



**SANTA MUERTE AND
THE MAGICAL ROSARY
FIRST MONTH COURSEBOOK**

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TEMPLE OF SANTA MUERTE

Welcome to Santa Muerte and the Magickal Rosary! This course is the inner temple of Santa Muerte and is designed to enable practitioners to do the sacred inner and outer work with Santa Muerte to transform their lives and magick. Thank you for your dedication to yourself and to working with Santa Muerte! May she continue to guide and bless your life in all that you do!

This monthly PDF coursebook will be your teacher and guide to the inner mysteries of Santa Muerte. It will be sent digitally as a printable PDF file every week totaling four modules each month! Every month you will receive four modules sent to you at the beginning of each week. This will begin after the first payment is received by Patreon and after every monthly payment. There will be four modules regardless if there are fewer or greater than four weeks or not in the month. Two modules will be regarding Santa Muerte and her magickal techniques and practices as applied to the rosary, and the other two modules will cover the rosary as a magical tool and will look at various magickal techniques and practices as well as other prayer beads and how to practice these on a magickal rosary. This twofold study will not only grow your magick with Santa Muerte, but will also grow and strengthen your magickal understanding and application of many forms of esoteric study. The four monthly modules will alternate with an in depth study module on the topic of the month followed by rosary practice of that topic in the next module. Feel free to print any materials from the course you desire and keep them in your Santa Muerte BOS Binder if you would like, or save them digitally. These files are yours to keep and you can revisit them whenever you'd like. Please respect my copyright and magickal contract to keep this content private for your eyes only and do not distribute this content for free or for profit. I have spent a lot of time in my training and writing of this course, and it is an ongoing, living working with Santa Muerte.

During the duration of this course, here are some of the things we will be discussing... Specialty Rosaries for different deities, Mala workings, Islamic Prayer bead workings, Catholic Rosary workings, Spellwork, healing, necromancy, colors and symbology, commanding energy or spirits, brujeria, curenderismo, novenas, mediumship, shadow work, banishing, grounding, protection and barriers, cleansing and clearing, candle magick, communion, elementals, rituals, road opening, hoodoo, consecration, releasing, and much more!

ABOUT LUNA

Now for a little bit about me...

I'm a dedicated priestess of Santa Muerte and have been exclusive to her for 3 years now but have been working with her for 7 years. I have studied Santa Muerte magick under a Nahuatl Brujo and a Curendera and I'm constantly learning and extending my magickal practices and understanding of the Bony One. I am a second degree initiate into the OTO, and a Wiccan Priestess specializing in Norse Magick.

I currently hold an Associates of Ministry and Theology at Woolston Steen Theological Seminary, and by the end of 2020 that will be a Bachelors. I'm a leader on the board of my city's Pagan Pride and Pagan Coalition, on the board of my state's pagan leaders association, and I have designed, formed, and led Pagan community spaces and gatherings for the past 8 years all across the US, from the Metaphysical Market community in Seattle, to Pagan festivals, local Pagan Gatherings, and Pagan Pride Days. I have also been a lecturer, presenter and teacher online and in person.



It is my vision to see the keys and inner mysteries of Santa Muerte magick be made available to anyone who wishes for her knowledge and assistance, while still maintaining her ties to her native roots and respecting the nature of her ways. I am working on consolidating this content and turning it into several books, but you seeker are one who gets to work more deeply with our Lady of Mictlan than a book on a shelf will allow. Thank you for trusting me with your Magickal Journey and may Santa Muerte always walk alongside you.

ON CULTURAL APPROPRIATION

As practitioners of Santa Muerte it is important for us to beware of cultural appropriation. As this is one of the most important things for practitioners to know, I will be touching on this in the workbook as well as the course itself so it isn't missed or lost. Anyone from any culture is welcome to come to Santa Muerte, learn her ways at her feet, and be a devotee of the Bony Lady. Beneath our flesh, we all are a skeleton. We are initiated into death, into the cult of Santa Muerte through our birth into this life. Death will come for us all, she does not discriminate, however Santa Muerte and her magick does emerge from a very specific culture and history, and if we do not properly understand this or properly honor her in our workings with her, our magick may not be effective and at the worst we could anger her.

Santa Muerte's roots go back to pre-Aztec lore, but even using the term Aztec is a bit problematic as it only relates to one of the tribes. As a collective, the traditional people more often referred to themselves as the Mexica (Mezsh-cah), and collectively after the European conquest as Nahuatl (Nah-Whath). This gets into some serious intricacies that take secondary study to understand, but as this example shows, it's important to always defer to native cultures and native voices on how they choose to be identified and how they view their roots and live their histories, as all other views do not come from the source, thus the probability of appropriation.

Santa Muerte is no different. It is imperative that as a seeker, a practitioner, or a devotee, we suspend our supposed truths and understandings to see deeper wisdom that is rooted outside our own sight and understanding. Most people in the western world would not know any better than to refer to the ancient people of Tenochtitlan as Aztecs and it probably wouldn't ever occur to them to question that belief. Thus if we come at Santa Muerte magick thinking we know or understand her ideas or even basic precepts that we understand well from the western lens, we at best will miss out on her deeper insights and truths, and at worst may offend her or her native practitioners by accidentally appropriating. Just as racism isn't always a conscious act in a person, so too is appropriation often unconscious. The road to appropriation is paved with good intentions. Be aware of this so you can combat it from the start of your Magickal Journey with Santa Muerte. The more you learn from her, the more you will see things you did not know previously, and the deeper your understanding and bond will become. Be kind and gentle to yourself because you may accidentally mess up at times, be fluid and flexible in your thinking and magick and allow Santa Muerte to lead and guide you, and be open to criticism (whether constructive or otherwise) by native practitioners. Allow native voices to be elevated and respected because that honors Santa Muerte and her roots as well and her blessing will fall upon you.

