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This book will help you to learn everyday Witchcraft on your own, in about 10 minutes a day. The solitary Witchcraft which can be useful to beginners and intermediate level Witchcraft on your own, in about 10 minutes a day. The solitary Witchcraft which will help you
shape your magical path and cast your own spells in no time. The book is designed as a six-week plan, with informative text and illustrations, and optional small practical tasks for every day, which you can complete in a notebook or journal. It is much more than a Witchcraft spell book. Some of the subjects you will read about in this book are:-The
differences between traditional, Wiccan, and other kinds of Witchcraft,-The tools you need to become a Witch, and how to craft them on your own in a sustainable and budget-friendly way,-How to use different divination methods, such as Tarot cards, runes and pendulums,-How to
perform many diverse spells and customize them for your own needs: you will find ethical love spells, and many more,-How to work with the Moon, -How to meditate, cleanse your magical tools and create magical shields,-How to work with Astrology
and Numerology. Jump to ratings and reviewsThe Ultimate Book of Shadows for the New Generation This book has everything a teen Witch could want and need between two covers: a magickal cookbook, encyclopedia, dictionary, and grimoire. It relates specifically to today's young adults and their concerns, yet is grounded in the magickal work of
centuries past. Information is arranged alphabetically and divided into five distinct categories: (1) Shadows of Religion and Mystery, (2) Shadows of Daily Life. It is organized so readers can skip over the parts they already know, or read each
section in alphabetical order. Features By the author of the best-selling Teen Witch and mother of four teen Witches All categories are discussed in modern terms and their associated historical roots Includes endnotes and footnotes that cite sources or add clarification A training
companion to Teen Witch and To Ride a Silver Broomstick Silver RavenWolf (Pennsylvania) is a nationally recognized leader and elder of Wicca, and through her writing has been instrumental in guiding the future of one of the fastest-growing faiths in America today. The author of seventeen books, she has been instrumental in guiding the future of one of the fastest-growing faiths in America today.
Newsweek Magazine, and the Wall Street Journal, and her work has been featured in numerous publications, including Bust Magazine, the Baltimore Sun, the St. Petersburg Times, the National Review, Publishers Weekly, Body & Soul Magazine, and Teen Lit Magazine. Her many titles include the bestselling Solitary Witch, Teen Witch, To Ride A
Silver Broomstick, To Stir A Magick Cauldron, To Light A Sacred Flame, American Folk Magick, Silver's Spells for Protection, Spells for Protection, Spells for Protection, Spells for Protecti
2008.Get help and learn more about the design. This book has everything a teen Witch could want and need between two covers: a magical cookbook, encyclopaedia, dictionary, and grimoire. It relates specifically to today's young adults and their concerns, yet is grounded in the magical work of centuries past. It is organised so that readers can skip
over the parts they already know, or read each section in alphabetical order. © 1996-2014, Amazon.com, Inc. or its affiliates `Skip to main content Want to use plants and herbs to make potions for everyday healing, or harness the moon's energies to achieve your desires? From witchcraft and Wicca experts including Arin Murphy-Hiscock, Scott
Cunningham, and Lisa Chamberlain, here are 10 witchcraft books perfect for beginner and experienced witches alike. Bibliography The basic modern scholarly definition of religion was provided in 1871 by Sir Edward Tylor, who suggested that its essential component was a belief in the existence of spiritual beings and in the need of humans to form
relationships with them. —Ronald Hutton¹ Preface The Ultimate Book of Wiccan Shadows for the New Generation Solitary Witch This book represents a collection of magick, spells, rituals, and definitions related specifically to modern Witchcraft, yet it is grounded in the magickal work of people who lived in the ancient world. In this book you will read
about and practice the magick of many ages, collected and combined in a user-friendly way that can bring about the same results today as they did many thousands or hundreds of years ago. Even though the early Egyptians, Greeks, or Celts didn't have lockers, cafeterias, school bells, cheerleaders, guys on skateboards, the Internet, the stock market,
or the prom, they still had debt, malicious gossip, bullies, parties, homework, a social pecking order, street gangs, sickness, poverty, troubles at home, the need to find love (and keep it), and the driving question, Why am I here in the first place? This tells us that the old adage is true—the more things change, the more they stay the same. Believe it or
not, magick has always been around to help solve our problems and give us mental tools that can allow us to shape our lives into what we want them to be; all we have to do is provide the faith. What You'll Find in This Book of Shadows Like a medieval magickal book, this one is a collection of neat and nifty spells, charms, formularies, rituals, and all
