Wicca for Beginners

By Wendy Crystal
Table of Contents

History
Early Wicca
Belief in God
Magic
Initiation
Death
Imbolc/Candlemass — February 1st
Ostara — March 21st (Vernal or Spring Equinox)
Beltane/May Day — May 1st
Litha — June 21st (Summer Solstice)
Lughnasadh/Lammas — August 1st
Mabon/Modron — September 21st (Autumn Equinox)
Samhain/Halloween — October 31st
Yuletide — December 21st (Winter solstice)
The Infinite One
The Polarity of the Feminine and Masculine
Goddess and God
Elemental Spirits
White and Black Magic
Magical Tools
Astrology
Candles
Elements
Circles
Tarot
Sex Magic
Ceremonial Magic
Magic in Music
Fasting
Ritual Space
Altars
Developing Your Rituals
Offerings
Prayer
Cleaning
Timing
Herbs Used in Spells
Forms of Herbs
Poison Path
Using Runes
Casting
Rune Meanings
Crystals for Beginners
Initiation
Prep exercises
One-pointedness
Meditation
Visualization
Mantras
Astral Projection
Consecration
Ritual of the Athame
Introduction

Congratulations on choosing *Wicca for Beginners*, and thank you for doing so.

The following chapters will discuss the Wiccan religion and how it has become one of the most widely practiced religions of the western world. The practices and traditions within Wicca are known for their power, drawing influence from older spiritual ideas. Wicca is practiced in many forms, all stemming from a relatively new tradition with its roots in ancient pagan and magical practices. So how does a small spiritual practice act to become one of the most influential and curious religions in the world?

This book will follow Wicca through its roots in prehistory right up to modern-day practices and traditions. We will look at this religion’s journey across the globe as it inspires thousands to break the bonds of traditional religions and find a worldview built within natural magic. The overall acceptance of natural magic in the west is somewhat responsible for the growth of Wicca in the popular sphere. The advent of the green movement and the feminist movement has played a huge role as well.

As Wicca evolves, we find new technology progressing the traditions, offering a globalized connection as people share their practices and experiences. While many find that technology can impact religious practice in a negative way, many religions and spiritual ideas have evolved through technology, spreading to regions of the world they may not have otherwise found. In a science-centric society, it is tough to navigate spiritual philosophy
without facing some backlash, but this book aims to give an educated guide on Wicca, even in the face of science. The scientific method cannot prove what it cannot find consistent results in, and magic is everything but consistent.

Once we have a firm grasp on the history of Wicca, we will explore the practice and beliefs found within these traditions. While many groups have a differing opinion on how the religion works, many of the core principles and practices remain the same within the communities. We will take time to compare practices and beliefs while also providing examples of the traditions.

To conclude this book, we will have a step by step guide to Wiccan self-initiation and other practices used within the Wiccan sphere. This beginner’s guide aims to be a comprehensive course in Wiccan philosophy and practice. For new students and more adept ones, this book is perfect to further your exploration of Wicca and find your path to self-transformation through magic and nature.

The Wiccan celebrations and traditions are frequently the butt of jokes and parody in popular culture. As with many religions, there are plenty of critics and skeptics who make fun of the practices and lifestyles. It is key that you forget all the ridicule and self-doubt. Wiccan practices are designed to empower the practitioner as they commune with nature and discover the secrets of reality; there is no place for doubting the validity of the practices. While it is common for there to be doubt, as you walk this path, the studies and practices will prove your doubt to be powerless. This is why most of the naysayers out here have never had a practice or haven’t even read up the true nature of the religion. They mock the dress, the dancing, and the ritual simply
because they are afraid of the unknown, or they are so closed-minded that only their worldview is correct. This is the folly of the non-magical person. We are not saying everyone should practice magic, but there is no need for them to ridicule practices they know nothing about. It is perfectly fine to accept science and magic into your life. Use what works for you.

