

earth magic

A Dianic Book of Shadows

Marion Weinstein

Revised and Expanded Edition

**(This book is meant to be an adjunct to Chapter IV
of *POSITIVE MAGIC: Occult Self-Help.*)**

Phoenix Publishing Inc.

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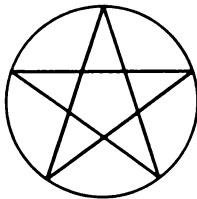
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BOOK BLESSING

**By the One Power over all,
By Diana, Hecate, Selene, Kernunnos and Pan,
Working for and through this Book of Shadows,
This book only reaches those for whom it is intended,
This work cannot be misused;
And for those who use it rightly,
For the good of all,
And according to free will,
May all the Positive Magic of the Universe
Bring joy and Power for good
That cannot be measured.
And so mote it be.**



Those who touched this book directly, helping me to produce it, are:

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***Once we met in secret, in the dark
And whispered our words into the wind.
Now the work is free once more
And open to those who seek it.
For this we give thanks.***

**One draws from the well
Without hindrance.
It is dependable.
Supreme good fortune.**

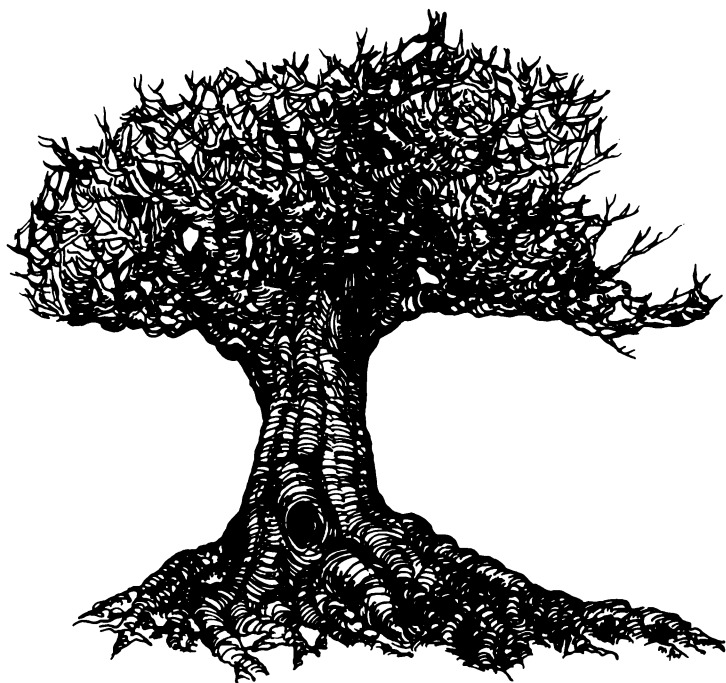


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Bollingen Edition
Hexagram 48
Six at the top.***

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A Book of Shadows is not a book of laws or commandments. Everyone's shadows are different; this is the way one witch works, and some others with her. If you wish to use any of these ideas and techniques in your own work, welcome to them. They are not secret anymore.

the principles

The only law of witchcraft is The Threefold Law:
Everything you do comes back to you three times.

Earth Magic works Threefold:
The Work is stated and performed in the World of Form,
It goes out into the Invisible World,
And comes back to manifest in the World of Form.

All work is for the good of all only
And according to free will—
Thus harming none.

One cannot be a witch “part-time”. By definition, witchcraft is a way of life and permeates all of life. A witch lives by these Principles all through every chosen witchcraft lifetime, awake and asleep, in work, in deed, in thought, and in intent.

This means: no cursing, no harming. This means: no stated negatives, and all negatives taken *out of The Law*. (The Law of Cause and Effect).

This does not mean to *deny* the Dark. We *acknowledge* it, use it positively, strip it of all negative power, transcend it, and Turn It To Good.

the two worlds

We live in two Worlds: The World of Form and the Invisible World. In this case, the World of Form is manifest as our planet, Earth. The Invisible World includes “Everywhere” else. The witch’s magic is done with the conscious use of Both Worlds. But our goal is to move and to *live* perfectly and easily between the Worlds—always.



earth magic

The magic of the witch connects the Cosmic to the Earth. Witch magic is visible, tangible, and practical. But the Overview is essential.

Thus, we work in linear time, using The Law of Cause and Effect. We work with linear time, knowing full well that time is not necessarily linear, but all-at-once. All time coexists, and it is *because we are aware of this Overview* that we are able to see the future, and to work magic forwards (and backwards) in linear time.

We work with the World of Form, and in it our magic manifests to the five senses. Our techniques also employ the five senses...even though we know full well that space is not defined by what we touch, see, hear, smell or taste. We know that all space coexists, limited only by perception. With the Overview, our perception is the “sixth” sense—the Spirit, represented in the pentagram by the Circle which encompasses All.



For Earth Magic, we use words, thoughts, images, ideas and rituals to activate our work. We employ the basic, standard occult Principles to connect the Worlds. We follow the basic Words of Power techniques...*

1. There is One Power.
2. The Power includes All.
3. We are all perfect microcosms of the Power (Thus we are linked to all beings).
4. Every being has Free Will and all work is for the good of all.
5. As microcosms of the One Power which includes All, we draw upon whichever aspect of the Power we wish to use, for whatever goals we state.
6. We affirm that the work goes out into The Law of Cause and Effect, and that it is done.

We follow this sequence of ideas, with one important difference: the use of *Alignments*. An Alignment is the direct connection which can be drawn between Deity and witch. This powerful link in effect combines steps 2, 3 and 5 above.



* See *Positive Magic: Occult Self-Help* by Marion Weinstein

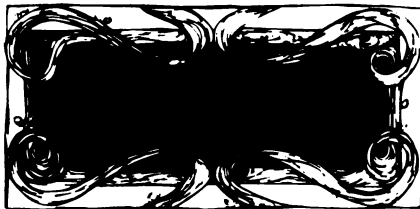
alignments

The purpose of drawing Alignments is to identify ourselves so thoroughly with whatever aspect of the Power we have chosen (specifically aspects of The Goddess and The God), that we do not have to perform Words of Power step-by-step. We can “ask” the Deities for use of Their Power...because we have already made that Power our own and earned it.

Of course, if we have not earned it, it does not come through to us.

Further, we trust the Deities perfectly, thus trusting ourselves as Their Incarnate Forms on Earth. So we do not specify *forms* for the manifestation of our work. We allow the *essence* of whatever we are working for to reveal itself to us in perfect form. If we feel it's appropriate to name a form, we always add: “its equivalent or better”.

This is not praying. It is not supplication. It is affirmation and trust of the microcosm/Macrocosm. It is taking pure responsibility without ego.



guidelines

Ideas and beliefs are in the Invisible World and they manifest in the World of Form. Magic is used to shape, control and direct these ideas and beliefs and their consequent forms and manifestations.

Alignments connect us with The Goddess and The God. They define us as microcosms of the One Power.

Affinities are the conscious chosen connections between ideas and their manifestations in our lives. Affinities are pathways for magic.

Form Contingencies are the opposite of these. Form Contingencies are limited beliefs which manifest in limited ways. Most often these are hidden and beneath the conscious level, and consequently may seem out of our control. Form Contingencies hinder magic and must be eliminated in order to practice magic fully, but it becomes difficult to locate them if we attach blame or guilt to having them in the first place. *Pure responsibility* is the key.

Guilt is blame of the self, and blame is guilt projected toward another. Both must be stripped of all power and released, in order to go forward into the work.

NO GUILT, NO BLAME!

Some Form Contingencies may be cultural, some karmic, some as a result of linear time conditioning specifically from early years in this lifetime.

It is helpful to hold onto the *Overview* which sees all of your lifetimes as one long life, demarcated by (linear) births, deaths and rebirths. In such a widened context, Form Contingencies will automatically lose their apparent power.

Many witches may still have a *persecution* Form Contingency attached to being a witch. Let us all work to release this, and to

replace it with the chosen *Affinity* that being a witch is a positive and powerful way to live. Let us remember that being a witch means to live *Between The Worlds* and to enjoy this way of life—and to use it to help others.



POWER SOURCES and DEITIES

Our source of Power is the Moon, specifically in Her Three Goddess aspects of Diana, Selene and Hecate.

Diana is the Waxing Moon, the nurturer.

Selene is the Full Moon, the Infinity of Solution.

Hecate is the Waning Moon, the dispenser of all Justice.

Our complimentary Power source is the Sun, specifically in the two Horned God aspects of Kernunnos the Consort, and Pan the Changeable.

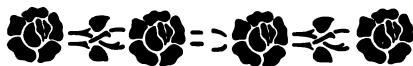
Kernunnos lends balance and fire. He is the Lover who blesses and guides sexual pleasure.

Pan shapes flexibility in the World of Form. He is the Performer who watches over wit and entertainment.

Thus the Five Aspects of Deity with which we work are points in the pentagram:

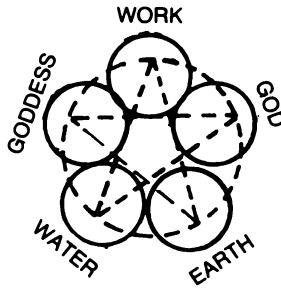


Note: The sequence in which you connect the points is, of course, up to your own discretion.



candles

We work with five candles: A Work candle, a Goddess candle, a God candle, a Water candle and an Earth candle. (The belief is that the elements Fire and Air are included in each of all five). They are placed on the altar, floor, or working table thus:



However, one candle at a time may be used for specific purposes, depending on the work.

The Goddess candle is used to draw the Goddess (female) Alignments. The God candle is used to draw the God (male) Alignments.

BASIC CONSECRATION OF CANDLES:

Even before the Alignments are drawn, each of the candles should be consecrated by the witch. As you light each candle for the first time, say:

**The One Power
Which is Goddess and God,
Works for and through me (*your name*), a perfect
microcosm of the Power,
And I consecrate this candle to the use of
Positive work only,
For the good of all,
And according to free will.
And so mote it be.**

Then, after your Alignments are drawn, you may reconsecrate your candles with your Alignment chant (see next section), or you may consecrate new ones as soon as they are purchased, before you use them.

The Work candle is usually plain white, unscented.

The Goddess candle is usually white, vanilla scented if desired.

The God candle is usually red or orange, cinnamon scented.

Earth and Water candles are colored and scented according to personal Affinities. Follow your Inner Bell.

Note: No candle should ever have been used for any other purpose, and of course all candles should be set aside for the work of magic only.



forming the alignments

We form our Alignments with all Five aspects of these Deities. This is usually done in stages, and it is recommended that at least several weeks be allowed for *each* Alignment to be drawn.

The Alignments are drawn verbally, and repeated as frequently as feels natural—until they ring the Inner Bell.

For Women:

Light your Goddess candle, look into the flame, and state this Alignment chant:

- I, *(your name)*, am Diana Incarnate.
- I, *(your name)*, am Selene Incarnate.
- I, *(your name)*, am Hecate Incarnate.
- I, *(your name)*, am perfectly aligned with Kernunnos.
- I, *(your name)*, am perfectly aligned with Pan.

For Men:

Light your God candle, look into the flame, and state this Alignment chant:

- I, *(your name)*, am Kernunnos Incarnate.
- I, *(your name)*, am Pan Incarnate.
- I, *(your name)*, am perfectly aligned with Diana.
- I, *(your name)*, am perfectly aligned with Selene.
- I, *(your name)*, am perfectly aligned with Hecate.

If you are a Priestess or Priest of any of the Goddess or God aspects, this will be revealed to you by the time you have finished drawing all Five of your Alignments. Then you add:

I, (your name), am Priestess of Diana (or fill in appropriate title).

Not everyone chooses this path. For those who do, it is from that point on usually stated at the beginning of the Alignment chant.

Even after all the Alignments have been clearly drawn, the chant is still repeated when necessary. It is used in most of the work, and also should be repeated whenever a Power charge is desired.

Now the basic Words of Power outline cited earlier is transformed by the witch into a spell or blessing. This is its full form, with spaces left for you to fill in your appropriate personal Alignments after you have made them yours:

**There is One Power
Which is Diana, Selene, Hecate, Kernunnos and Pan.
And I, (witch's name), am Goddess (God) Incarnate.
I am (list all Alignments).**

**As your witch (and your Priestess/Priest),
Diana, Selene, Hecate, Kernunnos and Pan,
I call on You to please help me with this (fill in)
to give me (fill in)
to bless me (or name other) in this (state specific work)
Thank you, my Deities.
And so mote it be.**

Of course this is extremely flexible, and can—and should—be varied or changed according to what work is to be done.

Remember, if you specify a form for the manifestation, always add “its equivalent or better”.

Naturally, there are shortened forms. This is possible because *the Alignments have already been drawn*.

You can simply call upon whichever Deity or Deities have dominion over the particular area you are working for. For example:

“Diana, You who watch over children, please protect my child on this journey.”

“Hecate, You who dispense all justice, please take care of my business transactions with so-and-so.”

“Selene, You who provide the Infinity of Solution, please help me find a way to solve this seeming problem.”

“Kernunnos, You who provide balance, and warmth, please bless us in our new love relationship.”

“Pan, You who shape flexibility in all things, please bless my new writing project.”

etc.

Or you can call on all Five...or any combination of Them.

Also, as a sort of daily “Cosmic Vitamin” (or to use as meditation) you may simply say or think to yourself:

“Diana, Selene, Hecate, Kernunnos and Pan, please bless me.”



the tools

athame

The primary tool is the *athame* or ritual knife. Ideally, it is a knife which has never touched any living being (or any being which once had life, such as meat). If, however, it has been used before—or if you suspect it might have been—then do a blessing to cleanse it (i.e. to release it of all negative influences from any time or space).

The knife is traditionally sharp Threefold: both sides and the point. Some witches purchase daggers; some file down and sharpen the duller side of any ordinary kitchen knife, but actually this is not necessary, as long as the knife is thin and no side is totally blunt. Of course it must be kept (or carried) in a sheath or similarly protective enclosure for purposes of safety. It is also best used—or even shown—only in private or in the presence of other witches.

Consecrate the athame as soon as you get it, and before you use it. Hold it over all five candles, dip its tip in the flame of each, and draw a pentagram in the air over the candles with it as you say:

By Diana, By Selene, By Hecate,
By Kernunnos and By Pan,
I, (*your name*), Goddess (or God) Incarnate, (*state all Alignments*)
Hereby consecrate this, my athame, to The Goddess and
The God and to all the positive work of witchcraft,
For the good of all
And according to free will.
And so mote it be.

Much specific work is then done by drawing a pentagram in the air over the flame of all five candles using the athame, and stating the appropriate spell or blessing.

Once you have your *physical* athame, you then also have your *invisible* athame, its counterpart. You may hold up the invisible athame (i.e. “picture” yourself holding it up) whenever you need it, such as in front of you for protection in any potentially threatening situation. (Usually at such times, with the use of the invisible athame, the witch calls on Hecate...or all Five. Again, use your Inner Bell.)

The physical and/or the invisible athame is used in rituals of banishing, releasing negative influences, and exorcisms. *Of course you never touch anything or anyone with it physically.* You hold it up in front of you, draw pentagrams in the air with it...and draw your magic Circle with it, as well as close the Circle at the finish of your work.

INCENSE

Incense is used according to the witch's personal taste. Sometimes, if the candles are strongly scented, incense may not be needed. However, it's a fine aid to concentration, and reminds us always of the element of Air, specifically when used in the Circle indoors. Check a list of herbs, spices, roots, barks and their traditional meanings, and *mix your own*. Buy it from any supply house or herbal store; even health food stores now carry the necessary ingredients. You will also need charcoal, either chips or blocks, to get the flame going. Use a small cauldron, or any suitable container that looks like a cauldron. Cleanse and consecrate everything, of course.

PENDULUM

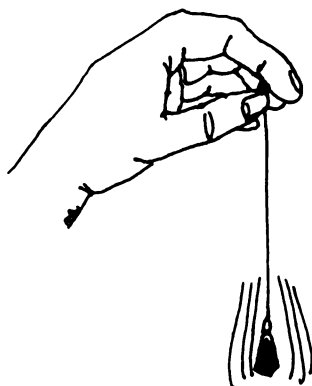
A pendulum can provide a quick and portable oracle for the witch. However, it only answers questions with a “yes” or a “no”, and it only answers *for the present*, so remember that the answer is subject to change with time, or with a change of perception.

A pendulum should be small and relatively lightweight. A crystal bead is ideal. It should be just heavy enough to swing freely from its cord. The pendulum cord can be made of thin string, embroidery silk, fishing line or even a slender jewelry chain, as long as it is light enough to swing freely, strong enough not to break easily, and flexible enough not to kink or readily form knots. The cord should be approximately ten inches long. If you want it longer or shorter, you will know after a few rounds of questions. Some New Age and occult

shops sell ready-made pendulums which are fine if they have not been used before.

