



Solitary Witch: The Ultimate Book of Shadows for the New Generation

By Silver RavenWolf

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The 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 Objects, (3) Shadows of Expertise and Proficiency, (4) Shadows of Magick and Enchantment, and (5) 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
- A jam-packed learning and resource guide for serious young 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*

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Bibliography

- Sales Rank: #24733 in Books
- Brand: Priddy Books
- Published on: 2003-02-08
- Ingredients: Example Ingredients
- Original language: English
- Number of items: 1
- Dimensions: 10.00" h x 8.00" w x 1.50" l, 2.28 pounds
- Binding: Paperback
- 608 pages

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Editorial Review

About the Author

Silver RavenWolf (Pennsylvania) is a nationally recognized leader and elder of Wicca, and 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 interviewed by *The New York Times*, *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*, *Angels: Companions in Magick*, *Silver's Spells for Prosperity*, *Silver's Spells for Protection*, *Silver's Spells for Love*, *Halloween*, and the *Witches' Night Out* teen fiction series. Her new book *Hedge Witch* is forthcoming from Llewellyn in September 2008.

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Blessings

Whether you can believe you can do a thing or
believe you can't?you are right.

?Henry Ford

Although today many of us don't think about the power of words, sound, or touch, those who have gone before us knew that all 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 is to remove any negative energy around a person, animal, place, or thing and instill them with positive energy. 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 such power could be contained in anything so simple. Many of us are independent individuals, and to think 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 III, 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 so powerful that it encompasses your mind, body, and spirit.
- Move the white light into a mental picture of the person, place, or thing.
- In your mind, allow the 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 Witch

When you truly take the power of Witch training into your being and strive to do the best that you can regardless of the situation, 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.

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*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 object. You can also empower birthday, get well, and sympathy cards in this same manner.

Meal Blessing

Hold your hands 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

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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 the Goddess is one of the most popular ritual invocations in modern Wicca.

The foundation of the work comes from a book 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 of the Star Goddess.”

Depending upon personal or coven choice, the Charge is read:

- At the beginning of a ritual. Members of the coven may practice deep breathing, grounding and centering, or meditation.
- Before communion.
- At the end of a ritual, as a closure.
- At some point during an initiation rite.
- During daily devotions.
- During personal spellworking.

The Charge (Part I)

Listen to the words of the Great Mother, who was of old, called amongst men, Artemis, Astarte, Dione, Melusine, 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 won my deepest secrets. To these will I teach that which is 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 secret that opens upon the door of youth and mine is the Cup of the Wine of Life and 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 Green Earth and the White Moon amongst the stars and the mystery of the Waters, and the desire of the

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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 a drought to save the people around 65 B.C.E.,¹ as noted in Jewish rabbinical literature. The story of Honi the Circle Maker is interesting because it gives us several clues to your heritage of ancient magick, and how it is still taught today.

Honi and the Rain²

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 purify the area because when he "just" prayed, nothing happened, therefore someone in the crowd probably wanted to see him fail, and (more than likely) he wasn't centered and cast the circle to put himself in the correct frame of mind. The next thing he does is connect with deity. Then

he tells Spirit his magickal intent, and very firmly too. Is he threatening God with that last statement? Actually, no. Again, looking at this from a magickal point of view, he's telling *himself* that he's going to succeed, no matter what. He's putting his conviction into the magickal mix and giving 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 important statement he can make. He is affirming his belief with utter conviction, removing all doubt from his mind with the force of the statement.

Did Honi order God to make it rain? No. In actuality, Honi was ordering rain from the collective unconscious like you order fries from McDonald's. He did, however, ask for God's involvement by stating 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 "all that is good" and the basis for successful manifestation. Was Honi acting like a spoiled child in circle? Some people may 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 family, and his sons after him, were all rainmakers, which means that 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 incantations and specific motions he may have done, but what we do have works quite well. The story itself is enough to let us know that (a) real magickal people in history were not a figment of our imagination or characters in a fairy tale, they lived and breathed and practiced magick all the time; (b) they were not necessarily a part of any religious 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 conjuration (below).
4. Continue on with your working.
5. Release the circle.
6. Ground and center.

Here's how the conjuration works.

"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 pathway to deity, and you are melding 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

Walking the circle occurs often in European folktales and religious ceremonies to break evil spells, to transform oneself or the area into 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.³ One walks sunwise (clockwise) to bring good luck, destroy evil, cure disease, and in some cultures to ensure that the sun will rise the following day. These circumambulations were especially used in ceremonies of birth, marriage, and death, whether we are talking about Tibet, Europe, South America, or the Inuit culture. Knowing this, we understand that the magick circle does not belong solely to Witches, but is another ancient 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 practicing such things as the circlecasting in daily life and reminding our brothers and sisters 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 magick circle.