Since this book is designed for the individual student, we will not focus on group practices. Also, as we start on this path of transformation, we must keep in mind that not everything that works for you will be suitable for everyone else. Go on your own path and find what works perfectly for you. Magic and spiritual studies are a broad spectrum to navigate, and you do not want to waste time in practices that do not work for you for one reason or another. That said, some practices take time to work; you will need to be patient. Also, you may find that your life may begin to rearrange itself to suit your magical needs. This is common and often manifests in disruptive ways. See these occurrences for what they are—a means of arranging your life for more a more successful Wiccan practice.
There are plenty of books on this subject on the market; thanks again for choosing this one! Every effort was made to ensure it is full of as much useful information as possible. Please enjoy!
Chapter 1: What Is Wicca?

You will find many differing opinions about Wicca, even within certain groups and communities. Many people believe it to be an old tradition that has been passed down through centuries of adherents, right up to modern-day. Many others recognize Wicca as a product of Victorian-era ritual magic groups, Wicca being a limb of the practices therein. Many others simply believe it to be a modern example of natural magic religion, one of many influenced by the pagan culture and other older natural practices. No matter how you find yourself starting on this path, it is recommended to get a firm grasp on the history of Wicca, taking what early examples of the religion you can find and developing your own story as to how you came to it.

It is difficult to tell exactly how natural magic practices grow and travel across the world under various names, but we find that the term Wicca has a distinct history that is actually not that old.

History

Wicca as a specific religion is quite obviously influenced by natural magic techniques found in many parts of the world, namely pagan beliefs and practices that are mysterious and hard to pinpoint in themselves. These pagan influences were quite prominent in spiritual communities in the 1800s and 1900s as secret groups began to form, seeking knowledge of the universe through ancient practices. More than ever before, magical books are being translated and distributed, offering a melting pot of spiritual insight all over Western Europe and the young United States.
This Victorian era of magical groups brought about many that are still practicing today, including Golden Dawn, Theosophy, and Thelema, only to name a few. These groups shared ideas and saw many members come and go as leaders fell and subsets formed in various smaller communities. This magical resurgence found itself taking insight from all major ancient societies; we see Egyptian influences, Indian influences, and Jewish influences through the Kabbala. These groups adhered to a hierarchal structure with members having to prove themselves worthy of advancing through the ranks to reach heightened spiritual insights.

As this magical wave peaked, many groups disbanded or became ever more secretive in their efforts, often feuding among themselves or disagreeing over certain practices. As these groups became less popular, and the fad of magic left many people’s minds, we see even smaller, more specific groups being formed through the 20th century. From these, we can find Wicca, which has become one of the most popular and widely practiced of the groups influenced by the Victorian era of magic.

Early Wicca
Experts agree that proper Wicca was developed in the early 1900s, around 1920 or 1930, in England. Gerald Gardner is thought to be the creator of this religion, coining the name and publishing some of the most well-known writings on the practices. Although there is evidence of similar practices from this time frame, Gardner is still recognized as the main leader of Wiccan practices.

Gardner was influenced greatly by the Victorian era magical groups and their ritual practices. He was notably influenced by Aleister Crowley, inventor of Thelema. Crowley was certainly the most influential magician of the past two
centuries, ushering in a powerful current of magical practice and unorthodox approaches. Gardner was inspired by these magical groups but may not have found what he was seeking inside of just one community. As Gardner set out to develop his own practice, he borrowed from these popular groups in both structure and ritual practice.

While there is no main leader in Wicca, the practices that Garner developed were published publicly in the 1950s. With the help of Doreen Valiente, these books presented a basic overview of Wiccan practices, with many other more advanced practices reserved for oral tradition. The oral teachings were left to priests and priestesses within the communities to be taught to the dedicated students who found themselves at gatherings or celebrations. The techniques and practices first published by Gardner became the basis of which all other Wiccan traditions were based upon. There are many subgroups and communities who have slightly differing practices, but it is safe to say that all Wiccan groups are influenced by Gardner, one way or another.