Always cleanse and consecrate your pendulum when you get it (or make it) before its first use. Keep it on your altar, preferably wrapped in some favorite little cloth or pouch. You may want to carry it around with you in your pocket or purse. Try to keep it wrapped to keep out distracting vibrations, and do not let anyone else use it. Others may ask it questions, but you are always the one who holds it.

To use it, hold the pendulum cord lightly between thumb and forefinger. Ask your question in a form which is suitably answered with a "yes" or a "no". The query may be aloud or silent. Do not move your hand. The pendulum will move by itself (that is the whole idea). I have found that, for me, it will swing back and forth for a "yes" answer and in a circular motion for a "no". However, your pendulum may move differently. Experiment for a while to determine how it works for you. A helpful technique is to ask the pendulum "What is your movement for a 'yes'?" ; next, ask it "What is your movement for a 'no'?" . This should be repeated several times until you are sure of your pendulum's response. The movements will appear to be combined if the matter is not yet decided, or if the answer is literally "yes and no" (let's face it, some answers are).



Remember that an answer given by a pendulum, as with any other oracle properly used, is subject to change with time, and can also be changed by careful Words of Power work. As always, the future can be changed, problems averted before they can occur, dangers avoided, etc.

How does it work? Some say there is a special spirit of the pendulum. Another theory is that the user plugs into the Collective Unconscious, where all knowledge and answers reside. Another: we each tap our own inner wisdom when we concentrate on the pendulum's swing. Or do our own resident spirits help out? Ask your pendulum!

CRYSTALS

Many people work with crystals, and more and more books on the subject are surfacing as the Aquarian Age evolves. Certain crystals are believed to have certain properties, certain affinities with certain people, colors, musical notes, astrological signs, etc.

As with the specific traditional meanings ascribed to certain tarot cards, I consider that any rigid definitions of the properties of crystals are not in the witch's domain. Like animals and people, crystals are unique, living beings. Each one is a special entity, unlike any other.

Crystals are alive. Their individual lifetime-span is longer than ours, in linear time, and their vital functions are so much slower than ours that, to the uninitiated, crystals may seem not to be alive at all. But all you need to do is meditate on a crystal, hold it in your hand, or talk to it, and you will see that it is indeed a living being. Thus the witch deals with crystals as living beings—not as tools, but as friends.

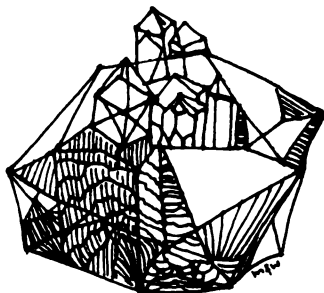
You may accumulate several or many crystals in your lifetime. You may keep them on your altar, or in important places around your house. Smaller ones may be carried with you, or even incorporated into jewellery. When you feel you need a crystal, most likely one will appear in your life. Nowadays we buy our crystals in shops; we exchange them as gifts. It is truly a remarkable gift of the earth to find a crystal in nature.

Because a crystal is old and has probably had many influences before it reached you, it is imperative that you cleanse it over your candles, with Words of Power, before it lives with you. Then consecrate it, according to free will and for the good of all, to the witch's work and the work of positive magic only.

Spend time with each crystal and allow it to reveal to you what its purpose is in your life. You may find that it actually speaks to you. The messages may be as clear as those of a spirit voice (although the character is different). Often a specific crystal is intended to work with you in a specific way. For example, one may sit vigil as

protection, another help guard against disease, another aid healing, etc. Crystals can converse, reveal mental images, give advice or comfort; their functions are as diverse as those of myriad friends. Be open, do Words of Power for revelations of a crystal's appropriate purpose in your life, and do not allow any preconceptions to interfere with the magic of crystals for you.

At times a crystal may indicate to you that it needs to go to someone else. Do not hesitate to give that crystal to the right person. If you find you want a crystal for a specific purpose in your life, do Words of Power to call the right crystal to you. And if you feel that any crystal does not really belong with you, follow its direction as well as your own inner voice as to the best way to release that crystal out of your life.



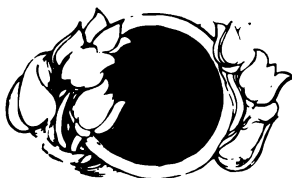
When my coven meets we spread out quite a beautiful array of everyone's crystals in the work area alongside of the candles. We feel the crystals' power join with ours in the work. Recently we have found some beautiful crystal and silver wands to use as athames, instead of knives.

Crystals echo and reveal the forms found in nature. So looking into a crystal can tell you much about the rest of our world. And don't forget the famous crystal ball! Scrying (looking into an object to read the future) is a favorite crystal capability, and a favorite witch's activity. The good news is that scrying need not be limited to crystal balls. Many other crystal shapes can help out.

Crystals like sunlight, moonlight, candlelight and (occasionally) water. All other information for their care and power I leave for the crystals to tell you.

Other witch's tools include *tarot cards* and the Bollingen Edition of *The I Ching*. You may also want to use a crystal ball and/or Witch's Mirror for scrying...or you may prefer the glass bowl of water method. You may also want to buy or even make yourself a *statue* of The Goddess and The God for your working area. Cleanse and consecrate, as above.

As for herbs, suffice it to say it's best to grow and gather them yourself. When you use them, check the phases of the Moon. Herbs are adjuncts, only.



JEWELRY

Silver is the metal of The Goddess and the Moon.

Gold is the metal of The Horned God and the Sun.

Please try to buy your jewelry from a place which does not sell anything that is meant to be used for negative magic. Satanic magic is obvious, but some Ceremonial work—or even some alleged “witchcraft”—may be suspect. If you have any doubt about your jewelry’s origins, especially if it was ever worn or used before, do a cleansing blessing on it to release all negative influences and then consecrate it to your Deities.

A silver encircled pentagram on a silver chain is best worn at all times. High Priestesses and High Priests may wear an extra pentagram—also silver, encircled—larger than the everyday one, for ritual purposes.

It is advisable for women to have a Goddess ring—silver, showing the face of The Goddess—to be worn on the pointing finger (first finger) of the right hand if right-handed, left hand if left-handed. Draw pentagrams in the air with this finger, and touch beings for purposes of blessing with this ring, usually when the physical athame is not with you, or when you want a “gentler” blessing or Circle. Some men may also wear a Goddess ring. This is a personal matter.

Art Nouveau styled depictions of The Lady are easy to find in rings, even in non-Craft jewelry stores. Trust to your Inner Bell for your choice.

Both men and women wear Horned God rings or bracelets: silver circles with two touching rams’ or goats’ heads. Some rings of The Horned One are made of ivory or horn itself. In such a case, please bless the animal it came from, and release it of negative influences (both the jewelry, and the animal, according to its free will).

Consecrate all your jewelry as you did your athame, holding it over the flames of your five candles. Goddess jewelry gets held for an extra “dose” over the Goddess candle, and God jewelry over the God candle.

Once consecrated, anything or anyone you touch with your pentagram or your rings becomes imbued and blessed with that Power.

Any additional jewelry with witchcraft motifs, such as silver crescent Moons or gold Suns, may be worn according to personal taste and budget, but are not necessary. Cleanse and consecrate. However, expensive ritual regalia such as crowns and jewels are not necessary for the work.

Your witch jewelry is your guide, your protection, and your reminder of the Deities and Their work. As with all Craft symbols, the jewelry too has its invisible counterparts, which are always with you.



the coven

The coven consists of 13 or fewer members whose harmonies work well together. The group is guided solely by Perfect Love and Perfect Trust. There are no rules, obligations, by-laws or guidelines other than this.

There are no prescribed ways for a coven of this tradition to be formed, except by mutual consent. New members may be brought in if everyone agrees to this. No formal initiation is necessary, but the new member should be provided with reading material and ample explanations of the work. Not every coven has a High Priestess and/or High Priest, but if either one exists in a group this will probably become obvious to all. Children of members may participate according to their free will only, with no coercion.

If you do not have a coven, and you wish to become part of one, you may send out a *Coven Call* to draw the right coven to you. Use your Inner Bell to determine whether you want to form a new coven or to become part of an already existing one. Do not specify which coven—if such already exists—as that would be manipulative, of course; just describe the type of coven you want, adding “its equivalent or better”. State your Alignment chants first, and then send out the Call for “the most perfect coven members and other witches to work with in a perfect exchange of love, trust, understanding and mutual work.” Do this during the New Moon, the Waxing Moon, the Full Moon—or all three. As in most work, use all five candles and your athame.

When a new coven is formed, it should be blessed by all the members. Existing covens may renew the blessing at each meeting.

The coven meets on the holidays (the Eight Sabbats), to celebrate and to work...and any other time all the members want to meet. It may meet at the home of a member, or rotate with all members, or several, or outdoor sites agreeable to all—or any other

place that is private and feels right and is convenient for all members. Those who cannot attend are mentioned according to their requests as part of the work, and a place in the Circle may be set aside for them. There is no required attendance. The group as a whole decides when and where it will meet. It is, in my opinion, best to meet at night *on* each holiday, not during that week—but again this is up to the coven's discretion, because of other obligations, how many members can attend, etc. Time and space become flexible with this work, so if the entire group wants to meet on the eve of each Sabbat, and on the exact Full of the Moon, this will become easy and convenient for all after a while. There is no judgment on those who “cannot” attend...all you have to do is set the approximate time for the work to begin and invite the absent members to “plug in” mentally.

If, over a linear time period, any members drift away from the group, this is a natural process and by mutual consent, with no blame or guilt. If, however, there arise any personal problems between any members, the matter should be blessed by the entire group for peaceful and loving resolution, to Turn It To Good (unless the involved members wish to handle it by themselves). Philosophy or style of work or personal harmonies may cause a coven to split into two separate ones. There is no rivalry between members or covens, and there is, ideally, no slander or gossip.

The coven as a whole decides what to do about the attendance of outsiders. Secrecy was once essential to witchcraft for obvious reasons of safety, but times have changed immeasurably for the better, for which we give thanks. However, as a general guiding principle it is still best not to have non-witches present at the Sabbats. In some covens, an exception is made in the case of spouses or close loved ones. In general, it is a better idea instead to hold Esbats at specific times—such as on the Full Moons—and use these times to include such outsiders. There are always exceptions, but when outsiders are present, their lack of belief and/or understanding could interfere with the work. (It cannot *stop* the work; it could slow it down in linear time, or act as an inhibiting influence, etc.)

It is generally the responsibility of the High Priestess and/or High Priest to arrange each meeting, to call the members, and either bring the tools or to designate someone to do so.

coven meeting:

Each coven meeting is a joyous celebration. If possible, there is a celebratory meal, with food either contributed by all, or provided by the various members in a fair and rotating fashion. At the very least there are wine and cakes—the ritual foods. (Wine and cakes are usually eaten as part of the ritual or after it.)

*We work in darkness, lit only by consecrated flame.
All the work is done in Circle.*

The members sit or stand in a Circle, facing inward. The traditional size of the Circle is nine feet in diameter, because nine is the essential multiple of three, symbolizing that all the work is done Threefold. However, this too is flexible according to your space, coven size and comfort. At outdoor meetings, it is often more comfortable to work standing, and stones may be set up beforehand to mark the Circle. The candles (or outdoors, possibly the bonfire) are in the Circle's center. If incense is used, it too is in the center, along with plants, foliage and any other tools. All five candles may be used or just the Work candle.

The High Priest lights the flame (if there is a High Priest. Otherwise, another appropriate member does so).

The High Priestess consecrates the Circle with her athame, including all the members in her gesture and forming a pentagram in the air between them.

Because it is essential to understand fully all words, all spells and chants, it is recommended that they be “made up” on the spot with all work. The Alignment chant is made, and the following, or some variation on it, may be spoken by the High Priestess:

By Diana, By Selene, By Hecate,
By Kernunnos and By Pan,
I hereby consecrate this Circle
And everyone in it
For the work of this (*name Sabbat*)
Which represents (*fill in meaning of Sabbat*),
For the good of all
And according to Free Will.
The Power that moves the Moon
Moves all of us.

**The Power that lights the Sun
Lights all our lives.
Even if we do not state all the work
We wish to do this Sabbat,
All the work is done.**

(No one yet says “and so mote it be” because the work then continues.)

In my coven, we work for each member witch first, passing the Work candle (and/or an athame) clockwise. We feel this immediately strengthens each of us. Next, we perform healings and other work requested by outsiders. We conclude with a blessing for our city, country, planet—and beyond—stating specific goals: Peace, an end to suffering, ecological safety, help for troubled areas, etc. Often we raise a Cone of Power.

Every coven works out its own agenda and best procedures. Just remember that whenever working for outsiders, you must do so according to free will and for the good of all only, and only at their direct personal request. Helping the community is a witchcraft tradition. However, we do not advertise our work nor seek people to help. And we never expect payment. Those who are ready for our help seek us, and their privacy is assured.

passing the candle:

One excellent technique is to sit in Circle and pass the Work candle clockwise from each coven member to member. The candle is placed in front of each witch for as long as she/he needs it...that is, the witch states all the manifestations she/he gives thanks for, and names all the personal goals to be worked for. (The witch may also hold an athame, possibly passing that as well.) Included also is blessing work for immediate loved ones and familiars. Other members join in, silently, with their energies, willing the work to manifest, and asking The Goddess and The God to make it happen. If the witch who is being thus focused on wants to work entirely in silence or to become silent at any point, the others continue to focus and to ask inwardly that whatever is being worked on may manifest, even if they do not know consciously what it is. If the witch who is being focused on invites help, any other member of the coven may speak up and suggest additional things to manifest. When the witch is finished with the candle, and feels completion in his/her work, the candle is then passed to the next witch. This is also a time to in-

clude absent members, and the candle may be passed and held in the place where they usually sit.

VISUALIZING:

This is an amplification of the above work. When the candle is passed, the witch who is being focused on states something like (*example*):

"Please all visualize for me now the thing I am working for. Picture my new home, even though it seems as though I have not yet found it in The World of Form. Picture me in it, help me to see it..."

And the others all close their eyes and allow images to come into their consciousnesses at each request. When a witch "sees" any positive version of the requested image, she/he states it aloud, in as much detail as possible. For example:

"I see you, (*name*), in your new home. I see you standing and looking out your window, which is tall and arched. There is a view of trees, with a gentle breeze blowing the curtain...you're smiling, and you're saying, 'This feels right.'"

Others may join in and expand upon each image. The goal is to have the entire coven visualizing the desired manifestation. If the witch who is being focused on wants any changes, she/he states them. If anything negative, any block or Form Contingency comes into view, it is stated, acknowledged, stripped of all negative power, released and replaced with a positive Affinity and image.

For healing, if a witch is afflicted, she/he may move to the center of the Circle, or the candle may be passed as before. In healing, the visualization may become more symbolic. For example:

"I picture tiny little women running through (*name*)'s bones, carrying soft and gentle brushes. When they come to the seemingly broken area, they rub their little brushes softly over it until the edges knit together so perfectly that you cannot see where a break ever existed."

The use of magical helpers is effective in visualizing for healing; but no matter what the image is, it is important to always use *gentle* images for flow of blood, energy, for tissue and bone, muscle and organ repair, and for dissolution of anything which has been labeled as growths. *Always* preface any diagnostic label with “seemingly” or “that which has been called”, etc., to strip it of any and all negative power. For example:

“I picture silver rain water washing away that which has been called a growth in (name)’s chest, until the entire body is sparkling, clean and free of any bumps, no matter how small...”

Always end on a positive image of total wholeness and health.

Visualization may also be used for any outsider for whom the Circle works.

the cone of power:

This is not always used, and it is used only for specific, requested purposes upon which the whole coven agrees. It is usually done as the last work of the night. The High Priestess leads this work, stating the Alignment chants of all as well as for herself, and calling upon the Five Deities to guide and help the coven. The High Priest may join in. It is helpful to name the exact address of the destination, or at least the general geographical location where the Cone is to land. The purpose is stated as specifically as possible.

All the witches focus on the visual image of the Cone rising and flying to its destination. Sometimes this can be seen physically. Often the Cone rises almost automatically as the work is begun, but it may be necessary to raise the Power (actually to activate the energy and the Power) first. There are several ways to do this:

1. Coven members sit or stand holding hands and “pass the Power” clockwise through each witch’s body, out the hand and arm, and into the hand, arm and body of the witch standing to the left. The signal for the energy passing is a squeeze of the hand. The energy starts at a naturally slow pace and accelerates more and more until it is moving through the Circle so quickly that it must be let out. Everyone will recognize this point in linear time. The High Priestess calls out her

directive to *send it out, now*—and all visualize the Cone and it sailing forth to its destination.