manner of enchantments. Unlike a textbook, it doesn't build toward closure—that's your job. Take the bits and pieces of information and put them together the way it feels comfortable for you. If you've ever seen The Grimoire of Lady Sheba or other unpublished works of the Witch famous, magickal lodges, or European cunning-folk, you'll discover
this same disjointed effect. In many Books of Shadows, especially in some of the German ones I've looked at, the student was given a main spell format and a main ritual structure, to avoid repetition in every spell or ritual in the book. At one time, getting paper wasn't like popping over to the nearest store and picking up a few reams. You will find
some of that format here, where several of the rituals can be used for a variety of spells and conjurations. Solitary Witch honors what has gone before and what is new. It is a vehicle of personal interpretation, magick, and faith. It's a magickal cookbook, encyclopedia, dictionary, and more, and is alphabetized under five distinct categories. Part I,
Shadows of Religion & Mystery, discusses the religion of Witchcraft, its ceremonies, and common practices associated with the religion. Part II, Shadows of Objects & Tools, talks about the tools and objects commonly found in modern Witchcraft and where their use most likely came from. Part II, Shadows of Expertise & Proficiency, is where we look
at things like auric programming, dreaming, the Tarot, and other occult-related subjects. Shadows of Magick & Enchantment, Part IV, covers general forms of magick and items associated with it, ranging from the discussion of holographic quantum physics to medieval ideas. The last part, Part V, Shadows of Magick & Real Life, hits human-related
subjects: eating disorders, dating, sex, suicide, peer pressure, anger, stalkers, shopping, family difficulties, grades—magick and real life combined. There's fun stuff and serious stuff, and plenty to keep you amused. Finally, as much as possible, all categories are not only discussed in modern terms, they are also associated with their historical roots so
that when you are called on to take the plunge and seriously discuss the history of your religion, you have a wide array of research to rely on. New to this type of Book of Shadows are the endnotes that cite sources or are used for further clarification. Some of you may groan at this and I apologize, but the research is important. Besides, think of them
as our secret code. At the bottom of many categories in this book I have given you a selected reading list for that topic, or web addresses. This doesn't mean you have to rush right out and buy the book or wrench the computer from your brother or sister, husband or wife to surf to that site immediately. This is simply my way of telling you what books
or sites on the 'Net that I think might be of further interest if you wish to study more on that particular topic. How You Use This Book . . . is entirely up to you. Feel free to skip over the parts you already know, or read each section in alphabetical order—doesn't matter. Not every topic has its own category, as some Wiccan terms or magickal
applications blend or support each other, so check the index if you can't find what you're looking for. If one section requires the support or information of another, I've tried to let you know which part to go to so you can flip there. The book is designed for both the beginner and intermediate student, so if you don't understand something, try reading
the passage again. On the other hand, if you feel the information is too basic, I beg your indulgence—it isn't my desire to insult your intelligence, I'm simply trying to find a happy medium. If you are unfamiliar with Witchcraft, you may wish to start with this basic reference list: Teen Witch by Silver RavenWolf. Teen, first level. Teen Witch Kit by Silver
RavenWolf. Teen, first level. To Ride a Silver Broomstick by Silver RavenWolf. Adult, first level. The Encyclopedia of Witchcraft Today by Scott
Cunningham. Adult, first level. Positive Magic by Marion Weinstein. Adult, first level. The Complete Book of Witchcraft by Raymond Buckland. Adult, first level. Above all, I have tried to make this book a training companion to those of my titles listed above, designing it to fit in my overall series of New Generation Witchcraft books. This being the case,
there are a few instances where I have referred the student to my previous books in an effort not to repeat material. It is my sincere hope that this work answers questions and gives the student an in-depth look at the Craft of the Wise. The Essence of Witchcraft . . . is transformation. The idea is to take the you currently present and accounted for and
change your essence into something better, greater, stronger, and incredibly dynamic. Being a Witch means to want to work every day to be a better person. When you change yourself, then the world around you cannot help but change. There's no getting around it. All this changing can be a lot of hard work—and there are certain aspects of the path
that require time, effort, and energy. Although many of the things you truly want can be achieved in a short time with the techniques presented in this book, there are other issues in your life that will require patience, effort, and practice to reach your ultimate goals. That's okay. If you didn't have to work at some things, then the study wouldn't seem
worthwhile. To be a Witch, you must be brave enough to face everything inside of you, and have the courage to change the things you do not like. Being a Witch is to desire personal transformation. Where to Go from Here Wherever Spirit moves you.