CHAPTER 1: WHO IS SANTA MUERTE



Santa Muerte is Death itself as a primal force of nature, she is a neutral magickal energy

By working with Santa Muerte we are befriending death as Santa Muerte is death itself. She is the personification of death. Santa Muerte also known as La Santisima Muerte translated as Holy Death, is a pseudo-pagan unofficial Catholic saint, disavowed by the Catholic Church and worshipped by her followers in Mexico and now all over the world. Hers is the fastest growing cult/religion in the world and her official modern church originates out of Tepito Mexico City. Her roots can be traced back through Mexican Brujeria, the La Catrina movement, Catholic influence, Spanish occupation and inquisition as well as Eurocentric philosophy on witchcraft brought to the new world, all the way beyond her origins as an Aztec “goddess of death”, and back even farther still into forgotten pre-Aztec ages.

Santa Muerte is the modern Mexican Saint of Death, or Saint of the Good Death. Santa Muerte is a lot like Madonna in that she constantly evolves and shows herself as we need her to be. Her modern incarnation and even her name is a bit of an evolution from her past. Originally the Aztec/Mexica goddess of death, Mictlancihuatl (Mictlan-cewahl) and some say Mictecacihuatl although that name is sometimes disputed (I've heard native Mexica practitioners defend one over the other going both ways but was taught the first was accurate and the other was misrepresented), she ruled the underworld and underrealms of Mictlan with her husband Mictlantecuhtli (Mictlan-tecuht-lee). She was responsible for watching over the bones of the past suns. There had been 4 incarnations of humans or human like beings in the past eons and they had been marked by 4 separate suns or eras. When the gods came to her to begin the 5th sun, she didn't want to give up the bones, she didn't want to let us go, she didn't want us to suffer.

In some accounts she was tricked by a god trying to steal the bones, and in doing so he tripped and fell and the bones of all the eons broke and mixed together and this is why we have humans of varying shapes and sizes and colors. In any case, the agreement they reached was that Mictlancihuatl would watch over the living as she watches over the bones as our mother, and in death she will be the one to reap us and return us to her bosom and loving embrace when we return to her realms of Mictlan.

In this way she is our mother who cares deeply for us and loves us, but she is also not beyond kicking us in the rear end when we need it. She simply loves us deeply and wants us to live our lives to the fullest in the best way we can. Because of this she is perfect for working shadow work- she wants us to reclaim our power in this life so we can truly live. She is our mother who could never truly birth us as she is death, and we are her children. We eventually will return to her loving embrace.



Santa Muerte's origins are as the first child who died before tasting the nectar of life, or the bride who dies right before her wedding. A child of possibility whose possibility was ended before she had the opportunity to taste life. Her mythos is that she was the first human baby to die or be sacrificed and thus she claimed through her own divine right the power of the Queen of the Underworld (Mictlan). She was alone in the darkness and searched within herself for the power needed. In this way you may feel compelled to equate her to Persephone, but make no mistake, she is death itself. She does not directly translate to any Western understanding of stereotype or archetype, so we must be careful of accidentally mislabeling her due to cultural appropriation. The only way to learn more about who she truly is, is to release our own view of concepts we have learned and experience her and her mysteries outside our current understanding. In doing so we will attain a separate but overarching understanding of her, of her mysteries, and of death and life itself.



The Aztecs believed that the souls of their ancestors went to the underworld called Mictlān, where they were protected by Mictlancihuatl, the "Lady of the Dead", who used the bones of the dead to make new life. Once a year, she would arise to visit the living, bringing the souls of their ancestors with her. During Mictecacihuatl's visit in August, they held a month-long celebration in honor of the goddess and their ancestors, with music, dances, and ofrendas or offerings. The Aztecs believed it was offensive to mourn the dead- instead they celebrated life. This is in alignment with Santa Muerte's focus on living a good life because death comes for us all.

Santa Muerte is the dark half of life. She is death, she is the force which granted us life, although she was not the force that literally created us. Her counterpart in Aztec mythology was Tonantzin, the earth goddess, the one who created life. Mictlancihuatl allowed the bones to be brought back to life, but it was her counterpart, her sister, Tonantzin, who was given the power to birth the bones back to life. This mythology is a bit shrouded in mystery, but this relationship has been equated to that of sisters and also like two sides to the same coin.

This is a deeper secret of Santa Muerte, but its roots continue in her modern synergy and duality with the Catholic figure Mary. As the Aztec people were conquered by Spanish Catholic conquistadores, the gods and goddesses of the Mexica were assimilated by the Mexica/Nahuatl indigenous people into Catholicism, through methods of forceful integration to Catholic and European ways. The Catholic saints and "deities" or "pantheon" for lack of a better term were merged with the Aztec gods to keep the old faith and ways alive through subverted means. Tonantzin became Mary or Our Lady of Guadalupe (you can still see Tonantzin's sacred imagery even today in depictions of Our Lady with her green cloak, and she even appeared in visions on the same sacred hill as Tonantzin's shrine), and Mictlancihuatl became Santa Muerte, who became an underground and disavowed Catholic Folk Saint as the



Church sees Christ as having the power over Death. They do not like this power of death and life in the hands of the people. As such, Santa Muerte is still seen as a heretical figure by the Catholic church.

It is important to remember and honor that her shift from an Aztec underworld deity to a folk saint came about from forced integration of natives to the Eurocentric ideals around the ideologies of the Catholic Church. Many native people were brutally killed for their belief in the gods before this integration was fully recognized, the European Catholics seeing her as evil attempted to erase her completely. Her holy day, Day of the Dead or Dia de los Muertos, which originated 5,000 years ago in the cultures of many indigenous people of Central America including the Aztec the Maya and Toltec, was moved from August to November to coincide with All Saints Day. So, instead of a month-long festival in August, in Mexico they now celebrate Day of the Dead on November 1 & 2, Catholic "All Saints Day" and "All Souls' Day".