2. Coven members dance hand in hand, clockwise. (Some covens dance at this point without holding hands, but I feel it's best to contain the energy by physical contact before it's sent out.) The dance accelerates until the energy can no longer be contained in the Circle, and the High Priestess calls out the directive, and all stop dancing to visualize the Cone moving up and out.
3. With all standing still, the Power may be drawn up out of the ground, through the feet of each witch and out through the top of the shoulders and heads. It is again best to join hands for this, and all hands know when to let go as the High Priestess calls out the release and the Cone sails up and outward.

And of course you may use any other method of raising the Power that works for your group. After the Cone is raised, it is usually best to sit or lie down in the Circle and to relax.

closing the circle:

The High Priestess closes the Circle by drawing it clockwise with her athame and drawing pentagrams over the flame and in the center between the witches.

High Priestess: By Diana, By Selene, By Hecate,
By Kernunnos and By Pan.
I hereby close this Circle,
And give thanks for the work that is done.

All: And so mote it be!

The High Priest blows out the flame.

Cakes and wine are enjoyed, and any coven matters are discussed. Do not dilute the work with statements of doubt or worry. Celebrate, dance, sing and/or tell jokes. As in ancient times:

*"Merry meet,
Merry part."*



the holidays

Always mark the holidays, even if you must do so Solitary. It is a joy when the coven can meet on the holidays, but the work may be done no matter where you are or who is able to join you. Sometimes the coven must meet “around” or “approximately” at the time of a holiday; if so, try to work Solitary or with another witch (or even with another witch over the phone) or with another witch or witches in spirit...or with a spirit or spirits, *right on* the holiday. Try to take even a moment, no matter how busy you are. This of course must not inconvenience you nor interfere with the rest of your life. Do not force, but allow time and space to become flexible for you...any feeling of obligation about celebrating and meeting on the holidays is a contemporary pitfall to which the religion of witchcraft need not succumb. Unless it feels natural, spontaneous, organic and right to celebrate, to meet and to work on a holiday, the very meaning of it can be lost and you might as well forget the whole thing. Witchcraft is *not* an “organized religion”.

Remember that when you mark a holiday, you are working with, and tuning in to (if you want to) an infinite number of other witches, including Priestesses and Priests, in all time and all space, from many lifetimes past and present. You may be Solitary, but you are never alone.

The reason to work on these times is that on Earth the magic and the power are most intense for specific purposes...because of energy flows, planet rotation, gravitational pulls and balances, and astrological configurations...as well as the above-mentioned cumulative participation. These times are also celebrated by most other pagans in the West, but for the witch the meaning of these times is even more specific than the dominant traditional theme of each holiday.

For the Equinoxes and the Solstices, try to work exactly on the astrological moment of the Changeover. If this not possible, then work as close to the moment *before* it occurs in linear time. The night before is always fine.

We may *celebrate* during the day—and this is often traditional, such as on Beltane (“Mayday”)—but for the work itself, we meet in darkness and at night.

Whether witches work robed, dressed or undressed (“skyclad”) is a *form*. Whatever the choice, remember free will. Everything in the work is voluntary—or it does not work.

specific meanings of the holidays:

The traditional meanings of the Eight Sabbats may be found in Doreen Valiente’s work, my own *Positive Magic*, and various other books. The specific meanings for the witch are:

Dec. 20-23	WINTER SOLSTICE: (<i>Yule</i>) Rebirth as the Wheel turns anew. Overcome depression and despair.
Feb. 2	CANDLEMAS: Cthonic emergence—the first stirrings of life in darkness beneath the Earth. Harbinger of Spring, and good for “seedlings” of all sorts, including projects.
March 20-23	SPRING EQUINOX: Equal day and equal night, equal female and equal male. Good for sex magic, and for balancing.
May 1	BELTANE: Celebrate the flowering and fertility of The Goddess. Good for conception (birth) magic. Leap on your brooms over tilled fields—or any plant.
June 20-23	SUMMER SOLSTICE: The Horned God is at the peak of His manifest Power, and the flowering Goddess welcomes Him. Good for sex magic: the female takes in and is nourished by the male...and the male is reenergized thereby.
Aug. 2	LAMMAS: The First Harvest. Give thanks and name goals for the next harvests.
Sept. 20-23	AUTUMNAL EQUINOX: Equal night and equal day, equal male and equal female. Good for sex magic, good for balancing. The Second Harvest...give thanks as above and name goals to build toward the next.

Oct. 31

HALLOWEEN: (*Samhain*) Celebrate the triumph of eternal life over physical death. The veil between the Two Worlds is thin, and loved ones from the Invisible World join in the work and celebration. A good time to work for reincarnation with loved ones, always according to free will and for the good of all. This is the Third and final Harvest of The Wheel of The Year. Give thanks, and know that the harvests repeat Threefold through all the years.

Seasonal foliage, fruits, vegetables, etc. may be used in the Circle for each Sabbat, but never harm a living plant.



moon work

the new moon and the waxing moon:

The time of the New Moon and the Waxing Moon is ruled by Diana. The New Moon lasts only a moment, but Her Influence extends through the entire Waxing period, which is the two weeks following, up until the Full. The New Moon marks New Beginnings, and this is taken through the next two weeks as a time of nourishment, growth and rebirth. Projects, thoughts, contacts, ideas, etc. may be begun and all directed *outwards*. Magic may be done for drawing, attracting and beginning.

Some witches work on the moment of the New Moon (or slightly thereafter), but She is not visible to the physical eye at this time. However, you can feel the moment that the Dark gives way to the New, and the exact astrological moment is found in almanacs and in the transits. Use the Goddess candle for such work, and though you may work as usual with all the Deities, call specifically to Diana. Needless to say, this is a personally important time for Dianic witches.

the full moon:

The time of the Full Moon is the time of Selene. Although the actual moment of the Full lasts for just that—a moment, the Full Moon time is a seven day period extending three days before the Full Moon day and three days after it.

*Before the change, three days
After the change, three days.**

* *The I Ching*, Bollingen Edition, Hexagram 57, Nine in the fifth place. This correlation was discovered by Linda Perry.

The quality to work with is The Infinity of Solution. The actual work is Drawing Down the Moon, which may be done Solitary, with another witch, or in a group. You may plug in with another or others mentally, and set this up beforehand. You may even (when working indoors) work with another witch over the phone. You are never alone, because at this time, as on the Sabbats, witches of all time and space join in the work, linking Moon Power to Earth.

If possible, look at the Moon during this linear time period, and try to watch Her expression, which can provide for you a quality of focus for the coming month. Try to listen for Her message to you.

It is best, if possible, to Draw Down the Moon at *exactly* the moment of Her fullest. (The time may be found in almanacs, astrological transits, and sometimes even in a local newspaper, in the weather section or under the information on the tides.) If this is not possible because of schedules, sleep, etc., then draw Her down *as close to* the moment as possible, *before* the Full. (Before sleep, simply instruct your subconscious mind to do the work at the right moment). When in doubt, draw Her down on the night of (and before) the Full. If you are out in the World of Form at the moment of the Full, take time out to contact Her mentally and be aware of the time.

If possible, draw Her down outdoors (in privacy of course), in full view of Her face. Otherwise, indoors, try to see Her through a window. Indoors, always use your Goddess candle to embody Her light. Outdoors, you may also use a candle if it's not too windy. Stand as directly under Her as you can. If the night is cloudy, try to approximate where She is, and face Her place in the sky.

Draw Her Power into you with your athame. Specifically, draw a pentagram over Her face (or over the candle flame), reach your athame up to where the Moon resides—no matter where you are, indoors or out—and draw your athame down in a straight line to the area of your heart, lightly touching your chest with its tip.

suggested moon magic:

(State Alignments—then add:)

By the One Power

Acting for me and through me (us)

I hereby Draw Down The Moon

Into myself

(Into us all)

According to free will and for the good of all.

Diana, Selene, Hecate, enter me (us) now!

I hereby Draw Down The Moon for:

(list any specific work, its equivalent or better)

Thank you, Diana

Thank you, Selene

Thank you, Hecate.

**The Power that moves the Moon moves through me (us) always—
Through all time and all space.**

And so mote it be!

full moon lists:

Every Third Full Moon, write a list of all that you have in your life to give thanks for, and write a list of all in your life you wish to attain. Note that your goals include forms-in-essence: forms including their equivalents or better. Keep your lists in your own Book of Shadows, or journal, or some other appropriate place.

By comparing your lists over the Moons as they pass in linear time, it is important to acknowledge each manifestation as it comes to pass, to give thanks for it, and to *enjoy it*.

The Goddess wants us to be happy. It is upon the happiness we experience with each gift that She builds the foundation for future gifts.

On each List Moon, you may refer to your list in detail when you Draw Down The Moon, or you may simply mention it (“my list”) and its fulfillment as your goal for that time period. All that is on your list may not manifest specifically during each three-month segment in linear time, but over the years of your life you will note the progression of wishes come true.

list moons:

The first List Moon in 1986 is in January. You can calculate every Third Full Moon from there. Usually one Full Moon occurs every month—with this exception: approximately every three years, a month contains two Full Moons, the second popularly known as a “Blue Moon.” The next one of these occurs in May of 1988. Remember, the witch counts Full Moons, not months, so the first List Moon in 1989 is in March.

the waning moon and the dark of the moon:

The Waning Moon is the time of Hecate, and the Dark Of The Moon is the time of Her greatest Power. The Waning is the two week period following the Full, and the Dark lasts just for a moment, although the sky appears to be dark for several nights toward the end of the waning period. The work to be done on both the Waning and the Dark is the work of Hecate's domain, which includes introspection, planning, going back over details and selecting and discarding, dealing with physical death, banishing, releasing, setting up protective shields, and working backwards in time. Although you work with all Five Deities, call specifically upon Hecate for this work.

For working backwards in time, use the concept that your perception in the present can change that which seems to have already happened in linear time. (This is an excellent opportunity to allow "new facts of history" to reveal themselves, as with minority and ethnic groups, such as Native American "Indians", who prove through their enlightened present perception that they were not villains in the past.)

The time of the Dark is excellent for closure, for bringing things to full Circle before New Beginnings.



CORD MAGIC*

The idea behind Cord Magic is to embrace and preserve specific attributes of Moon Power which are available during a specific phase of the Moon. These attributes are directed into a length of cord and held there by knots; thus the attributes are available to the witch at any time. For example, you may want to perform some magic which is appropriate for the Waxing Moon, such as drawing something into your life. Ideally, you would be wisest to wait until after the Moon is New to utilize the most compatible energies for your work. But what if you have good reasons not to wait, and what if—in linear time—up in the sky, the Moon is actually waning? No problem, if you have prepared a New Moon cord! By placing the cord on your altar as you work, you can actually draw upon the New Moon Power at any time of month.

You can prepare a cord during each phase of the Moon, and thus have available to you the Power of each phase. However, I strongly suggest that you use the cords only when absolutely necessary, and try to work with the phases of the Moon in the sky whenever you can.

To prepare a Moon Cord, use a length of colored wool about two feet in length. You can have five different colors if you prefer, and prepare five cords: New, Waxing, Full, Waning and Dark. Or you can simplify matters and use three colors for three cords: New and Waxing combined, Full (alone), Waning and Dark combined. At the time of this writing, I find it sufficient to work with three.

To prepare a cord during the appropriate Moon phase, light your Goddess candle and sit at your altar or work table—or go outside and work under the Moon (in private, of course). State your

*Cord magic is very ancient, but in modern times I have seen it taught by Dr. Raymond Buckland using large lengths of red silk. This more portable version is my own development based on the ancient practice.

Alignments, and call on that Aspect of the Goddess who rules the phase you wish to put into the cord. This is called “charging” the cord. Thus, for the New and Waxing, call upon Diana; for the Full, call upon Selene; and for the Waning and Dark, call upon Hecate. It’s a good idea to use your athame for this as the process is related to Drawing Down the Moon. In a sense, you are drawing Her down for each phase to enter your cord, so you may draw a pentagram over the face of the Moon, or over the candle flame which represents Her, and then trace a line of Power from the Moon or flame into your cord, stating Words of Power to this effect:

SUGGESTED CORD CHARGE FOR NEW AND WAXING MOON:

(Fill in appropriate Name for each phase)

(State Alignments, then add:)

By the One Power

Working for and through me

I hereby call on You, Diana,

To enter this cord with Your Power

To charge this cord

Enter this cord

Stay in this cord

For the good of all

And according to free will

For the work of Positive Magic only

To aid me in my work

At the appropriate times,

According to Your will

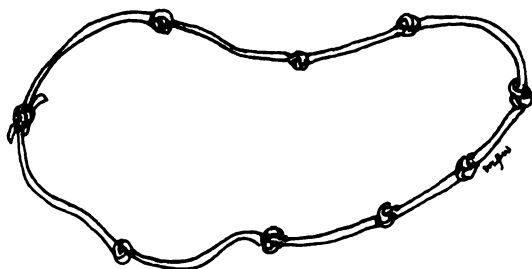
As these knots are tied...

Then *tie nine knots in the cord*, placing them equidistant from one another and using the ninth knot to tie the cord into a circle.

SO MOTE IT BE!

Place this circle on the altar encircling your Goddess candle, and leave it there for a while, meditating if you wish on the phase of the Moon with which you have charged the cord. When you feel your work is complete, wind the cord into a compact little entity and

enclose it in a tiny pouch or box. This is kept on the altar. You may take it with you to coven meetings, or when visiting and working with another witch, but it's best kept near your candles and tools.



When you work with a Moon Cord, either hold it in your hand or encircle it around your Goddess candle as you do the specific magic for which you need its aid. When you are finished, put it back in its holder. You may take it out and hold it under the Moon during its name phase, to recharge it, but this is not absolutely essential. There is no drain on Moon Power, such as with a battery. The Power is in the Moon Cord to stay.



string magic

String Magic is used to retrieve lost objects, but can also be used for missing persons or animals, according to free will, of course.

String magic is performed at the altar, or at a comfortable table or desk. You will need a piece of string to cover the width of your working surface (actually just a little longer), your Work candle (or candle of your choice), and a small piece of paper. We have found the handiest string to be the thin white cord one gets at bakeries, but any string will do if it's not too thick or stiff. Knitting or needle-point yarn is fine, as is thin ribbon. You must be able to wind your string tightly at the final step.

Sit at your table and write the name of the lost object on the piece of paper, adding "its equivalent or better." (Sometimes we "lose" something because the time has come for it to be replaced by something even more wonderful). If the object of retrieval is a living being, add "according to free will and for the good of all." Carefully fold the paper into approximately this size and shape:

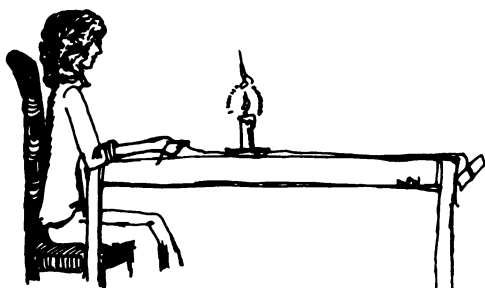


This piece of paper now represents the object (or being) you wish to call back to you.

Light your candle and place it in the center of the table.

Tie one end of the string around the paper, and hold the other end of the string in your hand. Carefully toss the paper end of the string

to the end of the table opposite from where you are sitting. You may use either the length or the width of the table, as you prefer, as long as the paper is opposite you, and the candle is in between.



Now, pull the paper end of the string toward you, slowly, with the utmost concentration on that piece of paper as *the object*. Say Words of Power to this effect (or any appropriate variation):*

“By Diana, Hecate, Selene, Kernunnos and Pan, whose Priest(ess) and witch I am, I hereby call back to me my (state object), which is mine by right of my consciousness...”

Concentrate, concentrate, using One-Point Concentration. That paper is the object and it is returning to you now. Close your eyes if this helps. Visualize the paper as the object. As you pull the string in, continue chanting:

“This (state object), which is mine, returns to me now, through all time and all space, with ease and with joy, for the good of all according to free will...”

The imagery of this work is a lot like fishing. You cast the string out, you reel it back. As you pull it in you may prefer to wind the string around a finger or around your hand.

Concentrate on the object’s return until the paper has come into your hand. Then hold it for a moment, eyes closed, picturing—*feeling*—the object itself in your hand. Do not end the Words of Power until you actually perceive the reality of this. Then end it:

*You may use the longer form, using all your Alignments.

“This (state object) is hereby back with me now. Thank you, Goddess and God. And so mote it be.”