Good luck, and happy zapping! Just remember, don't get stuck in anybody's dogma (including mine). [contents] PART 1 Blessings Whether you can do a thing or believe you can do a thing or 
these things carried an energy of their own, and to give that positive energy to another was a gift more precious than gold. To bless another is to empower them. By sound, touch, and thought, we can help the sick, lighten the heart
of the troubled, or open a pathway for a better life by removing negative blockages. The mere utterance of a blessing can change the course of a person's life. In our modern world, people often scoff at this idea, not believing that someone
else (by mere word or physical proximity) could alter our pattern of living may seem unthinkable. But they can. In many cultures, past and present, it is customary to leave a blessing at an individual's home when saying farewell. It was believed that a magickal person could make words turn into flesh, meaning by uttering words with one's magickal
voice (see Part 3, under pow wow) you could create a physical manifestation. To have your house blessed in such a way by a magickal/religious person ensured health and prosperity for the occupants for months to come. You too can give such a gift. Don't be shy about it. If you believe you can do it, so shall it be. Sometimes the mere presence of
magickal individuals can change the course of one's fate. The more spiritual the person, the more pure the environment. I've also noticed that if a magickal person is involved in a particular type of study, that study can affect those around him or her. One Witch who steadfastly worked on building her prosperity realized after a few months that every
time she walked into a store, especially a deserted one, her energy attracted paying customers off the street. Another Witch who worked on protection experienced the same phenomenon. He could walk into any establishment and if there were negative people around, they would quickly disperse. What you work on in the magickal world will affect the
world around you. The mechanism of a blessing is very easy: • Think of a white light to burst through the object (no, this won't hurt anyone). • Intone words of blessing or touch
the person, animal, or thing. • Seal the blessing with a hand motion of your choice while pronouncing aloud It is done. The Thirteen Powers of the universe are given to you. These are
either transferred through a religious ceremony by those who have been gifted before you, or they can come about at their own pace as you grow and learn on your own. If a power is abused, it is thought that the gift is taken from you, either for a period of time or permanently. The powers speak of blessings that you can give to others or use for
yourself to enhance your own life as well as the lives of those around you. Thirteen powers do the Witches claim their right of lineage by (say the name of your patron god or goddess here)'s name. Tie a knot and say the words or hand on head—the blessing conferred. A Witch can give success in love curse or bless through God/dess above. Speak to
beasts and spirits alike command the weather; cast out a blight. Read the heavens and stars of the night divine the future and give good advice. Conjure treasure and bring fortune to bear heal the sick and kill despair. This poem can be said as a blessing when giving something to another, and can be included in any spell by adding: This is my
birthright to have and to share blessings upon you, (the person's name), may the spirits be fair. This poem itself is very powerful and will create change. Just be careful what you wish for. Bedtime Blessing Close your eyes and breathe deeply three or four times until you feel relaxed and at peace. Imagine that your entire body is filled with brilliant,
white light. If you like, hold your hands over your heart, and say: In the still of the night while the world around me sleeps may the angels smile upon me and the Lady bring me peace. Blessings upon (list those whom you would like to remember in your prayers). I know that You will care for them and bring them what they need. Instill in me great
harmony in thought and word and deed. So mote it be. Gift Blessing Hold the object in your hands. Take several deep breaths, inhaling and exhaling slowly. Visualize the object glowing with white light. Connect your mind to Spirit and try to think of nothing else. Imagine the gift capturing the pure perfection of the universe. Then say: Perfect love and
perfect peace the world will dance as one. I dream the wish to make it real the magick now is done. Seal your work by drawing an equal-armed cross (+) in the air over the food, and say each line below three times. This
can be worked into a fun blessing for the whole family if chanted in a round. The table round contains the Earth and thus becomes the Mother. We share her bounty in this hour and bless and love each other. So mote it be. Personal Journal/Book Blessing These words herein are mine alone fashioned deep inside my bones each picture, thought, and
quote you see are all reflections of what is me. Beware the urge to take this book or read it in some private nook because its magick isn't blind and I will know you've touched what's mine. Charge of the Goddess The Charge of 
titled Aradia: Gospel of the Witches (Vangelo delle-Streghe), written by Charles Leland and published in 1899. Sometime after 1955, Doreen Valiente, one of the most gifted poets and priestesses of Wicca in our time, used the information in poetry while assisting Gerald Gardner in compiling the material later used for Gardnerian instruction. The
version written here appeared in The Grimoire of Lady Sheba, first published in 1972. In later years, the Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts, with the second section standing alone and titled The Charge was broken into two parts.
deep breathing, grounding and centering, or meditation. • At the end of a ritual, as a closure. • At some point during an initiation rite. • During daily devotions. • At the end of a ritual, as a closure. • At some point during an initiation rite. • During daily devotions. • Du
Aphrodite, Cerridwen, Diana, Arionhod, Bride, and by many other names. At mine Altar, the youths of Lacedemon in Sparta made due sacrifice. Whenever ye have need of anything, once in the month and better it be when the Moon is Full, then shall ye assemble in some secret place and adore the Spirit of Me, who am Queen of all the Witcheries
There shall ye assemble, who are feign to learn all sorceries who have not as yet unknown. And ye shall be free from all slavery and as a sign that ye be really free, ye shall sing, feast, and make music, all in my presence. For mine is the ecstasy of the Spirit and mine is also joy on earth.
For my Law is love unto all beings. Keep pure your highest ideals, strive ever towards them. Let none stop you or turn you aside. For mine is the Cauldron of Cerridwen, which is the Holy Grail of Immortality. I am the Gracious Goddess who gives the gift of joy
unto the heart of man upon earth. I give the knowledge of the Spirit Eternal, and beyond death I give peace and freedom and reunion with those that have gone before. Nor do I demand aught or sacrifice, for behold I am the Mother of all things, and my love is poured out upon the earth. The Charge of the Star Goddess (Part II) Hear ye the words of
the Star Goddess. She, in the dust of whose feet are the Hosts of Heaven, whose body encircleth the universe. I, who am the beauty of the Waters, and the white Moon amongst the stars and the mystery of the Waters, and the desire of the heart of man; I call unto thy soul to arise and come unto me. For I am the Soul of Nature who giveth life to
the universe; from me all things proceed an unto me all things must return. You, beloved of the Gods and men, whose innermost divine self shall be enfolded in the raptures of the Infinite, let my worship be in the heart. Rejoiceth, for behold, all acts of love and pleasure are my rituals; therefore, let there be beauty and strength—power and compassion
—honor and humility, mirth and reverence—within you. And thou who thinkest to seek me, know that thy seeking and yearning avail thee not, unless thou knowest the mystery—that if that which thou seekest thou findeth not within thyself, thou wilt never find it without thee. For behold! I have been with the from the beginning, and I am that which is
attained at the end of desire! Circlecasting Spirit is a circle whose center is everywhere and whose circumference is nowhere. —Hermes Trismegistus From cave paintings to crowns, halos, and Stonehenge, circles and spirals figure prominently in all walks of ancient life, spanning a multitude of cultures with religious and magickal significance.
