget to check out our website which has all the latest news of events, and links to our Facebook and Twitter pages: <https://sheffieldgoddess temple.org/>



The Temple on the Web

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Write for the Newsletter

Do you follow a particular pagan path? Do you have an interest in an individual goddess, or a whole set of deities? Are specific aspects of daily life, such as the environment or social relationship issues, of concern to you? Do you have a favourite seasonal recipe? Please consider writing for this newsletter (articles can be as short as you like or up to about 1,500 words). Contact Jamie at:

temple@lovecat.com