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 circles for folk magick applications, but it's sort of like gas. If you want the magickal engine to

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run pure, then cast a 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 need the magick circle for every little thing, but until you reach this point in your spiritual training, I always suggest casting the magick circle for all Craft- and spiritual-related activities. Just remember Honi.

Once the circle has been cast, most Witches seal it by saying:“As above, so below”?this circle is sealed. So mote it be!” (SEE SECTION AS ABOVE, SO BELOW IN PART IV.) At this point, the practitioner usually stomps their foot on the floor (or ground) to indicate the seal has been activated.

In your 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 magick. Whether this is true or not, the clockwise movement in the circle is one 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. However, if you participate in a spiral dance (which is truly a fun thing to do), the entire group dances clockwise to the center, but as they return they move counterclockwise?moving in to build the magick, spiraling out to release

the magick. Therefore, there are exceptions to the rule.

Once the spell, magick, or ritual is over, the circle is released. If you leave a magick 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

Some 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.

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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, and often an elder or the "man in black" kept an eye on what was going on outside of the circle area while the high priest, 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 stones, gems, or crystals around the picture of a loved one, asking for protection. 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 pattern to

gain success is another easy yet powerful spell. Most ceremonial magick involving talismans and amulets are prepared in 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.⁶

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. Our chant, “She changes everything She touches, and everything She touches changes,” often done in a 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, the way 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 IV, 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 cone⁷ and explains why we need the magick circle and the Cone of Power (SEE PAGE ..) in our magickal workings. To understand this concept better, I’ve created the drawing on the next page for you.

Let's say you want to cast a spell to bring more money into the home. By casting a circle when working your magick, you will be removing random events that could affect your 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 ritual and release your circle.

You have already set the process of change in motion and chosen which causal events you want to keep and 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 priest, and representatives of the four quarters), who in turn cut the door so that others outside of the circle may enter. Those inside the circle concentrate on keeping the circle up because every moment the door is open weakens the circle (especially if you are just learning?SEE PART III, DOWSING, for tips on how to check the strength and breadth of your circle). By looking at the circle diagram again,

* This symbol represents events and energies that would disrupt your working, if you had not cast a circle.

YOUR MANIFESTED DESIRE

YOU

MAGICK CIRCLE

FUTURE

LIGHT

CONE?CONE

OF

POWER

PURIFIED

CIRCLE

AREA

ELIMINATES

UNWANTED

EVENTS,

CHANGES,
AND
NEGATIVE
THOUGHTS

* next-door
neighbor runs
over your garbage
cans, forcing you
to buy new ones

* someone steals
your wallet at a
football game and
you lose all the
money you saved
this week

* your brother defaults
on his loan
and since your
mother was the
cosigner, she now
has to pay the
bill?another expense!

* your father
misses an opportunity
for a raise or a
new client because
he oversleeps and
is late for work

* Aunt Jane is so
jealous that she
would rather see
your family in the
poorhouse than be
happy and successful

* your pet rat gets
sick and the vet
bill is over \$100

* the new puppy
eats your thesis,
chews three chairs,
and swallows your
wallet. Expense toll:
unbearable!

* the yearbook committee
picks the
most expensive photographer
for your
senior pictures because
he is a friend

of the editor

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 again, turn, and close the door. Take your time. In a ritual with several people, crossed brooms at the door are ritually opened to allow individuals to enter and then crossed to signify the portal has been closed after all are inside. This visual representation allows all circle members to participate in sealing 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 shadow came the primitive Christian corpus, anima, and spiritus (body, mind, and spirit), which was based on oriental and Hebrew foundations known as the magick of the triple circle.⁸ As I mentioned earlier, many Wiccan traditions cast a triple circle in their spellworking and rituals to magnify the power of the body, mind, and spirit.

Here is an example of the conjuration for a triple circlecasting. You will find additional circlecasting instructions in my books *To Stir a Magick Cauldron* and *To Light a Sacred Flame*.

Triple 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 triceps 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. Burn when the amount is received.

Note: Although Witches a hundred years ago would have written directly on the dollar bill in the United States, defacing our currency with any wording or sigils is against the law in this country; therefore, place a drawing of the triple triceps over the currency rather than writing directly on the bill. It is also illegal to burn the currency, therefore burn only the drawing when the spell is completed.