As with so many things in Mexican traditional culture, the Spanish did not completely wipe out indigenous practices and beliefs, Catholicism simply cloaked the Old Ways with a new finish. Indigenous ways went underground and many were still practiced openly under the guise of Catholicism. Día de los Muertos continues to be a celebration of life, although a lesser day for her is still recognized as August 15th. Many modern Mexicans recognize their ancient deities were blended into the Catholic pantheon out of necessity, and some may still recognize the original deities fused together with the images of the saints, but many choose not to acknowledge these roots and many either are not aware of Santa Muerte or believe she is evil. After the integration of native beliefs into Catholicism, many of the Aztec deities wore the cloak of Catholic saints, and others like Santa Muerte went underground, their veneration continuing in secret but still cloaked in these Catholic traditions.

In the 1700's her modern name was recorded in the annals of the church and the inquisition as Mexican pago-Catholic probationers were found leading an effigy of a skeletal bride throughout the streets, beating it and demanding favors from the spirit. This is a unique and fascinating practice that continues with some practitioners of Santa Muerte, although in most practices with her this seems to have gone out of style. In some practices, when she is petitioned and does not produce quick enough results for the practitioner's satisfaction, they may "punish" her by turning her candles or effigies around, refusing to give sacrifices, or covering her effigy on the altar with a cloth until she produces the results they desire. While it is said this practice does end up producing results, as a seer, I don't believe we as impatient humans always know what is best for us or can see into the future to know what is currently being woven, and I personally prefer co-creation to forced magick that may not work the way we think it will and will only produce immediate but possibly short lived results. I also personally find it disrespectful to Santa Muerte who is genuinely helpful, kind and loving.

This is a more traditional aspect of Santa Muerte's cult to command her, to even punish her to produce results, and while I disagree with the harshness and extremes of this practice, as practitioners we still wish to remain strong and even commanding as we co-wield the

powers of death herself. This all stems from our abilities to command the powers of the universe with the power of gods- we are fractals of the gods, so we have the ability to act through them. Santa Muerte is a powerful spirit and like many, will intercede in a similar way to how you are requesting her aid. If the energy of your request is weak, the response will be weak. If the energy is strong and specific, so too will the results be strong and specific. So choosing to co-command her energies is how I translate this practice into my own. How you work with Santa Muerte is only between her and the practitioner, and this aspect certainly is one method some use in some capacity while working with her.

Santa Muerte iconology and ideology resurfaced in the cultural annals again a century later in a political movement of La Catrina. At the beginning of the 20th century, José Guadalupe Posada created a similar, but secular figure by the name of Catrina, a female skeleton dressed in women's fancy clothing of the period. This was an artistic, philosophical, and



political statement against the class inequality rampant in Mexico at the time. The statement being made was that death, being universal, allows for fundamental equality, while we collectively are a violent and unjust society. The imagery and symbology found in this art style is recognizable as the sugar skull and Catrina artistry celebrated during Day of the Dead, which as it is Santa Muerte's modern holy day on November 2nd, also shares much symbology with her mysteries.

Modern veneration of Santa Muerte and practices akin to what we see today were observed and recorded throughout the 1940's-60's, although her cult still remained underground. She resurfaced again in the 1990's as her altars were discovered entangled with cartels, which earned her a bad reputation. She finally emerged back into

the light in the early 2000's when her Church in Tepito erected a permanent shrine and then church, leading services every week to hundreds gathered in the street. She can now be found in botanicas and roadside shrines everywhere and her cult has spread into the United States and beyond where she has gained quite a following.

WORKING WITH DEATH...

Santa Muerte is the embodiment of death itself as a primal force, as well as all the elements that surround death, and therefore often misunderstood from a human perspective. We will talk about this more in the future, but as she is a deity of karma (using western terms), her rules and karmic viewpoint is more primal and less aligned with the human concepts of these ideas. In this way it can be hard for humans to understand her ways at the root level as our view and perception of the laws of karma and death is less primal and more human centered. Hers is structured around the primal nature of death and life itself- it is a pure understanding of the



laws of this life that humans cannot comprehend at more than the surface level. So in this nature, some can be confused by her and her ways, some are afraid, and some are even terrified at that which they do not know or understand- but her magick is extremely stable and grounded and her power runs primally deep to the depths and roots of life itself.

Santa Muerte does not judge, she loves and accepts all equally as her children. She helps enable us to live our best lives, so she can grant us a good death, hopefully when it is our time. This can look chaotic to humans who judge themselves and others. We may think that some people are not worthy (or that we ourselves are not worthy) of happiness or success. Santa Muerte wants a good life for all her children! She will never turn anyone away and she

will be the one to greet us in her arms upon our death- death is love itself. She will help anyone who seeks her, but she will not help you unduly harm or force human judgment or revenge upon others without it coming at great cost- she is karmic justice, not judgment, she is the great equalizer. She will sometimes use trickster energy to teach you or to lead you into the path that's best for you. She will give you the rope you desire to enable you to either succeed or to hang yourself depending on your choices- either way the choices will eventually lead you back into her loving embrace anyway. Death comes for us all. She is a hands on teacher and will place things in your path to teach you, and also respects the chaotic nature of human free will. We ourselves are chaotic creatures to her. Bottom line, she is nonjudgmental and will want to teach you to be free from judgments as well, and because we don't understand this naturally it can feel a bit confusing to us until we see and feel it in action.



Santa Muerte is death itself, a primal force, and will aid all her children when they call to her without judgment, even more so to her devotees! As I mentioned previously, her rules and cosmic viewpoint is more primal and less aligned with the human concepts of justice and morality. For example, both the cartels and the police work with Santa Muerte to keep themselves safe. Santa Muerte loves us all and doesn't judge us- she will help anyone who comes to her. She will grant our wishes and help us to live our best lives no matter what we have done. She will give us enough rope to either help ourselves out or hang ourselves- she lets our consequences speak for our actions but she will love us and help us all equally. As such she is often misunderstood by those in Hollywood and popular culture and even

the Catholic Church as a "cartel goddess", and this is not entirely true. She simply loves those in the cartel as much as anyone else, sees them as valid human beings and sees them as her children as well, and will help them to live a good life. It's up to them to decide how they wish to use her help and they will either suffer or enjoy those consequences.