We find that Wicca formed its basic structure on the Victorian ritual magic groups, but there is more emphasis on natural magic. Many of the other magical groups may have used nature for magical purposes, but overall, these groups focused on contact with the heavens, rather than earthly spirits of nature. The use of natural magic in Wicca is based on the idea that Wicca is a part of a lineage of pre-Christian witchcraft in Europe. This idea is not validated with any historical evidence, but the nature of magic is mysterious and often secretive. Modern Wiccans believe that they are carrying on this lineage of witches, who are not satanic or evil but aim to commune with the spirits of nature and discover the secrets that are held there. We may not be able to confirm that Wicca is a direct lineage of ancient witchcraft, but we
can say that these practices have been performed for centuries before the advent of Wicca as a modern religion. No matter how it arrived here, it is a potent source of insight, and as a practice, it is effective.

Whether or not the first Wiccans are true receivers of ancient religion is up for debate. Some believe that they are blood relatives of witches from centuries ago, while others believe they uphold the lineage through the practice itself. Gardner promoted the idea that Wicca was a true lineage of old witchcraft. Two popular books published by Gardner, *The Meaning of Witchcraft* and *Witchcraft Today*, both contain passionate adherence to the idea that Wicca is a continuation of witch cults in ancient Europe. Modern scholars point out that the structure and practices that Gardner promotes are more akin to Freemasonry or Golden Dawn practices rather than early witchcraft practices. These scholars also mention the very slim chance that Wiccan is derived from the pagan culture since the pagan societies were much more intense in ritual practice and lifestyle.

In response to the skeptics, Gardner claimed that he was initiated into a coven in the 1930s, which taught him the practices of ancient witch cults. There is no documentation for this event, but we must keep in mind the secretive nature of these groups. Gardner founded his own coven in the 1940s, supposedly based on what he had learned in the other coven, eventually leading to the publication of his books in the 1950s. This decade saw many laws against witchcraft being lifted as many leaders found the practices to be superstitious in nature. This actually boosted Wicca’s popularity, and Gardner could openly publish his works without fear of breaking laws.

As the popularity grew, the term Wicca became the normalized term to refer
to Gardner’s practices. Before his death in 1964, he called the practices the ‘old religion’ or considered his students as ‘the Wicca.’ Eventually, Wicca became the name of the religion itself and synonymous with modern witchcraft in Europe. As many other Wiccan and witchcraft sects formed, the need for other coinage was necessary, and Gardner-specific Wicca was called Gardnerianism.

The drastic social change that came along with the 1960s was the perfect recipe for a Wicca boom. As many young people in Europe and America were seeking alternative lifestyles and spiritual practices, they found Wicca as an oasis in a corrupt world. Hipped aesthetic and a natural approach to living found Gardnerian Wicca being taken and transformed into a variety of different sects, such as the notable Alexandrian Wicca, which focused more on ceremonial magic similar to the Victorian groups.

Wicca finds itself traveling abroad in the 1970s, permeating American culture further and reaching Australia, as well. Wicca was more easily approached than the term ‘witchcraft,’ the latter often being attributed to evil magic or cruel practices. This is a stereotype that should be ignored. We see other spiritual practices traveling across the globe during this era as well. Indian and eastern practices like yoga and meditation are becoming popular in western societies, and naturally, Wicca merges with these concepts. Environmentalism and new political ideas are forming as well, all having their place in Wiccan communities, even breaking apart groups over differing opinions. The 1970s are when we see dozens of different Wiccan groups forming, all finding specific niches and philosophies to suit the adherents. Gardner’s basic structure is at the core of these new groups, but personal philosophy and intentions get layered on top, for better or worse.
Along with the various sects of Wicca that branched off from the core teachings, we also see the introduction of self-initiation practices. While many Wiccan purists believe that one cannot be initiated into a spiritual world without the help of true lineage or groups, self-initiation practices have proven successful and just as powerful or many. Individuals who are not okay with hierarchal structures and following a chosen leader opt for the self-initiation rituals, progressing down their path on their own. This is generally accepted in modern times, but there are still many who denounce the self-initiations, claiming that it is not true initiation. For what it’s worth, this book is a guide to self-initiation in a sense. The practices and concepts to follow are designed for the individual, but they can be applied to a group setting as well. Needless to say, self-initiation is accepted for our intents and purposes in this book.