Next, wind the string around the piece of paper, making a compact little package. Keep it with you as much as possible, in your pocket or purse during the day, under your pillow or on your night-table when you sleep. Some witches prefer to keep it tucked in the work candle (when it's not lit, of course!). Do this until the object appears. After that, you may keep the little string package in a holding place for occult objects. Some people re-use the same piece of string. I do not. I prefer to save the entire package as both a power object and as an insurance that the object will not get lost again.

If the object of retrieval is a living being, say Words of Power to this effect:

“So-and-so hereby returns home quickly and easily, according to free will and for the good of all, and wherever he/she is, he/she is divinely protected and perfectly safe, happy and healthy.” and/or: “According to free will and for the good of all I hereby know where so-and-so is.” (This last is more for the comfort of the witch than the missing being who may want to stay absent for a while).

Remember, when you are dealing with the free will of another being that being may choose to stay away. The string magic will aid him/her in returning *if* that is what he/she wants. And of course you must modify the Words of Power so that you never even imply that a living being “belongs” to you!

This is a technique which may be successfully performed by non-witches. If you want to aid another person with string magic, teach him/her these steps, and stand or sit nearby, speaking along with the other person, filling in his/her name where appropriate. You may prefer to do all the work silently to keep the Names of the Goddess and God secret. However, allow the other person to write on the paper, physically use the string, and visualize as you chant. Don't be mysterious about it. Explain that the paper represents the lost object. The other person of course then holds onto the paper and string until the object returns.

String magic may sound deceptively simple, but you may be surprised at the amount of concentration and energy it can take.



familiars

The two most popular kinds are animal familiars and familiar spirits.

animal familiars:

These may be cats, dogs, rabbits, mice, toads, rats or any animal which *volunteers* for the work. A familiar is not a pet; it is an equal from the animal realm, and it is a co-worker for the witch. A witch may have many pets, but rarely more than one familiar.

How to recognize a familiar? Usually this is extremely obvious. The familiar is drawn to occult work in a non-intrusive way. A psychic link exists between the witch and the animal, which is apparent to both and transcends speech—such as appearing frequently in each other's dreams and thoughts, and acting with total understanding of each other's needs. The familiar participates in as much of the magic as possible. Many familiars work in Circle (Yes, even if it is *sleeping*, this is still participation! The key is non-intrusive presence.) It's always best to have the familiar present during scrying, tarot readings, spirit contact and spell work. The animal energies add immeasurably to the Power drawn and used. Draw Down the Moon for your familiar as well as yourself (whether or not it is physically present) and include it in all your blessing work:

“And for (*name familiar*),
The Goddess and The God give her/him
Everything she/he needs and wants at all times
Including love, care, shelter, play and understanding.”

Never “train” your familiar by ordering it around, nor by giving it commands as some people do with their pet animals. Always talk to

it as an equal.

Allow your familiar to make its needs known to you, and be considerate of these needs as you would be with any human friend.

Invite your familiar to join in all the work. It may not always choose to join, so never try to force it.

If you ever have to leave your familiar in the care of another person—or even alone—for any given time, always explain everything to it first, and bless it by touching it with your pentagram. (Actually, it's best for any long period of linear time to leave a pentagram with it, for protection, and to aid psychic contact with you and with compatible Invisible forces and beings, for the familiar's Solitary work). Try to leave it in the care of another witch.

Do not treat your familiar like a baby (unless of course it *is* a baby at this point), do not “talk down” to it, nor wait on it paw and foot. Let your needs be known too. . . . treat it as an equal.

If you do not have a familiar yet, you may send out a Call for one. Let your Call be similar to the Coven Call. Remember that familiars also send out their Calls, which explains the seemingly remarkable speed with which familiars and witches often connect. Sometimes the familiar calls the witch first. It is appropriate to specify the kind of animal you wish the familiar to be, but of course add “its equivalent or better form” because the familiar must agree with the form it takes or has already taken in linear time.

Those of us who have been witches many times before have probably had the same familiars in many lifetimes. Some familiars who are particularly advanced are able to communicate psychically with their witches in a kind of silent speech which resembles spirit voices. In fact, when an animal familiar is not on this plane, the contact can continue in this manner, keeping the connection going until the animal reincarnates. This is usually a communication with an aspect of the animal's soul (see under Aspects).

Most animals on this earth plane do not live as long in linear time as humans (with the exception of some, such as tortoises and parrots, which can live longer). Thus a familiar may leave this plane at least once during the witch's lifetime. Most often, both witch and familiar want the animal to reincarnate and continue the relationship, and Words of Power are used to invite—never command—the familiar to return. Always allow the familiar to take the form in which it chooses to return. Familiars have their own karma to fulfill, which always meshes with the witch's, but which includes many personal choices as well. (For example, you may have had a cat in your life who returns as a dog, or a female animal who returns as a male, etc.)

Familiars seem to move easily between lifetimes and have much to teach us. Mine taught me that reincarnation is not necessarily linear, and that lifetimes as we perceive them can seem to overlap.

Thus it is quite possible that a familiar could return to its witch as an adult animal, even though it might have left this plane—in linear time—just several weeks or months earlier. Do not allow your personal perceptions of time or reincarnation to limit your familiar in any way. Always remember that the familiar is not only a helper, but also a teacher, and can help us transcend limiting ideas about the Universe, expand our perceptions and develop our magic.

The most powerful force between familiar and witch is always love.



spirit contact

You may already be in touch with a spirit or spirits, but you may not be aware of this as such. Most spirit contacts in this culture are all too easily passed off as something else: a hunch, an intuition, inspiration or creative thought. But there is a difference between your own inner thoughts and ideas, and the messages from the spirit realm. All it takes, to tell the difference, is concentration.

It takes, however, right brain or “relational” concentration. This is concentration in a mode other than rational focus. Spirit contacts are traditionally referred to by non-witches as “familiar spirits”. By others, they are dubbed voices from the collective unconscious, spirit guides, archetypes or alternate aspects of the self. Some spirits do not themselves like to be called spirits, as they feel even that definition is too limited. When you get right down to it, it’s a matter of semantics, because the World of Form has not yet come up with a non-limiting definition of Invisible Beings, nor for the unique form of communication which we can have with them deep inside our own minds.

There are many kinds of relationships to be had with those in the Invisible, and those who thus touch us and whom we touch can include: loved ones we knew in this life (these most often reach us in dreams, and such dreams should not be dismissed lightly), ancestors in linear time, people we knew in other incarnations and who are not in Form during this lifetime, spokespeople from other cultures, animals, and even—yes, sorry to say—troublemakers. Troublemakers rarely, if ever, have anything to do with a practicing witch, but if they should happen to intrude, they are easily banished, exorcised or simply dismissed. (One can hold up either the physical or invisible athame, call on Hecate, use a Release Spell to release them into their own good, etc.)

But the kind of contact I recommend is one of co-worker and loving friend. The relationship should be equally beneficial to both spirit and witch. One or more spirits are thus always available for sharing and exchanging information: for work, for comfort, for company, and for knowledge and growth. The witch of course should be equally available to the spirit(s). These relationships are easy and natural, and being “on call” is automatic. Your own spirits are always completely compatible with your life, and you with theirs.

At this point “my” spirits advise me to add: **“ALL SPIRITS ARE ONE”**. They have said this before, and so have the spirits “of” my friends. They may manifest differently, speak (or send messages) in various styles and languages, appear in various guises, or demonstrate unique speech and message patterns and seem to have different *personalities*. . . but they are all One.

Knowing this, you may proceed to contact “your” own spirits.

The method we recommend is the following:

Sit in a quiet, darkened room, alone or with your familiar. Be totally relaxed. Light your Work candle, your Goddess candle and your God candle, or any one of these three, depending on your personal affinities.

Hold a pen or pencil lightly in your hand, and have a notebook handy. It is advisable to keep a record of this work.

Say a Welcoming Blessing. Put out your protection against any intruders, using your athame if you feel it necessary. To do this, call on your Deities, after stating your Alignments. Ask for the most perfect contact from the Invisible World for the good of all and according to free will; ask for and declare a complete release of any negative influence, entity, cause, effect, manifestation, form or essence. Tell loved ones in the Invisible World that they are welcome and that you are open to positive, loving communication, etc.

Sit and be still. Relax. Let your mind open.

Do not judge anything. When a word, a thought, an idea, a name, a feeling, an *anything* comes through—this is the beginning. Do not censor it, do not expect it to be different, do not expect any form. Make a note either mentally or jot it down. Sit and be open, feel relaxed. Maintain the welcoming mood. If you happen to find yourself feeling frightened, do an extra blessing for protection, and reaffirm your Alignments.

Gradually you will be able to distinguish a different “voice” than your own thoughts. It is difficult to describe in words, but to me it

seems exactly like the feeling I have in the vicinity of my ears after someone has spoken to me, has told me something out loud. It's like the echo when your brain registers what you have just heard, although in this case, most likely the words have not been spoken in the sense of physical speech.

One friend says it feels like a state of deep meditation when the message comes through. One says it feels like yoga relaxing exercises, and the message seems to come through her entire body, not just her ears (this from a dancer). Another actually *sees* her spirit friends, sort of like film projections on the ceilings and walls. The forms are always different, and yet the feeling is the same. It's warm and friendly, loving and sharing. It's the touch Between The Worlds, and it's very powerful.

Most of us prefer to keep our records of these conversations in dialogue form. For example:

ME: Ok, do you have any further notes on this?

THEM (spirits): Yes. Mention that we are not infallible, that we often only state our opinions. But we do have a certain advantage in maintaining the Overview, and this we strive to make available to you all. Mention also that we may speak in *several* "voices" although at the initial contact we try to manage just one. Since we only work for the good of all, and it must be mutually set up in this way, our communiqués are perfectly sane and beneficial.

ME: This sounds too defensive.

THEM: No. It's an important point. The hearing of voices has been associated in your current culture with schizophrenia, and often rightly so. Disturbed spirits, you know, and no informed controls to bring them in. But the kind of contact Between The Worlds which we recommend is *not* nuts! *Au contraire*.

One more point to amplify this: spirit contact is a private affair.



VISION GUIDES

By visions, I mean images which are in one sense “imaginary” and yet in another context they may be considered totally real. They are symbols and pictures of the Power behind the symbol. Although many visions are by nature extremely personal and private, some visions may be shared—“seen”—by many. Here are two:

The Big Goddess In the Sky

This image of The Goddess comes from a Renaissance depiction of Diana, which seems to have astrological significance, but actually it is a much older image. She stands on the Earth, Her feet touching the ground, but She is so huge that Her head reaches what we would now consider “airplane” level (about 30,000 feet.)

To summon up this beautiful vision, you may do Words of Power with full Alignments to send out a Call, using as a goal:

A perfect vision of You, Diana, Hecate and Selene,
As The Big Goddess In the Sky.

Or you may send out a shorter version of a Call, something like this:

Dear Goddess,
As I am Your priestess and witch
In perfect Alignment with The God,
I hereby call on You—
According to free will
And for the good of all,
Please manifest to me
As The Big Goddess In the Sky.

Thank You
And so mote it be.

You will probably find that after you summon Her up a few times She will appear to you when you feel you most need Her. You can do Words of Power directly “to” Her, even speak to Her, and don’t be surprised if She answers. I have found that usually She answers with gestures. A wonderful image is for healing: ask Her to extend Her huge and powerful hand—even a finger—to touch the afflicted area. Thus the image can take the form of Her finger coming through a window! (And need I say this? This is not intended to replace medical care; but as with other healing work, is to be used as an adjunct to it.)



This image of the Goddess is equally powerful against an unobstructed sky in nature or towering over city buildings. The expression on Her face may seem to change at various times, providing an oracle of a general nature for whatever may be most on your mind. No matter how you choose to work with it, this image conveys a virtual force-field of comfort and love.

The Witch in The Forest

This is a vision that can be used as a personal oracle, or as a knowledge-quest. You can enter it in private meditation, indoors or out, with eyes closed and alone—or with eyes open in an appropriate spot in nature (alone is still best, or with a trusted partner). Here are the guidelines, subject to your variations:

State Words of Power, with full Alignments, for protection and divine guidance, for the most perfect vision of The Witch in The Forest, according to free will and for the good of all.

Picture yourself walking through a dense forest, deep in shadows. Picture a corner deep in a forest, underneath one particularly huge tree. Picture that a few feet away, in front of that tree, lies a fallen log, providing a very small clearing. There is no underbrush on the ground, just moss and a few rocks. This is a meeting place. Picture yourself approaching the log, and sitting on it.

Stare at the tree trunk. Whisper “Sister,” as a call. Allow a dark shape to manifest against the tree. The shape is the size of a standing person. It is cloaked in black. Sit perfectly still, and stare at the shape until it turns into a witch in a long black cloak. She may be holding a mirror, and it probably will be black also.

When she has revealed herself to you fully, thank her for appearing, and tell why you are there. If you have a question, ask it now. Her answer will either be spoken (silently), or it will appear in the mirror.

She may stay awhile and share presence with you. When she indicates that she must go, thank her again, stand up, say “Blessed Be,” or a similar parting remark, and walk away from the log. If your eyes are closed, do not open them until you have walked out of the forest. If your eyes have been open, do not break your concentration until her image has faded completely.



contacting the departed

There are myriad ways to contact those who have left this plane and for them to contact us. Dreams of course, are tried, true and traditional avenues for those on the “other side” to reach us. Even if the dream imagery can become a bit confused, the emotional reality of the contact is unmistakable, and dreams can be an excellent way of obtaining messages as well as solid comfort from loved ones who have moved on.

Ouija boards can be helpful, if cumbersome, instruments for communication. Of course, Words of Power are essential for setting up the contact accurately. Psychic or “spiritual” readers and mediums can be accurate, but often provide inappropriate contacts for the witch—due to the built-in lack of privacy because of a third party, and also due to the usually non-wiccan religious or spiritual persuasion of the psychic.

Departed loved ones may appear spontaneously in any number of manifestations, from voices and images to symbols in daily life (a book falling open to a certain passage, a musical phrase on the radio, etc.). I think it must be hard work for such loved ones to make themselves known to us, unless we are extraordinarily receptive, and even then the contact might be sadly one-sided. How are *we* to contact *them* when we need them, or simply to let them know we want to keep in touch? I look forward to the day when science or technology—or someone or something—can provide an instrument of contact that is at least partially physical in the World of Form. I have heard of experiments with high-tech tape recorders played at strange speeds or frequencies, of cameras and electrical devices (although most often these are used to “prove” the presence of

poltergeists and other unpleasant spirit visitations). But none of these have either convinced skeptics or helped serious seekers. Perhaps it is inappropriate for us to use anything to contact departed loved ones at this time other than our own sincere thoughts and feelings.

And we can do this. A dear friend—who wishes to remain anonymous—taught me a meditation technique that is the best form of spirit contact I've heard of to date. She says she thought everyone knew how to do it. Maybe so; I didn't. It's remarkably simple. However, it only works when and if both parties want it. If your loved one does not wish to communicate at any particular time, this does not necessarily have any negative meaning; it simply may not be appropriate, for any number of reasons.

This contact is based on the theory that when beings leave this plane they reach a point where they can literally create their own environment and personal appearance. In that realm they can somehow manifest exactly where they want to be and how they wish to look. They may share their surroundings with others, or they may choose to stay alone, at least during the time of contact with us.

With this in mind, it is important before you begin to rid yourself of all preconceptions and expectations of how you think your loved one will look or what kind of environment he/she will have chosen. Actually, they often appear much as we've known them—perhaps a bit younger or healthier—but their chosen surroundings may be a complete surprise to us.

Most often, it's best to do this meditation in private, in a comfortable space, possibly with dim lighting. No distractions. A candle is optional.

Do Words of Power first, for a safe, positive, clear and enjoyable communication with your loved one (state name) according to free will and for the good of all.

Close your eyes, lean back or lie down, and meditate upon your loved one's voice, face and/or name. Perhaps you will hear him/her call your name. Listen, be open, and clear your mind of all else. Do not try to force anything. A sound or image will present itself.

Whatever the image is, follow it. You may see a path, road, or street. You might even see a messenger of some sort. Again, follow.

Follow until you come to a house or other living area. No preconceptions, remember! Do not try to visualize where your loved one will be living. Let it reveal. Go into the area.

Your loved one will be there. It's as simple as that. Have a beautiful visit. Get all the information he/she wants to tell you. Ask questions, and, if necessary, you both may begin to heal the relationship in a way you might not have been able to on this plane. You will probably find your loved one's attitudes and philosophy somewhat changed. Know that this is the first of many visits, should you both choose, so there's no need to cram everything in. Keep it relaxed. You may feel quite emotional at first. No blame; eventually you will both adjust. If there are any problems, do Words of Power together.