Magicians were casting magick circles in the Middle East during the Assyrian reign from 883-612 b.c.e., and a fellow by the name of Honi cast a circle and successfully called in rain during the Assyrian reign from 883-612 b.c.e.,
several clues to your heritage of ancient magick, and how it is still taught today. Honi and the Rain<sup>2</sup> Since Honi's story occurred more than 2,000 years ago, there is debate on what he actually represented in his society. Was he just a plain old magician, or was he a part of the priesthood? Some feel that his miracle was remarkable enough to write
down (which they did) but too dangerous to let the reader think he was operating outside of the current religious structure of the day, therefore Honi (in successive tellings of his story) became part of Jewish rabbinical society. Honi's story gives us important clues as to how magick works and why, 2,000 years later, we continue to use the magick
circle. In the spring, the people desperately needed rain, but it did not come. They approached Honi the Circle Maker and said, Pray so that the rains will fall. Honi told the people to find sufficient cover for the mud and clay Passover ovens because they would melt in the rain. In magick, this is the mental preparation needed to set the stage for the
working. In making the people move the ovens, Honi was mentally encouraging them to believe in the magick. Once the ovens had been covered, Honi prayed, but it did not rain. He then realized that he had made an error: he forgot to cast the circle! No wonder the rains would not come—he had not created a stable platform for the work to manifest.
Honi then cast a magick circle (possibly with a staff or rod in the dirt, though the text does not say), and stood within it. What is interesting about this story is that Honi then talked to God as if he were talking to anyone. He said, Master of the universe, your children have turned their faces to me because I am like a son of the house before you. I swear
by your great name that I am not moving from here until you have mercy on your children. In essence, he gets a bit feisty. So far, Honi has done four important things. He's moved the bake ovens to indicate his faith in his ability to make rain, a physical act which, by involving the people, makes them expectant of a miracle. He's cast a magick circle to
 threatening God with that last statement? Actually, no. Again, looking at this from a magickal point of view, he's telling himself a verbal booster at the same time. He's being firm, like a Victorian lady who won't take no for an answer, yet it
 is not God he is pressing, but himself. Honi has been trained that he must touch the unmanifest to manifest, which has nothing to do with threatening God and everything to do with believing in himself. Evidently, he needed the extra verbal push that day. And with that push, the rains began to drip. As dripping was not what he had in mind, Honi says
I did not ask for this, but for rains of sufficient amount to fill cisterns, ditches, and caves. Honi has just added visualization to the proceedings. Those who are unmagickal think that Honi is continuing to talk to God, but he isn't. His dialog is meant for himself. He's matching the word to the visualization. The rains fell with a vehemence. Oops, too much
 visualization! Honi isn't at all happy. It's raining too hard, so he says, I did not ask for this, but for rains of benevolence, blessing, and graciousness!—fine-tuning that visualization and adding the proper wording. The rain fell precisely as he ordered it. Finally, Honi says, I know you will do this for me, which magickally turns out to be the most
the need and calling God by a title and thus touching upon what everyone inherently believes—the perfection and order of the universe. Therefore, divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, to Honi, that divine energy was definitely in the mix because, the honi, that divine energy was definitely in the mix because, the honi, that divine energy was definitely in the mix because, the honi, that divine energy was definitely in the mix because at the honi, that divine energy was definitely in the mix because at the honi, that divine energy was definitely in the mix because at the honi, that divine energy was definitely in the mix because at the honi, the
read it this way, but I think it shows us that even great magicians become irritated with themselves. They are human, after all. Honi's magick worked successfully on more than one occasion to become a family tradition. What is lost in this story, unfortunately, are any other
structure (though afterward they are sometimes claimed to be so, especially if, like Honi, they were at least sympathetic to the religious regime at the time); and (c) for Honi's magick to work that day, he had to have a magick circle. The story also shows that the universe has a sense of humor, and that when you ask for something, you better be
specific and you darned well better not forget to cast that circle. Does Honi's method work? Absolutely! In the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 2. Cast the circle. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 3. Pronounce the Honi tradition, add this to any spell: 1. Ground and center. 3. Pronounce the Honi tradition tradition that the Honi tradition tradition that the Honi tradition tradition to any spell: 1. Ground and center. 3. Pronounce the Honi tradition tradition tradition tradition tradition tradition tradition.