The 1980s saw an influx of ‘witchy’ themes and aesthetics in popular movies and television. Popular culture’s acceptance of the witch helped to popularize Wicca but also offered some shortcomings to the concepts. These shows and movies promoted a very toned down view of the witch, making it a novelty or live-action-role-play of sorts for many communities. This mashing of concepts created even more sects and branches of Wicca, some of them practicing magic, while others were closer to social gatherings with magical themes, rather than actual practice.

As the internet age approached, the globalized appeal of witchcraft and Wicca came to fruition. The internet allowed millions of people to connect and share ideas; this leads to the New Age movement, focusing on energetic models and widely abandoning ritual practice. We also see a new type of
magical philosophy develop under the name Chaos Magic. This practice utilized technology and adopted many different magical techniques from various practices to find what works best. Many Wiccans of the 70s and 80s moved to the New Age and Chaos practices, abandoning Wicca and its core teachings. We see the practitioners spread thin across this vast spectrum of magical labels and groups, further segregating the communities. This also leads to a greater number of lone practitioners looking for self-initiation rituals. The popular ‘spiritual scam’ that tagged along with the internet and New Age groups shed light on the true intention of many groups. Sexual abuse, money scams, and cult-like leaders are all revealed as an all-too-common aspect of magical communities. This growth in danger of the practices made the self-initiation path the safest for many, especially women and young people.

In contemporary times, we see magical groups in full force. There are thousands of philosophies and communities, all with varying sects. Social media is flooded with magical themes and aesthetics. How many of these people actually practice magic? It is hard to say. Nonetheless, the current is alive, and Wicca is still among some of the most prominent religions that people are attracted to. Even many celebrities are open about their practices, promoting their religions and communities. Only time can tell where Wicca’s place is in the modern magical sphere. With all the distinct practices and technology growing further toward scientific reliance, Wicca remains humble and sticks to its convictions since the time of Gardner. These practices find their roots in ancient traditions, and they are certainly not going away anytime soon.
Chapter 2: Wiccan Beliefs

The journey that Wicca has seen over the past century is a distinct one, adopting ancient practices and melding with new technologies and ideas. You can certainly find exactly what you’re looking for in the variety of Wiccan groups, many holding social-political ideals. This complex scene can be hard to navigate, and how to do so is completely up to the individual and their specific needs. But at the core of any practice or belief system, there is the foundational belief. If we boiled it all down, many religions actually share the same general ideas; unfortunately, politics and prejudice get in the way of a universally accepted practice.

For Wicca, we see that Gardner’s core system is still at the heart of teaching and practices. Identifying as Wiccan almost always has Gardner at its core, even with the differing sects. As we approach these belief systems, keep an open mind, and focus on your personal goals and desires when it comes to your practice. One of the main rifts in the Wiccan sphere is whether or not the goddesses and gods of Wicca are actual beings or simply symbolic archetypes. This seems to be the major differing opinion between groups. You can make your own decision about this as you approach the gods and goddesses yourself.

One main theme of a successful magical practice is morality. Regardless of the religion or system you adhere to, there needs to be a moral compass to guide your decisions. Many people use religion to promote their selfish needs, preying on the seekers or new students. This is not okay in any religion, and the repercussions are well-known. Developing a moral lens to
filter your beliefs through is crucial to having a successful practice. This is to say that it is not evil to curse someone if you have the moral high ground. Be kind and open in your practice, but do not put up with other people trying to break you down.

Belief in God
Wicca is considered to be a dualistic religion, which means its followers believe in two main higher powers, a god and goddess, in this case. Most traditions believe that the god is represented through masculine energy, whereas the goddess is feminine in nature. This theme can also be accompanied by an even greater ‘source,’ or all-encompassing, omnipotent being that cannot even be fathomed with our human senses. The source can be seen as everything, the god and goddess being two main aspects of the source, and then all other things being aspects of the god or goddess.