You will know when the visit should end. Do not cling or hang on to either your loved one or the vision. The fact that you were able to do this even once indicates that you both have all of eternity to meet in, together, should you both choose.



psychic attack

and how to repel it

Without the phenomenon of psychic attack, there would probably be no horror movies, or at least pitifully few. Horror movies are the ritualistic means our culture uses to release that which people find most frightening, and for which modern civilization has provided no practical explanations or guidelines. Although not always properly defined, psychic attack seems to show up as the unseen force that manifests where you least expect it, with no warning, often for no apparent reason, and usually in one's own home—Oooh, that's scary!

The uninitiated usually turn either to science or traditional religion to combat psychic attack. Science combats psychic attack by essentially saying it doesn't really exist, except in the mind. The Judeo-Christian tradition combats it by employing experts (special priests or rabbis) who label the attack the work of the devil or evil demons, and ritually ask God to fight off, cast out and generally vanquish these evil beings (Actually, this happens only in the more orthodox branches, because the more modern branches of Judaism and Christianity also say psychic attack doesn't really exist, or that it's all in the mind of the beholder).

Jewish and Christian religious beliefs are relatively new (approximately 4,000 and 2,000 years old respectively) compared to witchcraft and other pagan religions. In general, Judeo-Christian tradition posits a separation of good and evil, God and devil. In this view, combatting psychic attack is really considered a kind of warfare. This can be seen as an expression of a more recent view of good and evil, and witchcraft can be said to have a more ancient view.

In witchcraft, there is no separation of Deity vs. devil; the God-

ness and the God include all in their dominion. So anything, even something as awful as psychic attack (and its perpetrators), still remains under the jurisdiction, so to speak, of our own Deities. Nothing can be blamed on some nefarious counterpart, such as the devil. Nor do we believe we have to pit our own Deities *against* any other powerful, horrendous being, and worry about which one is going to win. Also, we don't have to hire any expert middleman to get rid of a psychic attack for us in the name of our Deity (although sometimes we may want the help of other witches).

We believe, as our Alignments affirm, that each one of us is a perfect manifestation of The Goddess and The God. That our own Power is equal to the Power of whoever might have sent the attack, and that since a misuse of this Power could have caused the attack, a rightful use of this Power can end the attack. The Universal Power is basically neutral; the way in which it is used is what makes it seem to be good or evil.

Consequently, the way witches deal with evil is not to destroy it, but to transform it. Negative energy is transformed to positive energy. This is a very important point. In witchcraft, this is the way exorcisms are performed, the way healings are performed, and the way psychic attacks are repelled.

Seen in this comforting context, the phenomenon of psychic attack naturally seems less frightening to witches than to the rest of the population. But we should never be smug or unprepared, because such an attitude is not much better than the modern scientific view which denies the existence of psychic attack, and in fact a source of its apparent power is its ability to sneak up unobtrusively on a person who is unaware and look like a lot of other "natural" phenomena, all the while wearing down the victim's resistance until the inevitable fear sets in, and then the attack can feed off that.

What is psychic attack? It can take so many forms that an accurate definition might be elusive; but we can describe it thusly:

It comes through the Invisible. It may be sent by invisible beings or it may be sent by incarnate beings on this Earth Plane. It may be sent by ordinary people thinking negative thoughts powered by negative emotions, or it may be sent by practitioners of any number of negative traditions, such as Satanism. It might be unleashed by the Threefold Law if one has directed negative work at another person. Thus, a psychic attack can be sent accidentally or on purpose, by amateurs or "professionals". In any case, it is always initiated by negative energy.

Most often, a psychic attack manifests in the World of Form

where it can take many forms: some forms could resemble negative hauntings, such as unpleasant smells or sounds. Or the attack could manifest as an illness, an “accident”, depression or a pervasive feeling of malaise. Some mental illness could be the result of psychic attack. Or the attack could manifest as an uncharacteristic emotion seeming to take over the victim, such as irrational anger, which could harm others as well, and endanger the victim’s relationships. A traditional form of psychic attack could be an invasion of vermin: unwanted bugs, insects, etc. It can even manifest as fire or flood of mysterious causes, usually in a limited area.

How to tell the difference between a psychic attack and any of these occurrences happening by natural causes? The psychic attack is *unusual*; it seems to come out of nowhere, and there is a mood of strangeness about it, for those who are sensitive and attuned enough to notice. Personal cause and effect are usually quite clear to the thoughtful witch. Even misfortunes—upon close examination, meditation and looking into oracles—can be clearly understood. But psychic attack does not fall under any of the usual karmic categories; it literally seems to come mysteriously from “outside” the witch’s own life.

Another telltale characteristic is this: While virtually any problem can be solved by Words of Power work, a problem caused by psychic attack often will not “go away” permanently (until it is properly diagnosed). Instead, it may seem to re-manifest, perhaps in various forms, which—although definitely stripped of all serious negative power, definitely “watered down” by the Words of Power work—are still obviously not solved.

Another characteristic: whatever form a psychic attack takes, it feeds on feelings of vulnerability and fear. In some traditions, people who believe in the power of psychic attack (or voodoo or Obeiah, or whatever the local name for it) can sicken and die from a combination of their own fear, their own feelings of vulnerability, and the attack itself. These particular attacks are often otherwise so ineffectual that without belief in the power of this negative tradition and the consequent terror often no effect at all will be felt. Thus we hear reports about missionaries, anthropologists, and others outside a given community, who remain untouched by the same evil technique which has been known to kill true believers. Outsiders to such traditions have often concluded two erroneous beliefs about such attacks:

1. That the victim has to be consciously aware of the attack in order to feel its effects, and then falls prey to some sort of self-

hypnosis. This is untrue, because the attack is by definition *psychic*. One would be just as likely to be aware of it psychically as if one were told about it. And negative self-hypnosis is not what lends such an attack its power; the attack carries negative power with it (although usually very little). But *fear is the doorway by which the attack can enter a person's life*—a person who consequently relinquishes all personal Power which could, if used properly, end the attack.

2. That psychic attacks are a form of witchcraft and that the specialists in sending these attacks are “witch-doctors.” This is a semantic difficulty, due to a tendency on the part of this culture to label all forms of magical work—often negative—as witchcraft. A careful respect for the language of other traditions would yield a whole spectrum of words meaning different kinds of magic and magic practitioners, just as the Innuits (Eskimos) people have numerous words for different kinds of snow, but they all translate into English as “snow.”

how to deal with psychic attack:

Actually, the best approach is to deal with it very much like an attack of a virus or the flu.

Attitude:

The best attitude to have is a realistic one: neither to fear nor to deny the possibility of psychic attack. Just be aware that it could possibly happen, but also be aware that it's really nothing to fear because you are in control of your own life, and you can control potential attacks two ways: you can keep them from happening, and you can get rid of them even if they should occur.

Prevention:

Just as you can protect yourself from flu in wintertime by dressing properly as a matter of course, so you can protect yourself from psychic attack by using Words of Power for divine protection as a matter of course, and especially if you feel something unpleasant afoot (such as reports of “ill will” or jealousy from others; but please, no paranoia here). Also, the wearing of consecrated Craft jewelry, such as pentagrams, etc., serves as a powerful protection. Hopefully, you strengthen your body against virus or flu by building up your immune system and general constitution with good nutrition, the proper vitamins and minerals, and the right balance of ex-

ercise and rest. So you should nourish and build up your psyche by frequent Goddess/God Alignments and the practice of Positive Magic only. An absolutely foolproof way to invite a psychic attack is to launch one on another person or being, because everything, as we know, returns to the sender. Also remember, the more good you do for others (never at the expense of yourself of course, never as a martyr, and always according to free will and for the good of all) the more positive feedback will return to you by the Threefold Law. All of the holiday celebrations, all the Moon work, all attunement with the universal forces of nature—all the work of the witch, in other words—strengthens the soul in the Invisible World, and helps build up immunity to psychic attack.

Early warnings and symptoms:

Just as when you're alert to the first sniffle, it's easier to get rid of than a full-blown attack of flu, so it's much easier to get rid of a psychic attack when it first manifests as a mere annoyance (which is most often, although not always, the case) before it turns into something more unsavory. In both circumstances, to think early symptoms are really nothing, to avoid noticing a problem when it's still small, or to think that if you ignore something you don't like, it will go away, are unrealistic and potentially dangerous attitudes. This does not mean you should become a hypochondriac or become worried or frightened; as I said earlier, we don't want to create an atmosphere of vulnerability. We want instead to assert and draw upon our own Power, and take responsibility for our own well-being, even in small ways. After all, if you feel vague, small flu symptoms, it certainly doesn't hurt to take extra vitamin C, get extra rest, and carry an extra sweater. Well, in the presence of small, vague, mysterious manifestations, it also wouldn't hurt to repeat extra Alignments, do Words of Power for protection, and visualize a protective shield around oneself and one's loved ones. In either case, you can nip a potential problem right in the bud.

Diagnosis:

Any witch who finds him/herself experiencing a problem which does not yield directly to Words of Power work should do Words of Power to reveal the exact nature of the problem, specifically whether it has been caused by psychic attack. The oracles should be used—tarot cards, I Ching and pendulum—to help figure things out; also spirit guides may be consulted. It's often a good idea to consult other witches.

It is helpful, but not necessary, to know where the attack is coming from.

Treatment:

Words of Power are the cure. Goddess and God Alignments are the antidote. Rest and special consideration ("being good to yourself") comprise the aftercare. Wearing the Craft jewelry, carrying crystals, repeating Alignments frequently, visualizing the protective shield, consulting the oracles regularly—these constitute prevention of any further attack.

How the treatment works:

The Words of Power in effect bounce the psychic attack back to its sender, and transform the surrounding energies in the erstwhile victim's life from negative to positive. In this holistic approach, there is no feeling of battle, and the basic Oneness of all life is reaffirmed.

To amplify: Since the energy of the universe may be seen as neutral, the perpetrator who initiated the attack worked (either consciously or unconsciously) to color this neutral energy as negative. So by dealing directly with the energy at its basic level (which is what the Words of Power work does), the witch transforms all the energy in the afflicted area back to positive. Any energy which for any reason is compelled to remain negative will be returned to sender.

Remember, in the wiccan view, *everything*, both positive and negative, is ruled by our Deities. There is no division in the Universal scheme; everything is linked. Human perception may have decreed that the Universe is a battle ground of good versus evil, but this is perception only. As we readjust our perception back to the holistic pagan view, we can see that **THERE IS NO EVIL POWER TO COMBAT**. There is simply neutral energy, once colored negative, now to be redefined. The positive Power the witch uses to do this is no less powerful than the negative Power the perpetrator drew upon. In fact, the use of the positive Power is stronger, because it is not burdened with the trappings of the negative, which is ultimately self-destructive. As the I Ching explains:

. . . The dark power . . . in the end . . . perishes of its own darkness, for evil must itself fall at the very moment when it has wholly overcome the good, and thus consumed the energy to which it owed its duration.

. . . The I Ching
Hexagram 36
Six at the top

And, just as a characteristic of negative Power is to destroy itself, so a characteristic of positive Power is to renew itself.

This work is primarily Hecate's domain. She rules the shadows, the areas comprising death, rebirth and transformation—and justice; all of this comes into play in dealing with a psychic attack.

suggested procedure for repelling a psychic attack:

When composing the appropriate Words of Power, it's important to be as specific as possible. The arrow has to hit the target.

Your emotional atmosphere should be as calm as possible. No anger; instead, use calm clarity. Concentrate on the Words of Power work, not on the person or entity which sent the attack. No fear; instead, confidence in your Deities and your relationship to Them. Concentrate on the Power of your Alignments rather than on the apparent Power of the attack. The use of a Hecate cord (unless it's Her time) is optional. Use a Work Candle, or better yet, use all your candles. Use your athame, holding it upright during this work and then pointing it opposite you during the closure of it. Draw a pentagram in the air over the candles at some point during the work.

suggested words of power for repelling psychic attack:

(State Alignments, then add):

By the One Power

Working for me and through me,

I am divinely protected and perfectly safe;

My loved ones are all divinely protected and perfectly safe,

According to free will and for the good of all

In all time and all space,

I hereby release

All cause, all manifestation, all form and all essence

Of everything and anything negative—

Specifically having to do with any psychic attack,

**I specifically release all cause, effect, manifestation, form or
essence of anything having to do with (name symptoms)—**

**All of this and anything else negative, named or unnamed,
Is dissolved and released and turned to good, in my life and the lives
of my loved ones,
In the Names of my Deities.
In the Name of You, Diana, Hecate, Selene, Kernunnos and Pan,
All psychic attack is gone,
And I am free;
And so mote it be.**

**One final note of caution re “contagion”: Don’t be too eager to do
work for the psychic attack of another. If you absolutely must do
this, then use the help of your coven or at least several other
witches who want to help.**



housecleaning

Of course this means *psychic* housecleaning! But it's not meant only for houses; this is also cleaning of any space where a witch will reside, such as a hotel room, etc.

This work is appropriate any time you are going to spend even one night in a place. It is not necessary if you are using the space for a brief period of time—say taking a nap on a friend's couch—but it would be a good idea to use it if you're planning to hold meetings or workshops in a place, or opening a store, etc. So sleeping in the space overnight is not the only criteria. You can use your judgment, assessing the time to be spent in a given space, the purpose of the space's use, and of course the vibrations of the space itself. Just be sure the psychic housecleaning is performed entirely in private; no outsiders should see. Other witches can assist, if desired.

If you haven't performed this or a similar ritual in your own home, I highly recommend that you do so. Traditionally, this work has been used in rooms where negative events have occurred and unpleasant vibrations still linger, but the purpose is not only to release negatives, although of course this is always an effective result. The purpose is to consecrate the space for you and your loved ones to be safe, comfortable and happy all the time you are there.

If it turns out that indeed the space has had a negative history, or has somehow been tainted by negative energies, then this work may have to be performed several times, over several weeks, months or even years. Like dust, "bad vibes" have to be regularly cleaned out. But happily (and unlike dust), once they are out, they are generally and literally gone for good.

cleaning instructions:

Take a candle and, if you wish, your athame. The candle should be either a Work or Goddess candle. Starting at the door or entrance, with candle lit, walk slowly *clockwise*, through the house, through each room, pausing at each door and window and moving the candle across it, also pentagramming each window and door with athame or pointing (Goddess ringed) finger. Proceed room by room, floor by floor, spiralling clockwise. If you cannot or do not wish to enter a room—or even a whole floor such as cellar or attic—then stand at the entrance, or at a staircase, and mentally traverse the space clockwise, mentally covering each window and door. All the while, chant Words of Power according to this guide, with whatever changes you wish:

suggested words of power for housecleaning:

(State Alignments, then add:)

By the One Power

I hereby consecrate this space

To The Goddess and The God,

According to free will,

And for the good of all;

I hereby release,

In all time and all space,

Any negative cause, effect, manifestation, form or essence,

Any negative event, thought, energy, idea or vibration,

And transform it to

And replace it with

Only positive, joyous good

In keeping with the Universal harmonies

Of the Goddess and the God.

This space is divinely protected

This space is perfectly safe.

Nothing and no one can enter this space

Unless I (or my loved ones) allow them to.

This space is sacred

Consecrated and dedicated to positive living

For myself and my loved ones

And for the work of Positive Magic.

No harm can come to this space, or anyone in it.

(As you pentagram each door and window):

Only good can enter here

No negatives can enter

All harm is sealed out

(When you are back at entry point, conclude):

Love lives here

Health lives here

Abundance lives here

(Name self and loved ones) live (or work, whatever) here

We claim this space for ourselves, for the mutual good

And so mote it be!



protective shields

Any time you want an extra measure of protection and safety for yourself or a loved one, visualize the following: A clear silver-tinted, egg-shaped shield, all around yourself or the other person. This shield is invisible to others, but of course they will sense its presence. Visualize this frequently, during the course of time you wish to invoke it (yes, if you like, it can be used daily or even all the time). This is particularly handy for a child going off to school or camp, for yourself during a dentist or doctor visit, for a loved one in a hospital or on a plane, a familiar at the vet, etc. It doesn't have to be a particularly dangerous mission in order to invoke this shield—or it can be. So if you and/or a loved one are off on an experimental space shuttle mission or diving in the deep with Jacques Cousteau, I would say this shield is a requirement. As you visualize it, use the following (or your variation):

WORDS OF POWER FOR CREATING A PROTECTIVE SHIELD

(State Alignments, then add:)

The One Power

Working for and through me,

Hereby manifests and creates

The Invisible Protective Shield

Of the Goddess

According to free will,

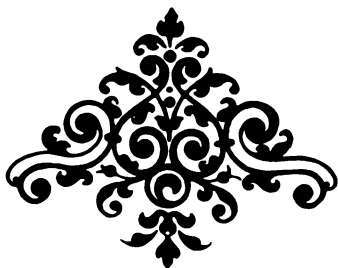
And for the good of all,

Nothing and no one

Can negatively penetrate

This Shield.