There is, however, a possibility for one to not have a good death, and this makes death herself cry and mourn. The concept of life potential needlessly wasted creates a deep pain within Santa Muerte as it is a pain that she who has known only death, she who has had this potential taken away, knows intimately. After witnessing the aftermath of a live shooter years ago, I was brought to tears by the confused, emotional, and upset spirits and the grief stricken mourning of Santa Muerte herself. She was crying for them and showed me that sometimes she is forced to give someone a death that is not the good death she would like to give us all. Humans are chaotic creatures, and although she will welcome us back to her arms, when these unfortunate humans are reaped, they are not ready to cross over- it will take them a little time to return to her embrace. She is a lady of immense compassion, and this is the only chaos I have seen that makes her weep and cry out and mourn. It was a bone chilling sight and eventually the victims of that shooting did find their way to her arms, but only after community involvement and healing. As someone who has for over a decade worked with spirits for a living, this was one of the more intense experiences I've witnessed with her and with the dead. Keep in mind, time upon this earth is not the indicator of a good life and good death. There are many things that determine that- how full your life was, how much love you accumulated, how you reside in the hearts of those you leave behind. A child that lives for only a day could have a better life and better death than someone who has lived almost a century.



Santa Muerte's roots are vast and we will be learning more about all the systems her current incarnation is born out of. Even though she constantly evolves with the times to remain relevant, she is always herself and her roots are unchanging. The bulk of my practices with Santa Muerte come from her native traditions and are her native ways. She does however enjoy trying on new "outfits" of magickal practice from time to time, and enjoys working other kinds of magick with her devotees so long as it is not in conflict or does not take the energy away from working with her in her native ways. By allowing her into your established personal practice while simultaneously learning about her native ways and practicing them, you both honor her and show devotion. I encourage people to develop a personal practice with Santa Muerte as works for your relationship with her, but in no way should this conflict with the root of who she is and in no way should this come at the expense of working her traditional Magick. It is extra, it is icing on the cake and is a fun way to grow your personal practice with her, but in my workshops and groups we are especially careful of imposing our will or our own ideas upon her as this is the definition of cultural appropriation.



Santa Muerte is a full magickal system in herself- you don't need to work with anyone else if you don't want to. Her modern ways of worship have emerged from a mixing and blending of various forms of magick to develop her own unique system. Her physical expressions of magickal work stem from her Aztec and native Nahuatl and Mexica origins, from Mexican traditional witchcraft or Brujidia, native healing and magical systems of Curenderismo, European grimoire traditions, Catholicism, African diasporic traditions, political class activism, and more recently even some hoodoo, modern paganism, wicca, voodoo, chaos magick, and straight woo. Her worship and practices have become a bit of a creole over the centuries, and even today she merges with concepts and ideas, powerfully taking up residence in modern hearts and minds of those who need her magick in their lives.

Santa Muerte's mysteries and magick are very personal, just as much as they are also cultural, steeped in a deep and rich culture of Mexico, and she does to some extent, structure her magick to the personal practices of the individual she works with. She wants us to be comfortable with her and she enjoys working our own personal magick with us. But make no mistake, she will also expect you to learn her cultural and native ways the right way. She will DEFINITELY make you learn her ways her way. Although Santa Muerte is more flexible with how she will work with you than many other entities, it is very important to learn how she has existed traditionally, the methods of magick associated with her, and to respect her connection to traditional Mexican nativecraft spanning many centuries back to the Aztecs and even beyond. Santa Muerte is and always will be aligned with this native Mexica energy, so be careful to learn her traditional and cultural ways, her history, and respect the roots that she comes from, the way she works with practitioners is more like weaving and braiding your ways with hers, respecting both.



Throughout this course we will be learning more about Santa Muerte, going deeper into her mysteries, and how to work with her system of magic and native practices on the rosary.