Master/Mistress of the universe!—you are calling on the perfection and order of the universe. "I am (state your name), your magickal son/daughter"—here, you are activating your entire being with the perfection of the universe that you called in the first line above. If you are working for someone else, state
his or her name as well, much like Honi did, like a son of the house before you. State your request and add for all that is good. Finish with I know you will do this for me—the affirmation of faith. Walking the Circle walk
something sacred, and to acquire power. This walking the circle was called circumambulation, which means to walk around an object, person, or place with the right hand toward the subject either in religious ceremony, in an act of reverence, or in magickal practice. One walks sunwise (clockwise) to bring good luck, destroy evil, cure disease, and in
practice that has touched all cultures and all faiths, and is still practiced by many of them today. As with many other antiquated practices, it is the modern Witch that gives Western civilization a taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization a taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization a taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at taste of our ancient, magickal birthright by remembering and practices, it is the modern Witch that gives Western civilization at the modern Witch that gives the mod
of other faiths where many of these applications actually came from. To deny one's history is to deny knowledge. This clockwise, sunwise movement in the Craft is called deosil (pronounced jess-el). The original spelling, deiseal, is of Irish descent, and it's also called the holy round. Dances, processions, and parades—even riding around the battlefield
one turn for good luck before the clash of axes and swords—are embedded in our history. When someone says, Gee, I hope this goes right, they are actually invoking the ancient power of the magickal individuals paint the Spirit circle (left) on a large terra-cotta plate and use the dish for a mini altar. The same procedure can be
done with the pentacle (right). This is a safe way to burn candles and incense (in their appropriate holders) and it protects expensive altar cloths. Although there are numerous ways in the Craft to cast a magick circle, most of them involve walking the circle one to three times with the finger of the right hand (or the chosen tool) held out from the body.
and pointing down while reciting a verbal invocation. 4 Some individuals draw the circle on the ground with chalk or use corn meal that can be easily swept away; however, the drawing does not take the place of raising the circle unless you are experienced and can conjure while you are making the symbol. Two additional popular symbols are the
Spirit circle and the pentacle. The circlecasting is recommended for most magickal activities, rites, and rituals in the Craft. Yes, I've heard that a few individuals don't cast circle. If you think that dirty gas is an okay thing, so be it—
however, you may not achieve your intended goal. Granted, the longer you work in the Craft (usually years) and have practiced meditation and other sacred practices faithfully, you won't always suggest casting the magick circle for all Craft.
visualization of a circle, think of a bubble, rather than a flat circle. As the words indicate, as above, so below—the circle is all around you, over your head, and under your feet. While in circle, one never, ever walks widdershins (counterclockwise) unless you are releasing the circle at the end of the ritual, and if you break this rule in traditional Witch
training, you are certainly told about it—pronto! This goes back to the ancient belief that to walk counterclockwise in circle brings bad luck and breaks the power of the standard Wiccan policies, and there are some Wiccan groups that will not even take up the
circle by moving widdershins (which is a common practice) at the end of a ritual. These groups, usually with strong Celtic associations, dismiss the circle by moving clockwise to the center, but as they return they move counterclockwise.
moving in to build the magick, spiraling out to release the magick, spiraling out to release the magick, or ritual is over, the circle in place and allow the energy to hang there, it has a habit of causing chaos as it breaks down on its own, and if you have forgotten to release the
quarters, the energies there aren't too happy about that, either. Most Wiccans move widdershins to release the circle (one pass around), and usually draw the energy into a tool or into their hands. A few transfer the energy of the circle to the sacred altar. Once the movement is complete, they may say, The circle is open, but never broken. Merry meet
and merry part until we merry meet again. So mote it be!5 and then stomp their foot one time to indicate that the circle is now open. The magick circle has two main functions: to provide you with a sacred area in which to raise energy until you are ready to release it, and to give you protection from things seen and unseen while you work your magick
Granted, years ago, individuals at the quarters also helped to guard those within the circle area while the high priestess, and other coven members concentrated on the work going on inside. The man in black was the high priestess' right-hand
man, and had numerous responsibilities within the coven hierarchy. Magick containing circular symbols is also prominent in modern Craft practice. For example, you might lay a small circle of salt around a photograph also works in the same way. To
remove the threat of unwanted spirits or thoughtforms, use crushed eggshells around a white candle placed on top of a person's picture. Words written on paper in a circular form, either on paper or fashioned in
metal. A circle inside a square represents the divine spark from which material can manifest from the realm of Spirit into the daily workaday world. How the Circle Works Real science (case in point: new physics) can tell us a lot about how and why magick and related concepts, such as the magick circle, work. Once you realize that the universe is
made up of processes, not things, you are really on a roll, for what makes life truly interesting are the connections between events. The sum total of our lives is the change from one connection to another, which becomes a process. Therefore, when magickal people stress the importance of change in their teachings, debates, and studies, they are
scientifically discussing the process of moving from one connection to another that will eventually create their desired goal, whatever it may be. Life is change because nothing really is, except in a very temporary sense, because everything changes everything she touches, and everything she touches changes everything she touches changes everything she touches, and everything she touches changes everything she touches everyt