(Name) is now impervious to all harm,
I (he, she) am (is) now divinely protected,
And perfectly safe,
In all time and all space,
And so mote it be!



SERVING the community

Even though we use our magic to enrich our own lives and those of our loved ones, let us also remember that the ancient role of witch was to help the community. Let us now retranslate this role into modern times. We may still bless crops, fields, woods, seas, animals and plant life. We may still bless the health of people of all ages, both born and unborn. But let us also address our work to modern needs: to purify the Earth, Air, Fire and Water of our planet. Let us send light of protection, nourishment and understanding to individuals and groups that need it, according to free will and for the good of all only. Let us remember the Macrocosm at all times, and our integral connection—as microcosms—to every living being.

some goals:

To find out why we were born into this lifetime, this planet, this culture—and to fulfill that discovery.

To understand why we have chosen to be witches, and to fulfill that choice.

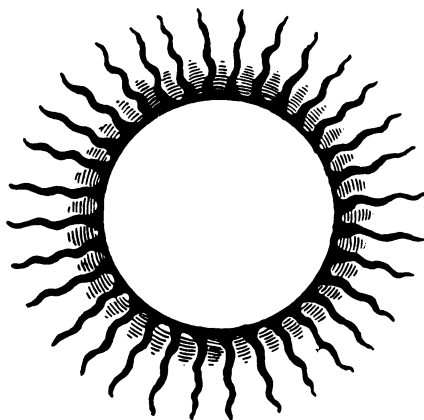
To live fully as witches, according to our beliefs.

To believe and to prove to ourselves—and to prove to others by our living example—that there is nothing and no one to fear.

To clear the name of witchcraft; to spread the information about positive magic so that a world which has forgotten may benefit from it once again.

To work our witches' magic for unequivocal peace and safety on our home planet.

To perfect Earth Magic, that it may extend beyond the planet Earth.



advanced work

The work in this section is not for everyone, and if for any reason you are not ready to do it—or perhaps never feel right about doing it—there is absolutely no judgment on this choice. There is plenty of other work for a witch to do!

aspects of self

BASIC CONCEPTS: the aspect theory

According to this theory, each of us has myriad lifetimes and personalities, and, contrary to the more popular beliefs about reincarnation, these lifetimes are not sequential, because time itself is not sequential (i.e. past moving to present, moving to future). Human perception in our culture may experience time as sequential, and therefore assume that reincarnation is linear, but this is only perception. In the Aspect Theory (and now in the New Physics also), all time is considered to be actually *simultaneous*. In other words, although most people believe that time includes past, present and future, all time is really made up of one vast present.

Among those of us who believe in reincarnation, the most popular belief is that some of our lifetimes have been lived in the past, one is going on right now, and the rest will all be lived in the future. But the Aspect Theory holds that actually *all of our lifetimes* are going on right now, although the only one that seems to be going on in the present is the one in which we are focusing right now. Further, to reinforce the popular belief that we each have only one present lifetime, most people have made “agreements” with the others in their lives, and even with the rest of our culture, unspoken and almost forgotten karmic agreements, that everyone involved will focus together on this one lifetime, this one world, this one moment in history, as “now,” and that everything else will be considered “past” or “future.”

Of course, with everyone around us focusing in the same way on one agreed-upon reality, this version of reality seems pretty compelling. In fact, any experience outside of this reality—any experience which somehow doesn’t fit within society’s definitions of past, present or future—is considered to be a dream or a fantasy.

Then, if anyone happens to feel that his/her dreams or fantasies seem valid, or as real as the experiences of this one agreed-upon lifetime, that person is called “schizophrenic.”

So determined is this culture to compartmentalize time as past, present and future that most people today feel it's inconceivable that time could possibly exist or life could ever be lived any other way. But some people believe that we *can* live outside of the past-present-future sequence. The New Physics has been brave enough to openly explore “other dimensions” and “alternate universes.” And for centuries, some occult and metaphysical studies have referred to “probable futures” and “alternate lives.”*

I call this area “sideways in time”. And in this area, we can now explore the phenomenon of “alternate lives”, which may be defined as co-existing lives which are variations on the one current lifetime we are living (focusing on) right now. Consider, for example, that we each have several alternate lives, all of which co-exist with the one present lifetime on which each of us is focusing right now. What are these alternate lives like? Each of us has actually stepped “sideways” in time—however briefly—to experience them. We may have done this in dreams, particularly dreams which seem “real” to us. These are the kinds of dreams that “stay with” us through most of the following day, or longer. Even after we wake up, we may marvel at how real such a dream has felt. Real, but somehow different from the agreed-upon present life. In dreams, alternate lives always seem to have a few variations that ultimately seem jarring or confusing to us. The surroundings may be the same as our daily surroundings, the time frame will seem similar (i.e. “the present”) and most of our circumstances will match the lives we are consciously living now, but with a few changes. Perhaps certain family members or friends who are no longer on this plane in this life will be very much alive in an alternate life. Or, often we ourselves may seem a little bit different. We might have different names, be different ages than we are now, or even be a different sex.

In experiencing the alternate life in this kind of dream, we may go along with it for awhile. Then, in effect, we remember all of our other agreements, agreements we have had with many other people in *this* life, about what “reality” is, what our town really looks like, who is currently alive and who is dead, who is male and

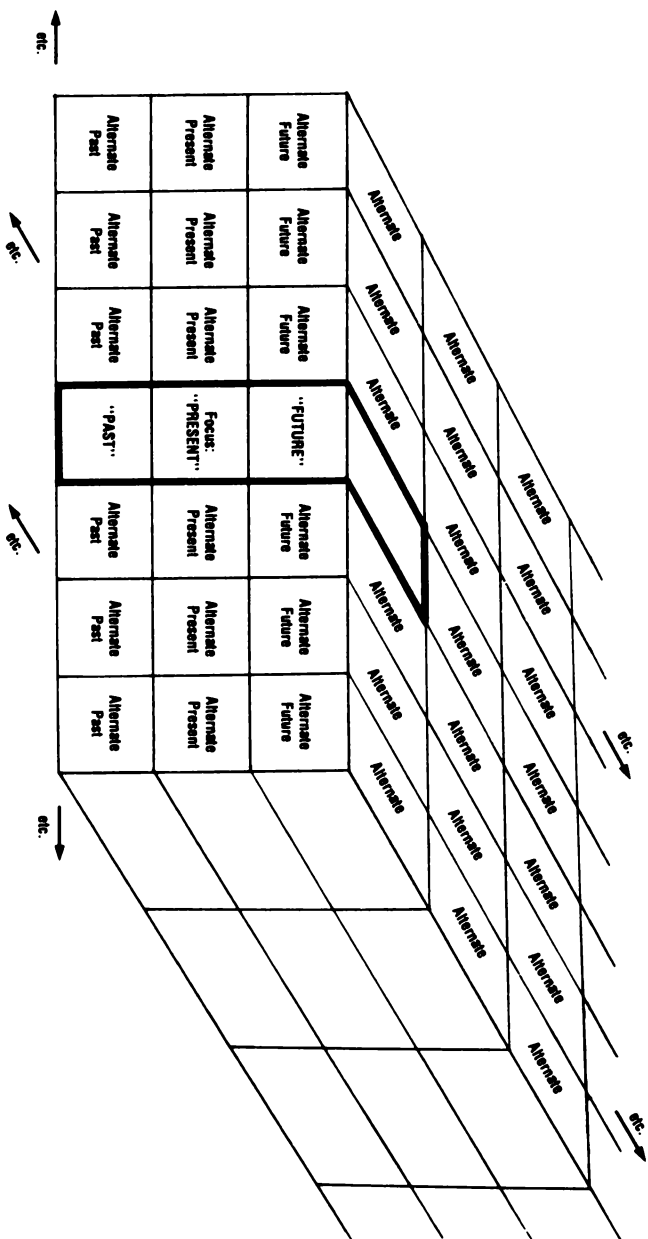
*The body of work by Jane Roberts provides the best material I have yet found on this subject. In fact, most of the information in this section of my Book of Shadows has been greatly influenced by one of her books, ADVENTURES IN CONSCIOUSNESS, which is highly recommended.

who is female, etc. We remember these agreements, and we miss them, and we wake up. We return to our mutually-focused-upon present life. (This, of course, is only one explanation for dreams, and I do not mean to negate the other meaningful explanations offered by psychiatric and psychological study.)

But those people whose alternate lives may seem as real to them, or even more real than this one particular lifetime, are also considered schizophrenic. Some of them are called “multiple personalities.” Of course this explanation is not meant to imply that all mental illness (or even all cases of schizophrenia) fall neatly into the misunderstanding of a proper occult view of the Universe, because anyone who really cannot tell the difference between this lifetime and any other—past, present, future or sideways in time—is not perceiving time as simultaneous in the positive sense, and is not in control of his/her perceptions. However, it is possible to work with an informed understanding of alternate lives—and other lifetimes as well—in a way that greatly enriches the experience of this one current lifetime. This information is coming up shortly, but let us continue with background first.

We may say (to the extent that these things can be described in simple terms) that *each of our many lifetimes*—the apparent past, the mutually focused-upon present, and the probable future ones as well—*has myriad alternate lives* which may be seen to run parallel to each life, sideways in time.

This adds up to a lot of lifetimes. And when you consider that they are all going on in the present, this certainly provides a lot of activity in the present. No wonder we need to focus on just one! To focus on more than one at a time, or even to believe that the potential for the others’ existence is valid, could be just too confusing. So the purpose of this work is not to enter into the other lifetimes. This is what happens “accidentally,” for brief time periods, without clear planning, such as in dreams just mentioned. This is also what happens when a person crosses over into another life and back again several times, and then is not sure which life he/she is in, or who he/she really is (the resident of this life or the resident of that one). Mental hospitals are full of people who seem to be doing this. Another more serious problem can be the temptation of entering into another lifetime and choosing to remain there, to live there “full time” by perceiving that lifetime exclusively. From the vantage point of those people left behind in this current lifetime, that appears to be death. And it is, in so far as the person who does this leaves this plane entirely (although the body stays here). It is therefore



dangerous to enter into other lifetimes, and it is not necessary either, in order to experience the benefits which the understanding and knowledge of these other lifetimes can potentially offer us.

According to the Aspect Theory, we believe that *part of our selves is in fact already living fully in—and focusing thoroughly on—every single one of our other lifetimes*. The theory is that the soul is infinite; each one of us has a huge, ageless, wise and profound soul. The soul is the sum total of all of its parts. Myriad parts exist, each living out a different lifetime. Each one of the parts is a full personality onto itself, and each is called an *aspect of the self*. So, according to this theory, in each of your lifetimes there now exists a specific aspect of yourself, and each one is a distinct personality, as distinct as your personality in this current lifetime. Put all your aspects together and they add up to your soul.*

Each aspect of the self has had different experiences and has developed different areas of expertise. Some are very wise; some are highly evolved because they live in what we call the future. Many aspects of ourselves have a great deal to teach us, if we could only contact them. And we can, because all of our lifetimes are taking place now, so all of our aspects are alive now. In working with aspects, this is exactly what we do. We communicate with various aspects of ourselves who live (have lived, will live, simultaneously now live) in our other lifetimes. We communicate with these aspects in a careful and controlled way, never losing our primary focus on our current personality in our current, agreed-upon lifetime. We are watchful not to confuse the current personality (aspect) self with any other aspect; we do not want to fuse aspects or experience two or more lifetimes simultaneously. We want instead to *communicate* from the vantage point of this one personality in this one current lifetime with aspects of our selves who live in other lifetimes. We do this to learn, to benefit from what is actually our own infinite wisdom, and to enrich our lives. Which lives get enriched, you may ask? This, our primary-focus, present lifetime? Yes, of course, and this is most immediately rewarding, comforting, and a fabulous technique for problem-solving, but we also get so much more. Because once we begin working with aspects of the self we realize that enriching one lifetime automatically enriches all our other lifetimes.

It can be difficult to measure or even describe the effects of such work. We can say it “improves the soul” or even “speeds up the

* Jane Roberts calls this the “Oversoul,” which is considered the highest and most developed form of the self.

evolution of the soul.” But then we realize that the soul in all time is already so highly evolved, that it is by definition perfect. We also realize that the idea of speeding up the evolutionary process of the soul is actually an illusion, because the future co-exists with the present simultaneously (not to mention with the past as well), so there is no need to “speed up” anything! Meditate or think about this information so far, and you can see that the very contemplation of such ideas is incredibly liberating, and provides us with glimpses of infinite possibilities for growth, for experience, for nourishment. This is truly Selene’s domain. The English language, as we know it in this one lifetime, may be limiting in describing these concepts, but experiencing this work, or even considering the possibility of such experience, transcends any need for description.

how to work with aspects of the self:

As stated earlier, this work is not for everyone, and you may wish to meditate upon the information already given and not go any further, not bring it into practice, which is fine.

If you feel unsure about working with aspects, you may consult an oracle, such as the I Ching or pendulum.

If you feel ready to work with aspects, you will require a partner, one who feels completely ready also, who is a witch, and who has studied the previous background material. Someone from your coven might be appropriate. The motives of both of you should be personal growth. You should be comfortable working with each other and all work must be kept confidential and private; that means neither one of you should even consider telling anyone else about what transpires in this work unless it is by mutual consent. Mutual trust, respect and consideration are also essential. If you don’t feel completely comfortable about working with a specific partner (or vice versa), then wait until the right partner is revealed. If no partner is revealed this time, then you may send out a Words of Power Call for the appropriate partner.

Here are the guidelines according to which my partner and I work with our aspects. If you wish to make any variations on the details of these arrangements, just be sure (oracles again!) that your changes are for the good of all, according to free will, and in keeping with the most positive essence of aspect work.

We have found it best to work on a regular basis. We set aside two hours every week, the same evening every week, and the same time—to the best of our ability. However, you may not feel it necessary to work as frequently as we did in compiling our research.

You may prefer to work only when a feeling of need arises. But no matter what the frequency, two hours for a session is recommended, one hour for each of you.

Plan that each of the hours will be uninterrupted. Try to take a break only after the first hour's work is completed. The reason here is that concentration with aspects can be very intense, and difficult to maintain in the face of distractions.

Before you start, it's a good idea to select an area of your life (each of you) that you wish to work on. This then is the subject you will discuss with your aspect. You may have several items on your agenda. Any subject matter is absolutely fine, but of course it's best to choose things for which there seem to be no explanation or solution having to do with this lifetime. Have a pad and pen handy, or a tape recorder. During your session your partner will keep a record of your work, and during your partner's session, you will keep the record. Each of you should keep your own notes (or tape) for further study. Do not rely on memory! Due to its essentially dream-like or trance-like quality, aspect work can be difficult to remember later. If you're taking notes, try to make them as accurate as possible.

Work in a semi-darkened room, in absolute quiet and privacy. There should be a space to lie down or lean back in total comfort, which you will take turns doing. No one other than your partner should be present. Phones should be shut off or somehow answered without you hearing the ring. No background music, no television, no whistling tea kettles! Your work tools can be present: your familiar, crystals, all magical aids. At the very least, have one Work or Goddess candle lit during the work, or, if you're concerned for any reason about burning a flame for such a long time period, then blow it out after the following:

suggested words of power for aspect work

(State Alignments, then add:)

We hereby call on You, our Deities,

To work for us and through us

And all of our aspects

In all time and all space

For the good of all

And according to free will

We are all hereby divinely protected

And divinely guided

**As this work answers all our needs,
We thank you,
And so mote it be!**

Make a note of the time when the first person begins. No matter how frequently or infrequently you work, the other person should begin first the next time, and you should continue to take turns.

If you are beginning this time, your partner makes a note of the time, and more or less watches the clock during your hour. Your partner takes notes, or turns on the tape recorder. You lean back, close your eyes, and relax totally. Then say:

"I am now calling on an aspect of myself, the most perfect, positive and appropriate one, from another life, to help me with this matter (state subject of concern)."

Stay relaxed, eyes closed. Your partner should be quiet.

At this point the appropriate aspect will probably appear to you. Most likely, this will first take place with an image. You may visualize a person. Try to have no preconceptions, and try not to discard whatever image appears as "mere imagination." You may not get a clear image every time, but you will definitely get a strong sense of presence. The aspect may or may not look like you, but it is a part of you nonetheless. Listen to find out whether the aspect speaks (this occurs in a silent yet distinct inner voice). When he/she does, then report aloud to your partner what the aspect is saying.

You may ask the aspect questions. If so, say your question aloud, listen for the inner voice of the answer, and then report the answer to your partner for the record. After awhile, the process will get very smooth and easy for you. You may want your partner to help out by asking the aspect some questions, or to ask you to describe the aspect and his/her surroundings.