Santa Muerte is constantly re-inventing herself, ever

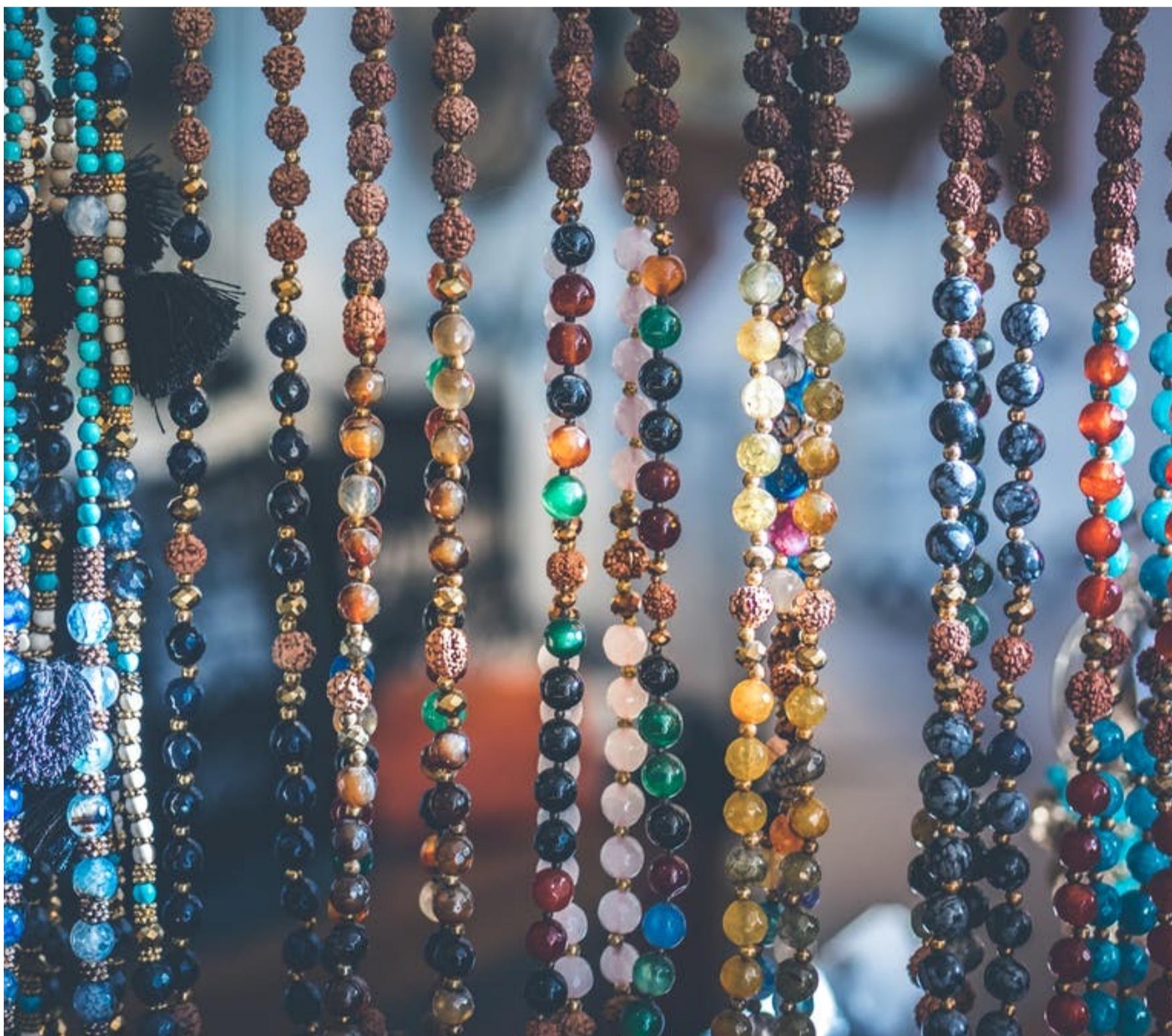
changing to suit the times and modern needs, yet she is always unchanging- death is the one certainty for us all. She is a fierce protector and advocate of those who suffer, of the poor, of the disenfranchised. Santa Muerte is death itself and she helps us to live a good life, she walks beside us and protects us, and when she reaps us she wants us to have no regrets. A good death comes from a life well lived! Santa Muerte Loves us all and simply wants us to live a good life before she comes for us. Death is Love and Life is her Gift. In working with her, we learn to live our life to the fullest embracing each and every day.



WHY WORK WITH DEATH?

Some people may wonder why we would want to work with death and may find the concept a bit morbid. Death is power and transformation, it is the mouth and tail of the ouroboros coming together, it is the point of transmutation and as this is the point of change, of breakdown and reintegration through regeneration, it is the point of the greatest power. Human beings all know death is a sure thing, many of us have seen and know death through events that have unfolded in our lives, many of us have experienced this intense figurative death internally as well as externally, and we know the transformational power it holds. Many who have experienced this, even though it often is one of the hardest things a person goes through at the beginning, ends up craving this depth and lust for life through the power of the transformation of death, and we wish to know its mysteries. Befriending quiet darkness and death gives you power and truth, not just of the universe itself, but also within your own being. You must transform your inner darkness and fears to truly embrace the mysteries and power of death. The mysteries of death and Santa Muerte are very personal. Death comes for us all, but in the meantime she wants us to live a good life before she comes to reap us and end that life. Santa Muerte can only embody death, life is the one thing she cannot have or experience, therefore it's the one thing she truly holds sacred. Without death life has no meaning, and without life death is simply an empty void.

CHAPTER 2: THE MAGICKAL ROSARY



Prayer Beads are merely a spiritual tool used to connect to higher self and deity - feel free to customize them to suit your spiritual needs and energetic connections!

Many spiritual practices around the world and throughout the ages have used prayer beads or rosaries of some kind to focus their prayers, chants, intents, or magickal energies. Prayer beads go back as far as India or even Africa over 10,000 years ago! They were certainly used for early Hindu prayers and in prehistoric Grecian pagan worship as they have been found and depicted on a fresco. More than likely they were used in other pagan practices in other areas as well. They then spread into Buddhism, Sikhism, Islam, Baha'I, Judaism, Catholicism, and Christianity. The word "bead" is derived from the Old English word "bede" which meant prayer.

Rosaries help the practitioner to focus solely on the repetition, allowing them to go into deep trance and accessing the powerful subconscious mind, while the tangible process of moving from bead to bead places even the body into a trance-like state. This allows one to completely rewrite their energetics, thus creating change at a deep level both within themselves as well as externally. This is powerful and advanced magick, but as with all simple but powerful forms of magick, it is best practiced regularly to draw out the most profound change, although even the benefits from just one time can be immediately felt!

There are many kinds of rosaries and prayer beads made with many different kinds of materials. Some of the simplest are rope rosaries, which we will discuss a bit next module. Some are made from

plant matter such as petals that are shaped and formed into fragrant beads. Some are made from seeds like Rudraksha that are used as beads. Others are made from fragrant wood beads such as a sandalwood mala. Some are made from stone or precious stones, plastic, glass, metal, bone, pearl, shell, or any other material you can imagine being strung. Many will have tassels, a larger or more intricate bead, a cross or representation of a certain deity, or a special three way bead called a three way connector or guru bead designed to attach the loop part to the dangly part that hangs down.

Keep in mind you can easily swap out any part of the rosary or prayer beads with other options if the original pieces don't resonate with you. It is simple to swap out a cross on a black rosary with a large key for Hecate for example, or a large pentacle, or to get a pendant of Santa Muerte to put there. It is wonderful magick to take a store bought rosary and change it up to be in alignment with your form of magick, and even more powerful to create your own rosary from scratch! However you do so, remember a rosary is simply a tool for you to focus your magick and get better results in your craft.