round in magickal workings, expresses this thought on a very basic level and uses words to create the circle. Therefore, casting a magick circle allows us to control the process of change and modify what we want it. In the Craft you are taught that every cause has an effect, and that every event can provide a variety of choices in
which we can orchestrate the change we desire. In new physics, this is called the relational universe—where all energies are connected and related to each other. As you can see, the we are one statement expounded in Hermeticism (see Part 4, Alchemy) and many Craft teachings falls right in line with modern science. The energy of one event will
travel and affect the energy of a future event. This process is called the future light concept better, I've created the drawing on the next page for you. * This symbol represents events and energies that would disrupt
your working, if you had not cast a circle. Let's say you want to cast a spell to bring more money into the home. By casting a circle when working and destroy your goal. Now, this means that the operation of the circle and the cone of power, or controlled future light
cone, keep on working even though you will conclude your circle. You have already set the process of change in motion and chosen which you want to remove. If, however, you doubt yourself or your desire, the risk of dematerializing your outcome can be very real. Visually this diagram
shows you why the magick circle is so necessary in spellwork, ritual, and even meditation. Cutting the Door Every now and then you will need to cut a door in an erected circle. This may occur because you forgot something and it's sitting there outside of the circle, taunting you to come get it, and you can't go on with the ritual or spell without it. In
group format, a circle might be cast by what I call the bone people (high priestess, high priestess are also because every moment the door is open weakens the circle concentrate on keeping the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the door is open weakens the circle are also because every moment the circle are also because every moment the circle are also because every moment are 
 just learning—see Part 3, Dowsing, for tips on how to check the strength and breadth of your circle). By looking at the circle diagram again, you can see how random events and energies can enter the circle if it is broken, which will in turn affect your working. Keeping the circle strong is very important; therefore, if you are working solitary and are
new at this, you may want to forgo whatever you forgot until you are more confident about holding the circle in place. Should you feel ready to cut a door, you can use the athame or your hands to create the opening. The athame gives a smoother line, where your hands move as if you are parting a curtain. Take your time making the shape of the door
or portal that you will walk through. As soon as you step over that boundary, turn and close the opening either with your hands or by reversing the action you used with the athame. Retrieve the object, then cut the door are ritually opened to
allow individuals to enter and then crossed to signify the portal. Those individuals who have done a great deal of energy work, including circlecastings, can meld with the circle and therefore move freely in and out of the circle
environment without damaging the energy. However, just because this feat can be accomplished doesn't mean that you should utilize the practice all the time, for several reasons. First, you must be able to do this on a repetitive basis, which can be checked by using the previously mentioned dowsing rods. Secondly, if you are training students,
barging in and out of the circle encourages them to disregard their own training. Finally, every circle is based on process—meaning each is different, depending on the person who cast the circle, the location, the weather, your emotions, and a variety of other factors. My personal advice (take it or leave it) is to practice melding so that you can use it
in case of severe emergency, but not to do it in public or in training circles on a regular basis. Melding, like other forms of transformation, takes time and practice and is not a common phenomenon among current Craft practitioners. Triple Circle Magick In antiquity, the idea of using three circles in magick invoked the three Fates, or Goddesses of
Life, Growth, and Death. In the Nordic pantheon, these triple goddesses were Skuld, Verdandi, and Urd, who wove the tapestry of your destiny. The Roman Fates were Fortunae, and the Greeks called them the Moerae. Symbolic offerings to the three Fates, such as bread and milk, were said to guarantee prosperity and long life, and could even bring
one's future husband knocking at the door (or at least a dream or vision of him). From the Greek triad of body, mind, and spiritus (body, mind, and 
Circlecasting by Lady MorningStar9 (Recite as you walk the first time around the circle) In this place, this circle round I consecrate the sacred ground with golden light this space surround all power here contained and bound. (Second pass around the circle) From earth, the things that manifest from air, the things of mind from fire, the things that
motivate from water, the souls refined. (Third pass around the circle) And yet no place or time there be between the worlds, my word and me welcome, Ancient Ones, and see this place is sealed, so mote it be! Witches know that their perception of the world is based on how each individual personally views and processes emotions and events. If you
always see the negative side, then that's what you will become. If, on the other hand, you work to change your perceptions, and try to see all things with equal clarity, then harmony within your life has a chance to grow. Your emotions are based on your perceptions of what is happening to you. If you perceive something as frightening, then that's what
it will be to you. If you perceive something as inspirational, then the fullness of life has a chance to expand. When we cast the ritual circle using the number three, we are linking into the triple aspect of the Goddess (Maiden, Mother, and Crone) and the God (Father, Son, and Sage) in an effort to bring purification and clarity into our lives. If you seek
healing of body, mind, and soul for yourself or for another individual, carve the triple ring design on a candle or draw it on a piece of paper, then write the person's name over top. If you are seeking a boost in prosperity (let's say Mom has to pay a bill and she just doesn't know where the money is going to come from), try using the diamond or tricepsal to the 
variation, which also belongs to the Nordic pantheon. The triceps (earth diamonds) invokes the powers of Earth (earth, sky, and sea—often found in Druidic teachings as well) by using three diamonds. The four sides of the diamonds stand for earth, air, water, and fire. This symbol can be used for weather magick as well as prosperity work. These