The god and goddess concept is further split to include all of our earthly experiences, as well as spiritual ones. There are various other entities like spirits, demons, forces, entities, and whatever you want to call them that are all just smaller parts of the feminine and masculine nature. Even us humans are seen as half masculine and half feminine, being lesser aspects of the god and goddess. Communing with these inherent forces is key to our Wiccan practice. This universal permeating of all life is common in many religions. For Wicca, the main focus is communing with the god and goddess as the governors of our realm on earth.

Magic
The use of the word magic can be synonymous with illusions or stage tricks, but for the Wiccan communities, magic is no trick. Defining magic is difficult; it encompasses a wide range of practices and techniques that aim to
achieve spiritual communion or improve one’s life.

Spells, tarot, astrology, prayer, meditation, and sigils are among the most popular practices used for magical purposes. Essentially, anything you intentionally do to improve your life or the probability of the desired outcome can be considered magic.

There is also the popular segregation of magic into black or white magic: black being evil and white being self-less and good. This is of no concern to us; this concept is flawed in that no one is completely self-less. As we mentioned above, the moral high ground is key in practicing these techniques. Be wise when choosing how you use magic. There is no shame in performing magic for selfish reasons but also perform magic for selfless ones.

Witchcraft is also considered a form of magic. This magic focuses on earthly goals rather than contact with heavenly entities. Herbal magic, crystal magic, and elemental magic are all witchcraft techniques. Along with this craft, we see a distinct relationship between the goddess and witchcraft. The feminine nature that is suppressed in our society is the witch, where breaking taboos and social justice are among the goals. Witchcraft is always on the fringe of society, not adhering to laws and fighting for the less fortunate.

Elemental magic is another common form of earthly magic. The five elements, or a similar system, is found in many different cultures. These concepts adhere to the idea that everything is made up of five core elements—air, fire, earth, water, and ether or spirit. There are elemental creatures that exist in nature, standing in our world and the spiritual. These creatures can be
contacted and befriended in magical practice in the form of elemental magical techniques.

Initiation
We have mentioned initiation above; this act is defined by a student of a certain craft being officially recognized as a true adherent. They are recognized by their human peers and also by the gods. In Wicca, Gardner focused strictly on the initiation rites as crucial to being a true practitioner. Gardner taught that his structure of initiation rituals was the true way to become a Wiccan. His ideas required a group ceremony and intensive practices.

Gardner claimed that it took just over a year to be initiated, but he also has been documented breaking this rule. His rites included three degrees. The first degree was practice, the second degree was learning the ritual tools and rites, and the third degree was the participation in the Great Rite. The Great Rite is controversial due to its sexual nature, and many predators in Wiccan communities have used this rite as a means to impose their cruel actions. Gardner taught that all of these rites were to be performed in the nude and that the sexual actions of the third degree can be symbolic or physical.

Today, we see that initiation does not require group settings and sometimes may not even require an actual practice. Some people are initiated involuntarily by spirits or gods, often through an intense vision or occurrence. As Wiccans abandon many of these rules, there are just as many who still adhere to them. We can safely say that self-initiation can be just as effective as a group ritual. Paul Huson’s classic magical text, Mastering Witchcraft, is widely responsible for the advent of self-initiation and remains a core text of witchcraft even today. We must keep in mind that there is no one way to
initiate. This is your path; you make it what it is.

Death

What happens after we die is one of the most contemplated questions for any religion. In Wicca, death is not a thing to be feared or avoided. Not unlike reincarnation or other afterlife philosophies, Wiccans do not see death as the end of life; they adhere to the more circular nature of existence.

Ancestral practices are common among Wiccans as well. Dead loved ones are celebrated and revered, being left offerings on auspicious days. These practices help the living build a relationship with death, helping to rid themselves of fear of death while simultaneously keeping communication lines open to their ancestors.

We see the core beliefs of Wicca having a vague representation in our modern world. For this book, we will not adhere to any certain Wiccan belief. We want to share the core system so that you can build a personal practice out of it. With all the various sects and branches of Wicca, you will find many people trying to influence your beliefs. Stay with what works for you and develop your practice as necessary.