There are also as many styles of rosaries and prayer beads as there are materials to make one! There are finger rosaries, wrist rosaries, neck (necklace) rosaries, car rosaries, chaplets or strands, malas or Japa Mala, Misbaha or Tasbih or Sibha (muslim), Eastern Orthodox prayer ropes called komboskini or chotki, Russian lestovka, Ethiopian or Coptic mequetaria or mequteria, wreath of christ, Anglican rosary, witches rosaries for certain deities (using their number for the number of beads), Jewish Tallit or knotted prayer shawl, and Japanese juzu- ojuzu (counting beads) or onenju (thought beads)- they would not only pray on these beads but would also grind the strands together to create a purifying sound! There are also Turkish and Greek prayer beads simply used for relaxation.

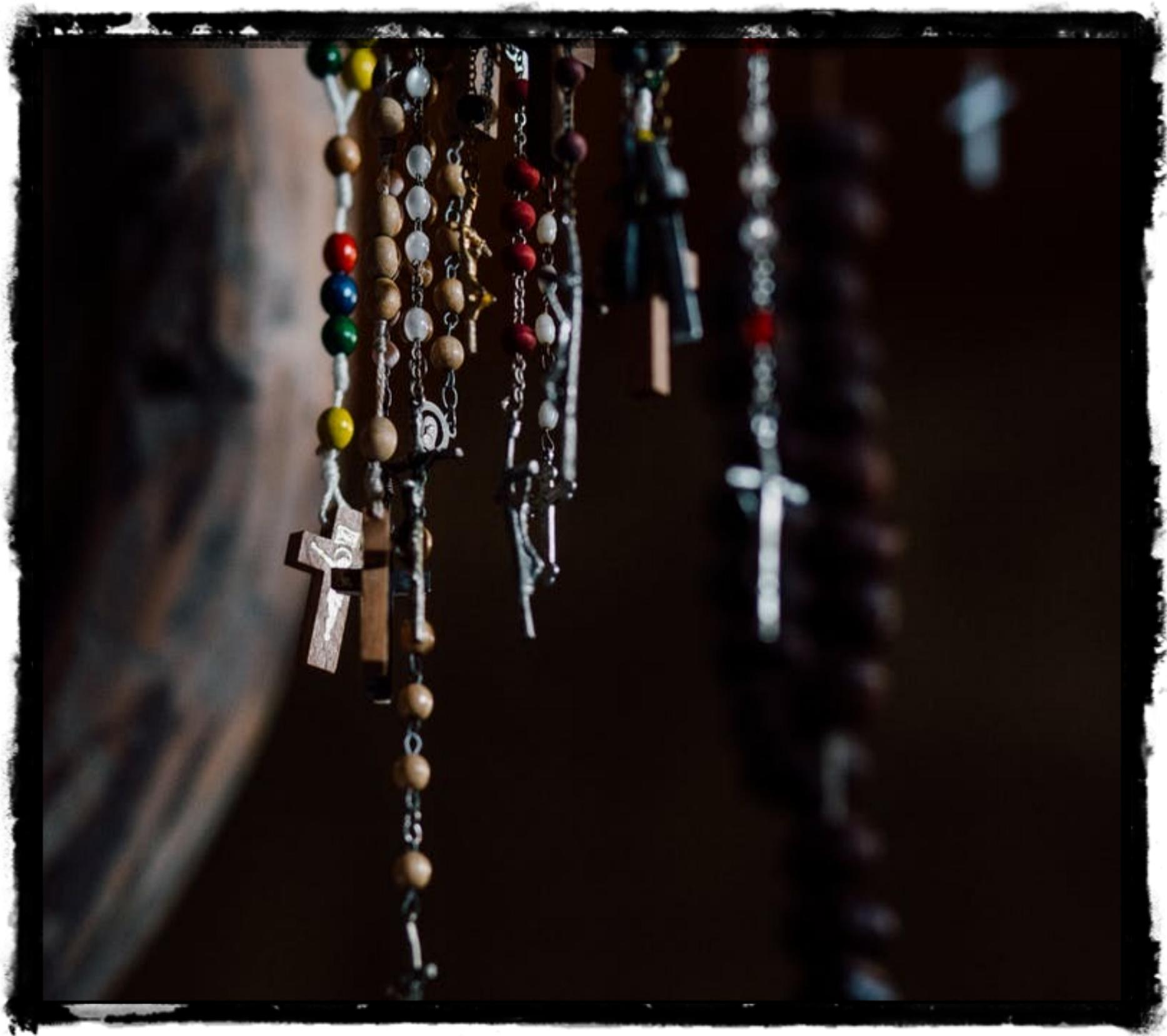
The name "rosary" comes from the latin "rosarium" meaning Rose Garden, referring to a garden of prayers and meditations, and in original bead rosaries, each bead was carved to look like a rose or made from crushed rose petals (which we will explore next module). Interestingly enough, these rosaries also were often prayed in a church garden or other public garden that would often have artistic renderings of the stations of the cross for the person to pray and meditate in front of. The Dominican Rosary is the most well known Catholic rosary, however there are so many other kinds just in the Catholic tradition! Franciscan rosary which can vary, Franciscan 15 decade rosary, Franciscan Crown focusing on the joys of Mary, many different chaplets which also can vary, servite chaplet and servite rosary which is 7 sets of 7 focusing on the sorrows of Mary, wedding rosaries or lasso or lazo rosaries that are basically two rosaries linked together in the middle, pocket rosary or tenner also known as a one decade rosary, car rosary that can go over the rearview mirror or clasp around the steering wheel, and wrist or finger rosaries.