You may, for example, want to know what life the aspect comes from, and what are his/her circumstances in that life. But mainly the aspect is there to give you advice, and you should feel free to ask him/her anything at all. This is one reason why the choice of partners is so crucial; you should feel completely comfortable discussing *anything* with your aspect in front of your partner.

If your partner does help with asking questions, this should be only at your request, and with a witch's true discretion. At all times the focus of the work should remain on you during your hour, so your partner does not ask for advice at this time. You and your aspect should do most of the talking.

You should be using one-point concentration during this work, focusing solely on your aspect and your communication. Everything

else should be left up to your partner. Consequently this process may feel like a trance or deep meditation, and you should allow yourself to exit from it gradually. You will probably sense when your hour is up. Of course you don't have to be rigid about this; some sessions might take longer, some less time. Usually your aspect will tell you when it's appropriate to close. Your partner may remind you *gently*.

When you have gotten enough clear information from your aspect, usually towards the end of your session, do Words of Power to the effect that you release all difficulties surrounding the problem(s) and transform negatives into positives, replacing each difficulty with the appropriate solution. Thank your aspect, of course.

Your aspect will probably recede from your focus as the work ends, and you may feel yourself drifting or floating—or something like that—at this point. Keep your eyes closed. Allow your re-entry to be gradual. One of my aspects gave me the handy image of a tunnel to aid this process: Picture a long and beautiful tunnel (as through a mountainside in the country), and let one entrance to the tunnel be at the far end, the place where you have met with your aspect. The near end of the tunnel is the room in which you and your partner are sitting. Allow yourself to gradually glide through the tunnel, as if on railroad tracks, until you get to the end which is near the room. Then open your eyes.

At this point you and your partner may wish to take a short intermission, and then resume the work. This time, you will be the one with the clock, the notes or the tape recorder, and your partner will be the one reclining with eyes closed to contact his/her aspect. This time, all focus will be on your partner, and you will speak up only to help him/her and only if needed. The process will be the same for your partner as for you, with Words of Power at the appropriate point. After the (approximate) hour is past, you may remind your partner of the time, with the utmost gentleness. Allow your partner to take all the time needed for re-entry. Make a note of who worked first so that the next time the sequence may be reversed.

After you get very used to this work, you may find, as my partner and I did, that it's possible to actually have your sessions over the telephone! We still prefer to work in person, but when absolutely necessary we'd rather work on the phone than not work at all.

We do not recommend working with aspects if the partner is not present. If an aspect appears spontaneously when you are alone, that is fine, but we have found this does not happen. Instead, we have had occasion when an aspect of mine briefly "visited" my part-

ner in a moment of her (my partner's) need, and conversely her aspect has been available to me when I needed her. However, this is more like a mental visit from a friend than the more intense aspect work itself.

SOME WARNINGS ABOUT ASPECT WORK:

Although this process may resemble some forms of trance counselling, therapy or even psychic reading, it is not intended to be used for any of these ends. It is not to be performed in a hierarchical setting, with one person leading and the other following or being "helped." Both partners are equals and are to be helped equally. Each one is to be helped by his/her aspect and the direction this takes is essentially to be left up to the aspect(s). No exchange of money is to take place. This work is only to be done with Words of Power used to protect and direct the work and its participants, and only when both partners fully understand the aspect theory upon which it is based. (Of course you don't have to adhere rigidly to every detail of the aspect theory exactly as I explained it; eventually you may want to add some changes of your own. But it's necessary to know the reasons for embarking on this work and the structure of thought upon which it is based—for a starting point.) And never, never insist that another person's aspect has visited you unless the other person concurs that this has indeed happened. All sorts of hallucination and manipulation can result from a misuse of this work.



advanced manifestation

This section is an amplification of the Words of Power work explained in detail in Chapter VIII of POSITIVE MAGIC and also the Words of Power work described earlier in this Book of Shadows. The work in this section can be viewed as the “next step.” Again, not everyone may feel ready to work at this level, and some witches may not ever want to do so, and that is fine. There is no judgment on this. I call this work “Advanced Manifestation,” because it took me longer to develop than the techniques I have written about up until now, and I feel it is more readily understood in the context of those earlier techniques. Also, since I did not seem to be ready to work in this way until I had reached a certain depth of understanding in all that earlier work, I assume others may feel the same way.

magic is transformation

Inspired by Marshall MacLuhan who said, “The medium is the message,” I realized “The witch is the magic.” Here’s what I mean: (First of all, Marshall MacLuhan was referring to a different kind of medium than I happen to be, or that you might be! He meant a medium such as television, or film or movies.) MacLuhan realized that television itself is the message, not what you see on it; and film itself is also the message, not what you see in it, because the forms of T.V. or movies—the technical way in which the images are formed in each—influence the people who are watching, in subtle, distinct ways. And, in effect, the way the images are formed dictates what the true message will be: on film, on television, and in other media as well. Each medium is different, and the effects of each one on its audience are different. And this has nothing whatever to do with the *content* of what is being broadcast, of what has been film-

ed, or of what is being seen or heard. This message, in fact, influences the effect the content will have on the audience.

Now, I have often defined magic as the work of transformation.* For the alchemists, this work was seemingly the act of transforming base metals into gold. I say “seemingly,” not because this couldn’t be done, because it actually was accomplished by certain alchemists. I mean that transforming base metals into gold seemed to be the goal of alchemy—to the uninitiated. To the master alchemists, the true transformation was the transformation of the alchemist himself, or herself, to a higher level of consciousness. And this personal transformation is the real goal of alchemy.

The same applies to any true magician. Ceremonial magicians know this; the shamans of many cultures know this too. Yes, it’s true that magic can actually transform matter and energy from one state to another, or make things seem to appear or disappear, etc. But also, and more importantly, *magic transforms the magician*. With each magical working the magician is transformed, and grows to a higher state. For the witch, the magic usually involves transforming what exists in the Invisible World into the World of Form. And with each act of transformation, the witch is transformed also, into an ever more advanced state. This understanding should be part of every witch’s awareness, with every magical act he/she does.

the witch is the magic

To continue with this analogy: if the medium is the message—in other words if the vehicle which the message comes through is really the message itself—then, in alchemy, we could say the vehicle (the alchemist) which the message comes through, is really the message itself (transformation). The transformation of the alchemist is, as the alchemist would be the first to tell you, the goal of the work. The alchemist embodies this goal. So this is the true message, not the *content* of alchemy as found in the history books (written by outsiders, rather than alchemists), claiming that the goal was changing base metal into gold.

So the alchemist is the transformation. So also, the ceremonial magician is the transformation. And the shaman is the transformation. And of course, the witch is the transformation! Each one of these is the transformation. And furthermore, since magic and

*See Chapter One of POSITIVE MAGIC for amplification of this.

transformation are one and the same, then each of these magical workers *is* the magic. The witch, whom we are concerned with here, is the magic. You are the magic. I am the magic. We can assume this as a somewhat inventive extrapolation of Marshall MacLuhan's extraordinary insight and leave it at that. Or we can explore the truth of this statement deeply enough to "own" it; that is, to understand it on such a profound level that it becomes part of our psyches, and to apply it to ourselves.

So let us explore: the medium is the message. Can that be extended to religion too? Can we then say, "The prayer is the religion" (prayer being the apparent medium for the message, and the religion itself being the message)? Let's try it. Pick a prayer, a traditional Western prayer that we might have said in school (at a time when prayers were said in school, or in a school where prayers were said). Such a prayer might well have started: "Heavenly Father..."

Now, before we go any further, what is the message of this prayer so far (looking not at the content, but at the structure of the content)?

1. The Deity is viewed as parent (therefore the person is considered a child in comparison);
2. The parent is male (therefore either men are more important here, or perhaps there aren't any women here);
3. The Deity is in Heaven (so presumably the person praying is not).

This is all part of the message of this prayer, just at its beginning. And if the prayer is the medium through which the message of that religion comes, then all of the above is actually part of the message of the religion. So although the religion might have a whole list of traditional tenets which are presented officially in order to define that religion, another way to define that religion would be to look carefully at the *wording* of its prayers, and to also look at the structure of life as revealed through its prayers. What you get would also be the message of that religion.*

Now to get back to magic. We can do the same thing: explore the structure of life which is the vision of any tradition as revealed through its magic. Since I am not an alchemist, nor a ceremonial magician, nor a shaman of any other tradition, I will deal now with witchcraft: *the witch is the magic*. This is true on several levels. Let us look at them one by one.

*This is *not* meant as put-down of any religion or prayer. In fact, I have been careful to cite just a fragment of a typical Western religious prayer (considered "non-denominational") in English.

magic is manifestation

If the overall definition of magic is transformation, then the specific kind of transformation used primarily by the witch is manifestation. Further, witchcraft is a nature religion; we work closely with the forces of nature, as they manifest on our planet, Earth (which is one of the reasons I call my work “Earth Magic”). Our rituals are performed on the Earth Plane, our work goes out into the Cosmic Realms, but it always is “grounded”, it always returns to Earth, manifesting here. Thus, for the witch, we may categorically say: Magic is Manifestation.

methods of manifestation

We do not, however, have exclusive rights to the work of manifestation on this planet. Other magical and spiritual traditions work with manifestation too. Some religions do also. And so do some people who do not “believe in” magic at all—or who do not wish to be associated with it—yet they openly work with manifestation.*

The work of manifestation, an understanding of it, even an awareness of its existence—none of this, by any stretch of the imagination, could be considered important elements in our culture. Nonetheless, some *versions* of manifestation do appear in contemporary thought, as follows:

1. In traditional Western religion:

The idea of manifestation appears in the concept of prayer. God is asked to manifest that for which the faithful pray.

2. In “Positive Thinking”:

In this and related popular philosophies, the fundamental belief is that a positive mental and emotional attitude will manifest the desired results by *attracting* to a person the positive situations and material goods he/she wants.

*The best book I have ever read on this subject is **THE LAWS OF MANIFESTATION**, by David Spangler. Published by Findhorn Publications, Scotland, this book was an important influence and source of inspiration for this chapter in my *Book of Shadows*. However, in this book, *as well as on the back cover*, David Spangler states unequivocally, “Manifestation is not magic.” According to free will, this is absolutely true for him and for those who wish to embrace his frame of reference. However, this does not diminish the importance of his book in my research or other areas of my work. Recommended reading.

3. In the so-called “Science” Religions.

In this context, the word “science” applies to a view of religion as a science—presumably to strip it of its more orthodox trappings—rather than to the physical sciences. These religions include Christian Science, Religious Science, and a number of offshoots. In these practices, a person defines him/herself as an embodiment of Deity, usually defined as God, Christ, or simply “Mind.” Or the person might declare that Deity is “within” him/her. Instead of prayer, the terms “treatment” and “affirmation” are used. These techniques are employed for many positive manifestations, such as healing, and are also strongly associated with the manifestation of money and material goods.

4. In popular occult and metaphysical studies.

These include books, home study courses, tapes, classes, etc. Some are good, some terrible (by witchcraft standards), yet all undeniably draw upon actual manifestation techniques, most often visualization. The terrible practices teach manipulation and the “influence” of others as a means of getting what one needs and wants. The better ones are diluted and/or distorted versions of older occult traditions which are used to manifest the fulfillment of personal needs, mostly on a material level.

Many of the above beliefs, techniques, practices and studies are based upon what most of them call “The Law of Attraction” (or some variation on this term). Essentially this Cosmic “legislation” states that *like attracts like*; that one can *draw* to oneself whatever one needs or wants, if one uses this law “creatively”; that everything exists (in potential, at least) *somewhere* in the Universe, and all one needs to do is name and/or visualize the thing one needs or wants, and affirm that one can and will get it. The goal might be a material object, or it might be an intangible state such as health or love.

The techniques for making this happen are as varied as the schools of thought which teach this work, just a few of which are mentioned above. With prayer, an unquestioning *faith* in Deity is usually invoked, joined with one’s own firm belief that one deserves such bounty. With the other, less overtly “religious” practices, the faith is in the Law of Attraction itself, and in one’s ability to work with it (which might have something to do with faith in the way one has been taught to use said law). *Concentration* is usually important: visualizing the desired object (if tangible) in detail is recommended; perhaps even getting physically close to a source of it. For example, I once attended a sermon by a reverend in such a semi-

religious group. Jewelled rings flashing, he told the congregation that the way he manifested money in his life was to walk around the financial district in town, and to hang around banks! And he recommended that we all do the same. For those who choose to conceptualize Deity as within oneself, and for those who conceptualize Deity as Divine or Universal Mind, the work still may be done in a church-like setting with a minister in charge, private counsellors or “practitioners” may be engaged for a fee, and tithing (giving a percentage of one’s income) to the religious institution may be encouraged or even required, especially when the manifestation work for money has been successful.

In the pop-occult or metaphysical branches of manifestation technique, visualization—specifically visualization of oneself within the desired setting or holding the desired object—is recommended. And again, faith in the Law of Attraction is as unquestioned as in the law of gravity.

All of these techniques of manifestation can, and most often do, work fairly well when belief is strong. The main problem seems to be that most of these practices do not make clear the importance of *form and essence* in choosing goals to manifest, and so often the people who work in these ways are able to manifest material goods without solving their deeper feelings of dissatisfaction. Another problem: since their innate perception of how much material good they “can” actually attain remains untouched, they often can manifest their material goals only up to a point.

I now have a name for these forms of manifestation which work in a “non-magical” context. I call this **AFFINITY MANIFESTATION**.

It is possible that some forms of witchcraft may be practised in ways that are very similar to some of the methods just mentioned, and therefore may be considered Affinity Manifestations. I do not believe this could have been said over a thousand years ago (give or take few hundred years) when witchcraft was a younger religion and its belief system was more intact. But many witches today are converts from Judeo-Christian traditions and they may still carry with them the messages of those religions, at least for a while. However, the attributes of Wiccan Deities are so different from those of the patriarchal Deity—specifically, the Goddess is so categorically beneficent and non-judgmental—that Her very presence in the minds and beliefs of witches causes a subtle change in the practice of manifestation. And this change eventually makes a vital difference between the way a witch works and the way another person might work, although their approach may seem quite similar to the unschooled observer. In time, a witch’s work might organically

grow beyond Affinity Manifestation; let's see if we can aid the process.

two levels of manifestation:

1. *Affinity Manifestation*

2. *Creation Manifestation*

Although I am going to describe the two in detail—so you can tell in which category you have been working, and so you may learn how to change your category, should you wish to—I first have to say that a clear delineation into two distinct categories is not entirely possible in witchcraft because there are many overlap areas. Some of us may manifest one way part of the time, and another way the rest of the time, depending on the context in which we do our work. Even with the Words of Power techniques which I teach, both in this book and in *POSITIVE MAGIC*, it is conceivable that a person could slip from one type of manifestation work to the other. Yes, even within my own “brand” of Dianic witchcraft (as taught in this *Book of Shadows*!) it is still possible to conceptualize the work one way and another way as well.

And actually I think that basically it doesn't matter. I always thought that magic in itself is such a wonderful gift, and that the witch's special kind of magic—manifestation—is so remarkable, that just to know about it in the first place, and to be able to practice it at all in this culture, on this planet and at this time, is fabulous enough.

And yet I often found myself wondering: How can I transform myself, as priestess and witch, into an even higher state of development? How can I make my work even more consistently effective, and how can I teach others to do this too?

I worked Words of Power for this goal. In time, research and more practice revealed that a subtle change in atmosphere was beginning to take place. Soon it became possible to recognize certain drawbacks in performing Words of Power—specifically for manifestation work—when this new atmosphere did not seem to be present. I do not mean to imply that Words of Power ever did not work. They always work. But a certain effectiveness and clarity and a feeling of almost incredible harmony could be very obviously felt as part of the work, to varying degrees, or could seem to be missing. Maybe some of you know what I am talking about; it seems really elusive to describe. And I'm sure it is different for different people. At times I could almost recognize a sort of “buzzing” in the air

around me that engendered a unique state of peace, of stillness and concentration. I can describe it as an atmosphere, a “mindset”, and as a feeling. Often this seemed to have something to do with the presence of other witches working too. I felt it when working with my coven, but not consistently. I felt it very strongly when I attended the First International Goddess Conference in 1982, surrounded by approximately one thousand witches and Goddess worshippers working in group ritual under the open sky, truly on sacred ground. But the feeling also stayed with me after I came home. It could be evoked with a memory of certain work at the Conference. And later the feeling also emerged during research in aspect work with Ellen Goldman. In fact, the continued aspect work seemed to develop it more fully. So, with this new element, I noticed that the *process* of the work of Words of Power seemed to have changed—for the better.