For beginners on the Wiccan path, it is safe to say that the idea of masculine god and the feminine goddess is crucial to your practice. You will find this out quickly as you begin; from there, you can form your own opinions on other spirits or entities. As mysterious as these practices are, many truths will be revealed to you. Keep them precious and be thankful for the revelations.
Chapter 3: Wiccan Calendar

The change of seasons and motions of the weather play an important role in the Wiccan practices. The calendar is often thought of as a wheel, even being called the wheel of the year. This cylindrical motion of the heavens also plays a role in the astrology of Wicca. Since Wicca strives to commune with nature, it only makes sense to adhere to the seasons and work with them in your practice. Many astrological practices are popular in Wicca, but the main celestial bodies that are followed are the sun and moon. These two bodies have dramatic effects on the weather and seasons, so naturally, seasonal celebrations and full moon parties are common in Wicca.

In our society, the Gregorian calendar commands our work weeks and recreational days. This calendar is not in sync with the change of moon phases or other celestial bodies. This may cause timing issues for Wiccan celebrations, so get used to adhering to two different calendars. In Wicca, there are four main celebrations. These celebrations adhere to the equinoxes and solstices for the most part. There are also Sabbats that celebrate the full moons; new moons may have their own practices but are rarely celebratory. While many of the celebrations adhere to seasonal changes, there are other celebrations as well, such as Halloween, also known as Samhain.

Gardner used many English terms to name the celebrations, while other Wiccans prefer the Celtic names or simply call them what they are, such as ‘Harvest Festival,’ We also find German names of old pagan holidays, such as the equinoxes or solstices. Many Wiccan groups adhere to the same days to celebrate, organizing huge festivals where many different Wiccan groups
come together. As we explore these holidays, keep in mind that the dates are not always the same for various Wiccan groups, especially in differing hemispheres. The chosen days are usually picked due to their astrological significance; you want to time festivals and parties in magically potent days.

Here is a loose list of the most popular Wiccan holidays and their dates, respectively:

- **Imbolc/Candlemass** – February 1\(^{st}\)
- **Ostara** – March 21\(^{st}\) – Vernal or Spring Equinox
- **Beltane/May Day** – May 1\(^{st}\)
- **Litha** – June 21\(^{st}\) – Summer Solstice
- **Lughnasadh/Lammas** – August 1\(^{st}\)
- **Mabon/Modron** – September 21\(^{st}\) – Autumn Equinox
- **Samhain/Halloween** – October 31\(^{st}\)
- **Yuletide** – December 21\(^{st}\) – Winter solstice

These are the major celebratory days for Wiccans; sometimes, we find a day or two differing in the dates. This is usually because the Gregorian calendar is so inconsistent or for other magical timing reasons. Along with moon phase rituals, these days are celebrated in distinct ways pertaining to the day itself. To an outsider, these celebrations may seem identical with music, feasts, and dancing, but there are actually more discreet rituals that take place on these days, all attributed to the day itself.

We can also see similar festivities in more popular days like Christmas. This holiday is well-known as a Winter solstice celebration, adopting traditions from pagan celebrations and mixing them with contemporary trends like consumerism and Christian themes.
Imbolc/Candlemass — February 1\textsuperscript{st} 

The word Imbolc itself means ‘the belly of the mother.’ This is because of the seeds starting to sprout at this time of the year. These festivals celebrated new beginnings as seeds and animals prepare for spring. Traditionally, children would create dolls and carry them door to door to receive gifts and snacks. Wheat stalks are knotted into crosses for protection and a prosperous harvest. Candles are lit all around the house to symbolize the rebirth of the sun.

Colors: Pink, white

Stone: Amethyst

Plants: Iris, violets, tansy

Foods: Sunflower seeds, baked goods, garlic

Ostara — March 21\textsuperscript{st} (Vernal or Spring Equinox)

This festival celebrates the equinox. The balance of night and day is crucial to the festivities, both symbolically and quite literally. The marriage of the sun god and goddess maiden takes place, and a child is conceived, only to be born nine months later near the winter solstice. This time of year is full of birth and new growth; animals and plants alike experience this rebirth.