Throughout this course we will be learning more about Santa Muerte, going deeper into her mysteries, and how to work with her system of magic and native practices on the rosary.

WHY WORK MY MAGICK ON A ROSARY?

Rosaries, as previously mentioned, work well with focusing magickal intent and magickal energy while also bringing the energies within the universe (gods and goddesses or spirits or elemental or any other energies) and the energies of your subconscious on board with your magickal goals and workings. As such, once you are familiar with the structure of a rosary, you can break down the prayers, substituting them for whatever you prefer for your own practice. It works well for meditation and trance, for worship or fellowship with deity, for focusing intent and energy, for strengthening shields and psychic barriers, for communing with the dead and receiving messages, for performing ceremonial magick, for cleansing rituals, and many more things. In this way the rosary is a very powerful tool for focusing your spellcraft and intent and power as a witch or magickal practitioner. We will be exploring all of these concepts and more in this course!



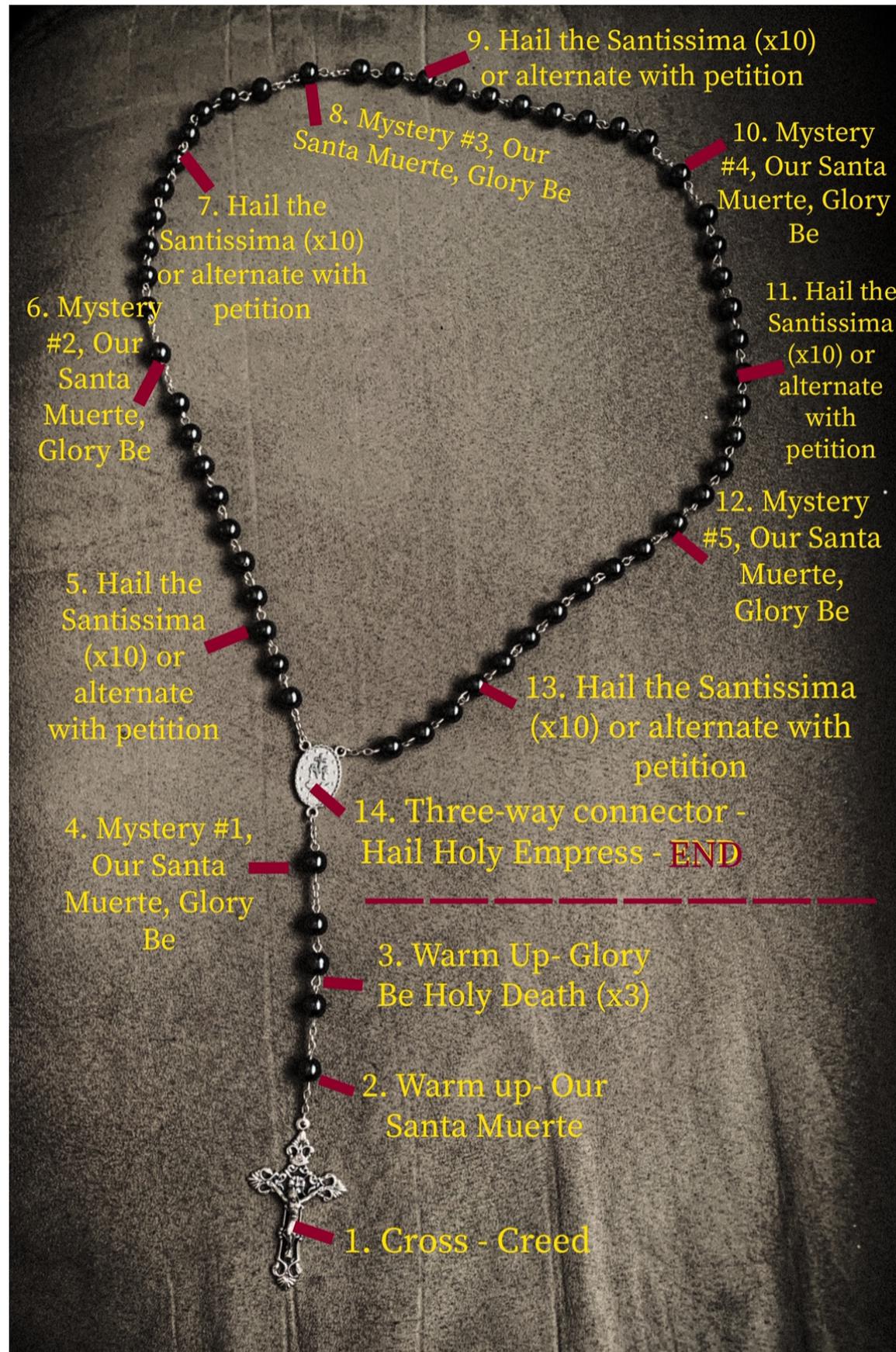
CHAPTER 3: LEARNING THE MAGICKAL ROSARY



In this course we work exclusively with a Catholic style rosary.

This course, as the name may imply, will work exclusively with the Catholic style rosary. We will be learning many different styles of prayer beads here, but all styles of prayer beads will be learned on a Catholic style rosary. This means you will not have to purchase or make or acquire many different styles of prayer beads to learn all the different techniques, and it also means that you will know how to pray a Mala alongside Buddhist practitioners or a Tasbah alongside Muslim practitioners using your rosary and get the same result. We will also be trying different techniques on all these styles of prayer beads and more!

Here is the simple Catholic rosary structure. I will explain the basic idea of how it works in the Catholic version of the prayers since these are the structure of a Catholic rosary and what I base and create many of the Santa Muerte rosary scripts on that we will work with in this course. Once we understand the basic structure, we can modify it and change it to suit our needs.



The Cross at the bottom is the starting point for the rosary, and here we open up the energies we are bringing in with the Creed. The creed is a basic manifesto on a person's spiritual beliefs so it links them to the church. We play around with how to use this opening creed or prayer in this course depending on what we are doing on the rosary.