diamonds literally mean the gifts of the Earth. Write the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. Keep until you have obtained the amount needed inside each diamond with the triple ring emblem on top. The triple ring emblem on top is the triple ring emblem on the triple ring emblem on top is the triple ring emblem on top is the triple ring emblem on the triple ring emblem on top is the triple ring emblem on the triple ring emblem on the triple ring e
 with any wording or sigils is against the law in this country; therefore, place a drawing of the triple triceps over the currency, therefore burn only the drawing when the spell is completed. Communion The idea of eating and drinking a sacred liquid in celebration of one's deity
choice is another practice we find in antiquity and does not belong specifically to any particular religion. In the modern Craft there are two kinds of communion—that which is given to the gods in offering of thanksgiving. The act of communion (food and
beverage offerings to the gods) can be done by the solitary Witch or can be celebrated by a group of Witches. Many traditions have special chalices and plates that are set aside only for the rite of communion. This rite is often called cakes and ale. For ritual purposes, breads are made in the likeness of women, animals, flowers, and birds; examples
the imagination of the baker! Many groups no longer use wine or ale in respect for those who may be battling alcoholism or because the laws in the United States do not permit children to drink alcoholis beverages (if children are present in circle) and prefer fruit juices instead. If alcohol is used, as each member only takes a sip of the drink, the
possibility of creating a bunch of drunk Witches over communion is highly unlikely. Everyone with half a brain knows you cannot do adequate magick if you are inebriated, as alcohol impairs your ability to mentally and physically function. You can't focus on a single candle flame if you are seeing twenty of them spinning around your head. Solitary
tradition, the high priest may bless the cakes, and the high priestess the juice, or they may switch, or do the blessings together. The activity of blessing the food is meant to put you in sync with the divine. The tray containing the cakes and juice is usually set out of the way of the working altar until you are ready to perform this rite. Most Wiccans
cover both the chalice and the cakes with a white cloth until they are ready to use them. When you are ready for the vine from the berry from the berry to the wine this brew is blessed in the sacred names
Witch visualizes divine energy pulsating from the blade into the cup, and the entire cup filling with white light. When taking a drink from the chalice, visualize pure, divine energy entering your body, pushing out any negativity. When you never thirst. If someone is in circle with you, repeat the statement as you pass the cup
to them, and they are to answer with the same blessing—May you never thirst. In this way, you are passing the positive energies of Spirit on to the next person. If you are alone, you are affirming that you have taken this blessing for your own. Next, hold your hands over the cake(s), and say: From the moon to the stalk from the stalk to the grain from
acknowledging the blessing. In some groups everyone waits until all have the item in hand—for example, the cup of juice. When the high priestess raises her cup to drink, then everyone takes communion at the same time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison. In other groups the high priestess while she takes are time and says May you never thirst in unison.
drink, and she does the same for him. Again, practices differ, so if you are visiting a group for the first time, don't assume anything. Watch. Listen. The next part of the ceremony is the Offering to Spirit. Giving the Offering to Spirit.
outside, the libation is given to the gods near the end of the rite by pouring some of the juice and scattering a bit of cake on the ground. If you are indoors, the remainder of the cakes and juice are poured in a cleansed and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words are indoors, the remainder of the cakes and juice are poured in a cleansed and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words are indoors, the remainder of the cakes and juice are poured in a cleansed and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words are indoors, the remainder of the cakes and juice are poured in a cleansed and consecrated libation bowl, then carried outside after the ritual is over and poured on the ground. You may speak your own words are indoors, the remainder of the cakes and juice are indoors, the remainder of the cakes and juice are indoors, the remainder of the cakes are indoors, the remainder of the pour of the cakes are indoors.
of thanksgiving, or you may use the following: I honor the spirits of the east. (hold the bowl to the spirits of the south.) I honor the spirits of the east. (hold the bowl to the spirits of the south) I honor the spirits of the east. (hold the bowl to the spirits of the south) I honor the spirits of the south.
honor the Lord and Lady. (hold the bowl slightly above your head) I honor the spark of all life. (hold the bowl out in front of you) From perfection to perfection this gift is given. So mote it be. Bring the bowl down to the ground and pour out the contents. Those Wiccans following a more shamanic path may give food offerings when petitioning the gods
in spellworking. Write your request on a piece of paper and place it underneath the dish containing the food. Set a white household emergency candle firmly upright in the center of the food is then removed in twenty-four hours. If the candle does
not burn well, then the food is immediately removed and something else is put in its place. Although the Santerían and Voudon belief systems have a list of what types of food their deities require that includes various taboos, Wicca has no such list and you are free to choose what you feel will meet the needs of the gods should you incorporate this
practice into your work. Food offerings can also be given to the ancestral dead. In this case, the foods chosen would match what they enjoyed the most while living on the earth plane. Moon Cookies Recipe These may be used as cakes in communion. Bless all ingredients before using. Hold your hands over the ingredients while visualizing purifying
 white light, and say: Golden energy of sun-kissed grain precious drops of cleansing rain beams of moonlight from stem to bud bringing joy from up above. Blessings of the Mother strength of the Father unity of Love so mote it be. 1 cup shortening 2 cups sugar 2 eggs 1 cup oil 1/2 teaspoon salt 1 teaspoon vanilla 5 cups flour 2 teaspoons baking soda 2