The triple ring design (top), and the triceps.
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 we celebrate in circle with each other (meaning communion of fellowship)

and 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 have been found as early as 5000 B.C. According to Marija Gimbutas, a prominent women’s studies scholar, the bread oven itself was a prehistoric symbol for the incarnation of the grain mother.¹⁰ Today, sabbat cakes used in ritual communion may be in various shapes, the most prevalent being the crescent moon and stars, though there is no end to 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 alcoholic 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 Communion?

Cakes and Ale

Originally called cakes and ale, the Wiccan communion rite is normally done after any operation of magick or ritual drama/celebration. It is the last major block of activity before the circle is closed. The tradition of the participants usually decides which item is blessed first, the cakes or the ale/juice. Depending on the 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 rite, set the tray on your altar and remove the cloth coverings.

Hold your hands over the chalice (or cup), and say:

*From the sun to the vine
from the vine to the berry
from the berry to the wine
this brew is blessed in the sacred names
of our Lord and Lady.*

So mote it be.

As this is said, the Witch visualizes the energy of the sun feeding into a vine, which grows into the berry, which in turn becomes the juice.

In most traditions, the athame is now lowered into the chalice, and the Witch says:

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*As the rod is to the God
so the chalice is to the Goddess
and together they are one!*¹¹

The 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 are finished, say: "May 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 the grain to the bread
this bread is blessed in the sacred names
of our Lord and Lady.*

So mote it be!

Take a bite from the cake (or eat the entire cake). When you are finished, say: "May you never hunger." If someone is in the circle with you, say the blessing as you pass them the cakes, and then they are to repeat the same sentence

back to you, 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 priest holds the cup for the high priestess while she takes a 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

There are several types of offerings, including that of the libation performed in the communion rite. If the ceremony is held 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 of thanksgiving, or you may use the following:

I honor the spirits of the north.

(hold the bowl to the north)

I honor the spirits of the east.

(hold the bowl to the east)

I honor the spirits of the south.

(hold the bowl to the south)

I honor the spirits of the west.

(hold the bowl to the west)

I honor the spirits of my ancestors.

(hold the bowl out in front of you)

I 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.

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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 dish. If the candle burns clean with little mess, it is believed the offering has been accepted, and the food is then removed in twentyfour hours. If the candle does not burn well, then the food is immediately removed and something else is put in its place. Although the Santería and Voodoo 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 apple (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 peel, and squeeze its juice into the cider, discarding the pulp. Tear the orange peel into one-inch strips and add to mixture. Core apple and cut into 1/4-inch slices. Add to mixture. Break the cinnamon sticks in half. Add to mixture with nutmeg. Warm over low heat for two hours. Do not bring to a boil. Sprinkle with rose petals before serving.

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Users Review

From reader reviews:

Federico Crouch:

Reading a guide tends to be new life style with this era globalization. With looking at you can get a lot of information that could give you benefit in your life. Using book everyone in this world may share their idea. Guides can also inspire a lot of people. Many author can inspire all their reader with their story or their experience. Not only the storyplot that share in the publications. But also they write about the data about something that you need case in point. How to get the good score toefl, or how to teach your kids, there are many kinds of book that exist now. The authors nowadays always try to improve their skill in writing, they also doing some research before they write on their book. One of them is this Solitary Witch: The Ultimate Book of Shadows for the New Generation.

Darren Billups:

The reason? Because this Solitary Witch: The Ultimate Book of Shadows for the New Generation is an unordinary book that the inside of the e-book waiting for you to snap the idea but latter it will jolt you with the secret the item inside. Reading this book beside it was fantastic author who all write the book in such incredible way makes the content inside easier to understand, entertaining way but still convey the meaning totally. So , it is good for you because of not hesitating having this any more or you going to regret it. This book will give you a lot of benefits than the other book include such as help improving your proficiency and your critical thinking technique. So , still want to hold off having that book? If I were being you I will go to

the reserve store hurriedly.

Robert Sanders:

Reading can called head hangout, why? Because while you are reading a book mainly book entitled Solitary Witch: The Ultimate Book of Shadows for the New Generation your head will drift away trough every dimension, wandering in every single aspect that maybe mysterious for but surely will become your mind friends. Imaging each word written in a e-book then become one form conclusion and explanation in which maybe you never get previous to. The Solitary Witch: The Ultimate Book of Shadows for the New Generation giving you one more experience more than blown away your thoughts but also giving you useful info for your better life in this particular era. So now let us show you the relaxing pattern this is your body and mind is going to be pleased when you are finished examining it, like winning a sport. Do you want to try this extraordinary shelling out spare time activity?

Marlin Peterson:

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