The beads leading up from the cross I call the warm up prayers. We already opened the doors and invited the energy in on the cross and creed, this part is for us to warm up our energies for the meditative main rosary cycle prayers. Warm up with one bead which is for the Our Father prayer, and then the three beads in a set going up from the one bead are for a Hail Mary prayer on each

bead totaling three. The Glory Be prayer is the last one for the warm up prayers and it is traditionally prayed on the chain after the three beads and before the next single bead. I usually do not write my rosaries for a prayer to be prayed on the chain, so this will only happen once or twice when we learn the actual Catholic Rosary.

What follows next is the main rosary cycle which consists of the single bead beneath the three way connector bead (the bead that joins the dangly part of the rosary with the part that goes around the neck), and all the beads that go around the neck. We skip over the three way connector bead this time around and end the rosary on it. These beads that go around the neck part are a pattern of ten beads in a group and one single bead. This cycle consists of a single mystery bead followed by ten beads (called a decan) and is repeated five times. There are five sacred mysteries, one new mystery on each bead to meditate on for each decan that follows. After each mystery prayer on the mystery bead, say the Our Father and Glory Be prayers on that same mystery bead, then move onto the decan beads and pray ten Hail Mary prayers while meditating on the mystery for that decan.

At the end of the five mysteries on the main rosary cycle is the final three way connector bead. This final connector bead is the large middle bead that the cross and warm up beads hang down from. This bead is for grounding and ending the rosary with gratitude and praise. The Hail Holy Queen prayer and closing prayer are used to close the energies of the rosary on this Catholic structure.

This basic Catholic prayer structure works really well with prayers converted to Santa Muerte based off the original Catholic prayers. There are many different rosaries to Santa Muerte, and although we will be working after this month with rosary prayers I have channeled myself for her, this month we will be learning a well known Santa Muerte rosary that is well loved by devotees. It is found many places online and will be our starting point for working with Santa Muerte. These prayers we are working with this month for Santa Muerte have been converted to her mysteries by others and resonate well with Santa Muerte. I structure this rosary a little different than what you may find online as this is how she wants it for this course, and I have structured them around the catholic version that she seems to prefer. The prayers are Santa Muerte's Creed, Our Santa Muerte, Hail the Santisima, Glory Be Holy Death, Hail Holy Queen of the Underworld, and my own Santa Muerte petition with the five mysteries of Santa Muerte. In the future we will be learning different kinds of rosaries exclusively written by me and channeled from Santa Muerte.

I personally like using the Catholic style rosary for my magickal workings because of how the beads are divided up into sections with the main rosary cycle based on ten and how the secondary prayers are recycled and reused as words of power throughout the course of the rosary. This means as practitioners we have more creative allowance for whatever energies or workings we desire when using the Catholic style rosary as a magickal tool. We can skip beads/decan/prayers or add beads/decan/prayers to get the desired magickal result for our magick. In this way, the Catholic style rosary lends itself well to magickal craft.

BASIC ROSARY STRUCTURE OUTLINE

So for those more visually oriented, here is the basic Catholic rosary structure as an outline form. This will be the general outline we will use most often in the Santa Muerte content as she prefers the Catholic style rosary. But as you will see later next month, for many other styles of prayer beads we will be mixing up this structure a little. By the end of next month you will start to see exactly how versatile working with a Catholic style rosary can be!



Basic Santa Muerte Style Rosary Outline

Creed/Opening Prayer

Our Santa Muerte

Glory Be

Mystery Prayers

Secondary Mystery Prayers

First Decan Prayers

Secondary Decan Prayers

<Repeat the above mystery and decan prayer cycles until they have been done 5 times, the mystery prayers change for each new mystery bead>

Ending Prayer/Closing Prayer

WHY A CATHOLIC STYLE ROSARY?

The Aztec gods came from a pre-Columbian Mesoamerican religion- from their ancestors the Aztecs inherited and adopted the gods of Mictlan, and they later were syncretized with the Catholic saints. As the ancient Mesoamericans had a deep reverence towards death and the ancestors, it is not surprising that Santa Muerte's cult survives to this day. We cannot at this point separate Santa Muerte from her evolution out of her Aztec roots as Mictlancihuatl nor separate her from her adaptation to Catholic influence and Catholic symbology/imagery any more than we can separate her assimilation and syncretization with the 7 African Powers and her Color Magick (which we will go into detail about later). To do so would be to strip away the culture of the modern Mexican people who worship her and who have evolved with her. She is now a separate entity, a creole of all these influences, even those influences that were once all of who she is.

Santa Muerte Magick as practiced today, is a mix of these more ancient customs of the Mexica gods with both native forms of magic and European grimoire traditions, cloaked with Catholicism. It is a similar form of magickal practice to Catholic Mysticism or Hoodoo, but still very different as it is steeped in its native roots. Santa Muerte is syncretized with the Catholic energies and cannot be separated from them. They are a part of her magick and native practices at this point.

She has transformed herself from Mictlancihuatl to Santa Muerte, much as a person transforms from their High School teenage self fully into their adult self usually sometime in their late 20's. They are still the same person they were as a teenager, but now as an adult they are so much more and not the same as who they once were. We can work with her as Santa Muerte for all the things she is now, or we can choose to worship her as Mictlancihuatl if we wish to learn and work with her strictly as an Aztec deity. Santa Muerte grew from the roots of Mictlancihuatl but is now evolved into who she is as Santa Muerte. It is appropriate to work with her how her modern cult works with her, so this is why we work with Catholic symbology and techniques when working Santa Muerte Magick.

This history and syncretization means when working Santa Muerte Magick, she works well with the saints and angels and Orishas and even daemons since she has blended with grimoire and catholic practices and the 7 African Powers.

This is the end of the first week content. Stay tuned for next week when we practice the rosary content for this Santa Muerte module. Until then, blessings of the Bony one to you!