teaspoons cream of tartar Powdered or colored sugar Cinnamon Cream shortening, sugar, eggs, oil, salt, and vanilla together. Mix flour, baking soda, and cream of tartar in a separate bowl. Add slowly to wet mixture until thoroughly mixed. Roll into one-inch balls, then shape into half-moons or stars. Flatten a bit with fork. Bake at 350 degrees for 10
 minutes. After cookies have been baked, sprinkle with powdered or colored sugar, and top with cinnamon. Makes 8 dozen. Silver's Witch's Brew Recipe This may be used as ale in communion. 1 gallon apple cider (love) 1 orange (love) 1 orange (love) 3 cinnamon sticks (love, psychic powers) 1/8 teaspoon nutmeg (fidelity) 1 handful rose petals (love)
Pour apple cider into a large kettle. Peel orange, reserving the pulp. Tear the orange peel into one-inch strips and dd to mixture with nutmeg. Warm over low heat for two hours. Do not
bring to a boil. Sprinkle with rose petals before serving. Cone of Power The cone of power occurs when the witch, working in a magick circle alone or with others, raises the energy inside the circle to a point of focus. Some Witches use the
athame, wand, or other pointing device to aid them in their visualization of lifting the energy and sending it toward the desired outcome. Others (like me) use only their hands. The choice is yours. In the Craft, energy work through visualization, prayer, and touch are of prime importance, whether you are working alone or in a group setting. Teachers
begin instructing students to see, think about, and manually control energy immediately, and this training never ceases. Long after students have progressed through the levels that any course has to offer, they will continue to work with energy, honing their skills, until the day they pass to the Summerland. The longer a person practices energy
manipulation, the more adept he or she becomes. There is no substitute for continual repetition, Learning to create this energy (or draw it from other sources) is the basic building block for the cone of power. The modern Wiccan musical chant We are a circle, within a circle, without beginning, and never ending (author unknown) tells us why the
circle is so important in the Craft environment—it reminds us that we are all one, and that if we work together in this shape, physically and mentally. The circle stands for the Wheel of the Year and the cycles of life. The uroborus is an alchemical
symbol that appears in various cultures (Egyptian, Greek, Roman, Chinese), showing a snake swallowing its own tail. In animal form, this image presents the circle as the embodiment of the eternal return—that in every end there is a beginning—a cycle of endless repetition. In alchemy, the uroborus (sometimes written ouroboros) symbolizes the
cyclical process of heating, evaporation, cooling, and condensation of a liquid in the process of purifying a substance. 12 The uroborus can mean the One, the All, 13 reminding us that we are all connected and that w
cosmic egg, protecting it (us) from ultimate destruction, meaning that which has no ending cannot be destroyed. The Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbolically reminds us of our primordial parents, the Great Round, which is another name for the uroborus, symbol (above) can be drawn as a superior of the uroborus and the uroborus are used to be used t
on candles, petitions, or other magickal items to draw forth the power of the circle and the unity of all beings. It is an excellent protective device. Sometimes you will see the uroborus include wisdom; infinity; divine parents; self-sufficiency; the
cycle of life, death, and rebirth; time; protection; order from chaos; alpha and omega symbolism; potential of birth; and immortality. Ball Energy exercises taught to Wiccan students is how to make a ball of energy with their hands. The exercise requires your imagination. Rub your hands together until your palms are
warm, then slowly pull your palms apart, visualizing a ball of energy growing between them. Students are taught to expand and their imaginations. After the student gets the hang of the energy ball, the fun begins. The balls are passed to other students, thrown across the room at each other, and dropped
like water balloons on top of the head. If you catch the ball, you'll feel a tingling sensation in your hands. Once this is accomplished, the student now puts a thought into the ball. The easiest thought into the ball. The easiest thought into the ball. The easiest thought into the ball is accomplished, the student now puts a thought into the ball. The easiest thought into the ball is accomplished, the student now puts a thought into the ball.
first step in learning to take what is in the mind and transferring that thought into energy created by the friction of rubbing the hands together. Once accomplished, you can transfer the love energy to any object or person through the vehicle of touch. Now you know how empowerment is done and how Witches heal people either by touch or from long
distance. When my children were young and got into squabbles (try having four kids all arguing at the same time and see what a circus your life becomes), I would stand in the doorway (unobserved) and throw love balls into the center of the fray. The kids would break down into giggles every time, the argument forgotten. Hey, it pays to be a Wiccan
mother. If you have several siblings, you might teach your mother how to conjure balls of love energy—I'm sure she will be forever grateful. Once you have learned to create energy balls, the next step is to learn to share them with others by passing them around the circle. This movement of energy is the next step is to learn to share them with others by passing them around the circle.
creating the cone of power. The energy moves around the circle, building a faster momentum. You no longer have to use your hands to move the energy, only your mind, which is why Witches link hands in the magick circle. Once sufficient momentum is built, and all are focused through meditation or chant to the desired point of release (for example,
healing for a specific person), then the high priestess tells everyone when to release the energy. When you are working alone, you choose when to release it is the slow raising of hands as the chant or drumming builds to a crescendo. Hint: Although it doesn't
sound particularly magickal, when working with others, you can make an agreement that the leader counts down from five to one once he or she believes that enough energy has been raised, and that everyone releases when they hear one. Creation Story The basic creation story tells of the birth of the cosmos. It explains how a no-thing became a
some-thing. Every culture, religion, and civilization has, somewhere within its history, the myth of
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