Eventually I realized that *whenever this feeling had been present during Words of Power work, the manifestations seemed to come much more swifty than before*. Also, the *quality* of the manifestations seemed subtly altered: Now (this feels almost impossible to describe, but please bear with me) I could say the manifestations began to take on a more “delightful” quality, but I do not mean to denigrate in any way the quality of manifestation work done before, which was always wonderful. So I can only say that the *results* of my work, the manifestations, seemed to have somehow changed for the better also.

And further, the overall process of transformation of the witch—in this case, me—felt different also. That’s right: better!

Now I now what to call this phenomenon: it is the work of CREATION MANIFESTATION. More accurately, this is what Creation Manifestation *feels like*. It is a new level. It represents growth and development. I suppose that one could start out at this level, and learn how to do Words of Power in this way in the first place, but I think that in this particular culture this would be difficult to do.*

I think that at this moment in linear time, we probably need to progress from Affinity Manifestation to Creation Manifestation. I think that, for a witch, both kinds of manifestation will probably be operative in an overlapping way, for a while (as I said earlier) until the witch is ready to recognize and maintain the level of Creation

*The exception here, I believe, is the hereditary witch. In families of practicing witches, the Creation method could be taught to children as part of family tradition, because such children would not be burdened by contradictory cultural preceptions that adult “converts” to witchcraft seem to have.

Manifestation exclusively—if desired.

For me, the recognition of this level meant a consistent and dramatic change. However, a very important point to make is that I had really been working in this way, “on and off,” all along. But I was not always aware that I was doing this, and *part of the impact of this level is the conscious awareness of using it*. Even though we can delineate two levels of manifestation work, most of us have experienced many mixtures of working on both levels. The point is not to label ourselves, because that really cannot be done. The point is to learn everything we can about Creation Manifestation so that, if we choose to do so, we can work at this level all the time. And we also need to know all we can about Affinity Manifestation, so that we may consciously grow beyond it, if that is what we want.

a closer look at the two levels of manifestation

1. Affinity Manifestation

Remember the Law of Attraction? Any form of manifestation work which is based on this law is Affinity Manifestation. But many other techniques which might not specifically mention the Law of Attraction still fall into this category, if they are based upon a belief that manifestation is brought about by a process of consciously *drawing* to you that which you need. Now this in itself is a revolutionary idea to many in our culture, and it has provided a positive force for good which is not to be minimized. But as I see it, Affinity Manifestation has one major drawback: If you believe, in essence, that somewhere out in the Universe is that which you need or want, and you must now do work to draw it to you, then you might possibly lapse into sensing a feeling of *distance* between your current situation and that which you want to achieve. You might experience intense need or *lack*, an awareness that now, as you are doing this work, you do not yet have this “thing”, or this goal, or whatever the end result you want might be. You might feel: “It’s not here yet. It’s still *out there*.” And attached to this feeling might be: “Gee, I feel terrible that it’s not here yet!” Or even, “Maybe it will never manifest.”

Now, if the medium is the message, then this perception of need and/or lack that one might feel *while doing the work* might go right into the work, and this can manifest too—as delay. Another way of saying this is “focus on the current state of ‘not-having’ can perpetuate that very state.” Even if you don’t actually say “I feel a

sense of distance from my goal”, the pain of feeling that distance (or even a mild discomfort) might well go into the work. This can be very difficult to avoid. I know I have experienced it many times. Before I learned about Creation Manifestation the antidote I always drew upon was to work Words of Power to release the pain, the doubt, the perception of distance, or need, or lack, or whatever that discomfort felt like. And to replace it with confidence, Deity Alignments, and any other positive ideas that seemed appropriate. This is completely effective, and still recommended. However, the problem here is that one *might not notice* certain moods of doubt or lack. These feelings can be insidiously subtle, and difficult to watch for, because of their very nature and the state of malaise they can induce. In other words, the feeling of need could “sneak into” the Words of Power, unnoticed, and one might not recognize the necessity to include the antidote work. Too often, unusual delays in manifestation can be traced to this very cause.

Consequently, the progress of self-transformation might also be delayed. How, you might well ask, can this be measured? What’s an appropriate pace for self-transformation in a witch anyway? I would say: If one feels a true sense of dissatisfaction in one’s own personal growth, that might be evidence of delay. The ideal pace, in my opinion, *feels right*. This is purely a matter of perception, so only you will know. (No one can ever possibly tell you what your rate of development “should” be—especially in magic, in personal self-transformation.)

If you have diagnosed your work up until now as Affinity Manifestation, and wish to understand Creation Manifestation, what is required first is a conceptual adjustment. Creation Manifestation begins with a different “mindset” than Affinity Manifestation. The “buzzing”, the mood, the atmosphere and feeling—all that I tried to describe earlier—are what one might call symptomatic (in a positive sense, of course). These words may describe how a witch *feels* when learning the new level of work, but in my opinion this is not the most effective starting place. The starting place is with an idea.

2. Creation Manifestation

This is an expression of a truly holistic view of the Universe; at this level of work the Oneness of all of Creation is affirmed. There is no separation. We are all linked; all is connected. Thus there is no separation between you and that which you wish to work for. You

are Goddess, you are God: You CREATE. You do not draw something to you, because it is not separate from you. You manifest yourself as that something; you create it.

Creation is Perception

This is how this level works: First of all, there is no massive ego misunderstanding (“Hey, look at me, I’m a powerful Deity!”) because every living being is potentially capable of working at this level. In fact, every being *does* work at this level, but not necessarily with awareness that this is what we are all doing. Remember the Aspect Theory? Remember that essentially the basis of the theory is: We create our current lifetimes by means of perceiving them. So we may all acknowledge that we create our current realities anyway, by perception. And that this is an ongoing process.

We may now *direct* our perception in three ways: 1. We acknowledge that the process of directed perception is a means to creation; 2. We consciously choose to direct our perception in a certain way; and 3. The way we do this is to identify ourselves as the very goal for which we are working.

Let’s look at step 3 further: What I mean is, we become the thing we are working for. Or, another way to say this is: We acknowledge that we already are the thing we are working for. We focus on *being* that goal. We are it. Now, does this mean that we are no longer ourselves, that we have somehow become the goal instead? Not at all. We are ourselves plus the other (the goal). Here is another way to look at it:

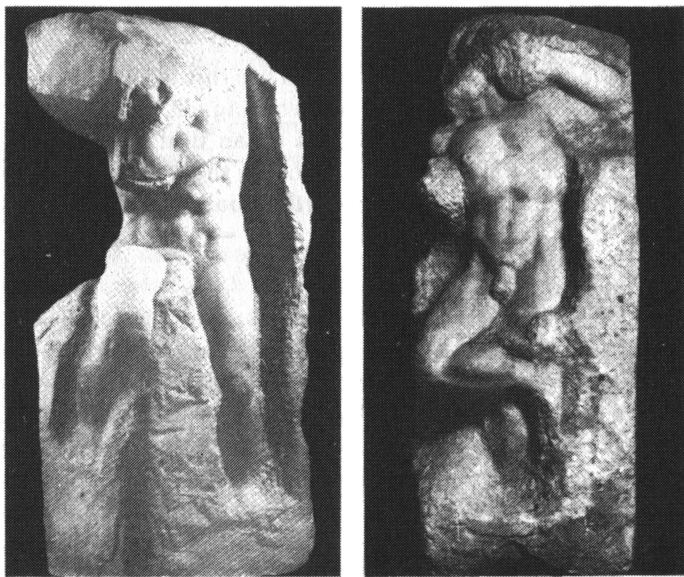
Zen And The Art of Tennis

A “new” technique that some tennis players are learning in order to vastly improve their game is a sporty version of Zen meditation. The idea is that instead of focusing on their intense desire to hit the ball, they focus instead on the ball itself. They focus, in fact, on “being” the ball. In their mind’s eye, they “become” the ball. Thus they free themselves from trying to hit the ball, trying so hard that they actually can no longer hit it (this, it seems, is a common tennis problem). And once they stop trying, *that’s* when they hit the ball! The idea is that when one *tries* too hard, one might not be able to accomplish something which one is perfectly capable of doing. Trying is what gets in the way. Another way of saying this is: Trying is a “pre-effort”, not the effort itself. Instead of trying, the process of *being* the goal (or the tennis ball) releases the self from trying too

hard, and allows the self to do what it's perfectly capable of doing, which in tennis is hitting the ball, and which in our case is to manifest something in the most effective and transforming way.

Let's approach it from yet a slightly different angle. We are creating the "thing" we want, rather than drawing it to us. So we have decided to become that "thing", in our minds. First, it is helpful to visualize it. Now, artists all know how to do this. As the saying goes, any work of art, before it is painted or sculpted, is first seen with the mind's eye. Well, magic is an art too, and manifestation is definitely an art. So we are now all artists, and we may all look at our goals with our minds' eyes. But we do not force the image, nor do we manipulate it; we allow it to emerge. We may be given psychic pictures. Michelangelo was the master at this. He created a whole series of sculptures in which he showed how figures can emerge from natural stone. Of course he helped them to emerge; he carved them.

But first he saw them with his mind's eye.



Now, let us be aware that just to be able to see a goal, to allow it to emerge in your mind's eye, is to perceive it. And to perceive it is to create it. If an image is in your mind, and your mind's eye is looking at it, then that image is by definition part of you. If it is part of

you, and you then allow yourself to identify with it, you have, in effect “become” it. You have created it; you have manifested it—invisibly. When you understand how this has happened, then the Words of Power which you say to make it manifest visibly—the same words of Power which you may have said before—have subtly changed. They are now working at a different level, because your awareness is at a different level.

So the important thing about working at this level is to be aware of how it works. It is not necessary to state Words of Power differently, but it is necessary to think about them in a different way, to have the idea of *creation* at the basis of all your work. And also, it is important to keep this idea in mind even when you are not actually working magic. This is, you see, a different starting point.

However, on certain “special” occasions—and how often or even when they occur is really up to you and your most powerful inner voices and inner wisdom, etc.—you may say at the end of a Words of Power statement:

“I manifest myself as (state goal), and I create myself as (state goal)” and always conclude with giving thanks:

“Thank you, Goddess and God, And so mote it be.”

Some guidelines:

You may use these statements for occasions such as self-healing (“I manifest myself as perfect health. . .”) when you are actually talking about transforming yourself anyway, but *do not use this statement when healing another*. Being aware of the process is enough, and state usual Words of Power (“So-and-so is divinely healed. . .”).

You may also use the new statements of self-creation and self-manifestation for calling in a familiar, for the holidays, and for Drawing Down the Moon. Also, these statements may be used for goals such as the perfect completion of projects or tasks, a material object as meaningful as a home or a tool of work, any state of being (harmony, love, understanding, wisdom) towards which you personally aspire—remembering, of course, that as far as others are involved, manipulation is *out*—and essentially, I must leave the rest up to you. When in doubt, ask your oracles. I suppose the statements could be used for just about any material object, but somehow “I manifest myself and create myself as a toaster oven” doesn’t feel quite right. I repeat that the important point here is to understand that, in effect, you really are creating and manifesting everything in this way, according to the process described

above—yes everything, including a toaster oven, should you need one and work for one. But I think you would do best to specifically state this only on special occasions.

Group Work

Shared perception in a group is a powerful way to create just about anything, whether it's a group of two, or a larger group, such as a coven or even a community. However, the key word here is "shared." Every participant should hold the same perception, be it a feeling or a mental image. Remember the basis of the Aspect Theory: that this entire lifetime is a perception shared by all its participants. That's what makes this lifetime "real" to us. Very often shared perception in a group is spontaneous and unconscious on the parts of virtually all the group members. Sometimes this shared perception is what links the group together in the first place. Belief can be expressed as an emotion; a negative example is a shared fear. Such a shared fear can lend energy (coming from all the group members) to the feared object. This is important, because deliberate and enlightened group perception can also rectify a group problem, especially one which has been created in this way. A good example of this is fear of the devil. The whole concept of the devil is quite complex, and we need not explore all the ramifications here. However, the relevant point here is that the idea of a devil—as a thought form and as a propagandistic tool—derived all its power from the shared fears of a large group of people. If people were to stop fearing the devil, if the idea of a devil were to become meaningless to everyone, then the very word "devil" would become a quaint bit of history, alongside of other characters from the past, such as Baal and Set. And more importantly, no one would be moved to act because of the group fear; no one would do anything motivated by belief in the devil, be it voting, attending church or buying a movie ticket.

Think what this could mean if people could actually stop fearing the nuclear bomb. I do not suggest that anyone stop taking this issue seriously, nor diminish the potential danger involved, nor stop working for peace. I mean to stop lending the bomb the power of our fear, and to change the ways in which we work against it, by purposefully perceiving it as being stripped of all power. This is just one suggestion for group work.

Group work can also be most powerful for changing the World of Form circumstances for the people in the group. Doing group work

to help another group, however, (such as famine victims in another country) can be more complicated, as this resembles healing work for another person. It is not always ethical or even safe to specifically say you manifest and create yourself as another's well-being; nor to say the others manifest and create themselves, because they may not choose to perceive change in this way. But to *bear in mind* that *everything* one works for now may take place according to the process of Creation Manifestation, and to continue to state Words of Power in traditional ways, is fine.

The work of Creation Manifestation has a ripple effect. If you go through this doorway it seems to me that others will follow, and the effects could be far-reaching, to say the least. Just remember that should you choose to work this way in a group, every member of the group must understand how the technique works. This means that every member of the group should first be able to work this way on a personal level.

Need

When I began this work, the main obstacle which came to my mind was: What am I supposed to do about the feeling of need, or lack, which definitely was the main problem in Affinity Manifestation? In other words, how do you prevent that perception of distance from creeping into your awareness, the distance between where you are now and your goal? Such a feeling could really get in the way of *believing* "I manifest myself and I create myself as—" anything. Such a feeling could really get in the way of being able to perceive Creation Manifestation as a reality for oneself.

The answer for me was: simply redefine "need." As what?

As a doorway. As an opportunity for The Goddess to manifest Herself through your work and through you. As *an idea whose time has come*.

Now, actually, what you're supposed to do is believe so thoroughly and so instantaneously in this work that spontaneously you *know* that you have already achieved your goal in Simultaneous Time, because you *know* that linear time is a limited perception, and the future is now. Also, you're supposed to know that any feeling of distance is really your own perception, so all you have to do is let your own perception just get rid of that feeling of distance; just perceive the space (between having and not having what you need) as closed. As no space. As gone.

But I found that most often, this leap of perception was a bit too much for me to handle, especially when I was first learning how to

work in this way. I found that I could get to this leap more easily in two steps rather than one big mental jump.

So I would just take another look at the distance, the space I might have been perceiving between having and not having. And I redefined that space as a wonderful opportunity. "This space is not need (I would realize) because calling it need is really just an effect of some negative conditioning from the past." In this context, need could actually be seen as a kind of conditioned reflex. The point is to continue beyond that reflex into choice. So I would acknowledge the feeling of need (of course, not deny it), and then consciously choose to redefine it as a doorway for The Goddess to come through in my life. To see it as an opportunity for Her work to manifest through me. Some good steps for this are:

The Goddess created me;

I perceived (created) a need;

Taking responsibility for doing this, I now choose to create a solution;

As I am Goddess Incarnate

I now allow The Goddess to manifest the solution through me.

Now, instead of a negative idea (need), you have a positive idea (opportunity). "There must be a good reason for this opportunity," I would realize. Even in terms of linear time perception this works! The reason for this opportunity is that it's time for whatever the solution is to manifest. The opportunity is an idea whose time has come! Thus, through your perception you transform *need* into *an idea whose time has come*.

So, when you get to the point of knowing that it's time for you to work for something, and if you wish to work in this way (Creation Manifestation), realize that you are now at a crossroads. Here you can choose between perceiving yourself as in need, or perceiving yourself as an embodiment of an idea whose time has come. Your situation can be a doorway for The Goddess to come through. All you have to do is allow yourself to see it that way.

The Crossroads is Hecate's domain, and Hecate rules choices. So a wonderful way to begin would be to call on Hecate.

When you make a choice, you transform yourself. You are transformed from who you were before you made that choice into who you are now that you have made the choice. The choice is to manifest your work in this way; to create yourself and to manifest yourself as your goal.

When you create yourself and manifest yourself as your goal, you are also transformed. You are transformed into a new version of yourself; you become yourself plus the embodiment of your goal. You are yourself, and you are also your goal. **YOU ARE YOUR GOAL.**

As Yeats put it:

“O body swayed to music, O brightening glance,
How can we know the dancer from the dance?”*

I think we cannot tell the dancer from the dance, and should not expect to, because the dancer becomes the dance, the dancer *is* the dance; that’s the whole idea.

You are your goal.

You are the transformation that embodies your goal.

You are the transformation.

Magic is transformation.

You are the magic.



*W.B. Yeats, *Among School Children*

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***All recommended reading. M.W.**