Colors: Red, green, yellow

Stone: Jasper

Plants: Jasmine, Rose
Foods: Daffodil, leafy greens, nuts

Beltane/May Day — May 1st
This is one of the most popular holidays of the Wiccan calendar. It is a solar Sabbat that implements bonfires and other rituals from Gaelic traditions. Summer is beginning, and the sun god’s rise to power is celebrated with fire and feasts. Indulgence and breaking of taboo are common themes for these celebrations. Many older traditions allowed for couples to remove their wedding rings and remove the rules that the rings represent.

Colors: Green, purple, pink

Plants: Flowers of all kinds

Foods: Dairy, nuts

Litha — June 21st (Summer Solstice)
This is a solstice festival and the opposite end of the spectrum compared to Yule. It is the longest day of the year, symbolizing the sun god’s peak of power. Life and light are everywhere, and there is plenty of time to celebrate. The nights are warm and welcoming, offering comfort as adherents indulge late into the evening.

Colors: Yellow, white

Stone: Emerald

Plants: Oak trees, mugwort, lavender
Foods: Acorns, fresh vegetables, fruits

Lughnasadh/Lammas — August 1st

Stemming from Gaelic harvest festivals, this day marks the start of harvest. Summer is ending, and the days are growing shorter, so this festival symbolizes the death of the sun god Lugh. The modern Wiccan practices include handfasting and baking of cornbread in the shape of a harvest god or just bread, in general, to be left as an offering on an altar.

Colors: Yellow, green

Stone: Carnelian

Plants: Grains, heather

Foods: Grains, berries, apples

Mabon/Modron — September 21st (Autumn Equinox)

Named after Welsh mythological deities, this festival often celebrates a second harvest. Also, as the days grow shorter, this celebration may prepare for the long nights and powers of the mysterious dark. Offering wine and mead is commonplace, as well as giving thanks to the balance of darkness and light. Making wine is also popular during this festival, often being called the Wine Harvest.

Colors: Orange, red, brown

Stone: Sapphire
Plants: Sage, ferns, acorns, tobacco, rose

Foods: Bread, apple, onion, potato

Samhain/Halloween — October 31st
Samhain is the most widely celebrated festival of the Wiccan tradition. Even celebrated by millions as Halloween, this festival is focused on our friends and family who have passed away. This death-oriented celebration also celebrates the death of the long summer days. Samhain literally means ‘end of summer,’ marking the beginning of the winter season. This holiday also celebrates the final harvest, often being seen as the end of indulgence and the beginning of reflection.

Colors: Black, orange

Stone: Obsidian

Plants: Wormwood, hazel, chrysanthemum

Foods: Apples, pumpkin, corn, meats

Yuletide — December 21st (Winter solstice)
This Sabbat is closely related to Christmas, both in date and in festivities. It celebrates the longest night of the year or Winter solstice. The relinquishing of darkness is celebrated with welcoming joy and indulgence in cider and fruits. Children would go house to house with gifts of fruit, grain, and evergreen limbs. The fact that the evergreens stayed alive all winter make them a perfect symbol of this celebration, symbolizing immortality and
perseverance.

Colors: Red, green, white, silver, gold

Stone: Ruby

Plants: Pine, cedar

Foods: Sweets, cider

These festivals and celebrations are crucial to the Wiccan religion. Celebrating life and giving thanks to the deities are powerful practices, not to mention quite enjoyable. The astrological timing and celebratory nature give these days incredible power to allow one to commune with nature and other spirits.
Chapter 4: Wiccan Deities

The concepts of deities in Wicca are seen as parts of the greater whole. These deities are viewed as feminine and masculine, comprising the whole as goddess or god, who, in part, form smaller aspects of an infinite or omnipotent ‘one.’ These divine beings can manifest through various means in our lives. Some traditions even believe that all experience can be attributed to the god and goddess interacting as they do. These forces may seem like opposing forces in many ways in our society, but in the spiritual realms, these forces work together to create divine oneness.

Many people approach the divine intervention in many different ways; Wicca recognizes this fact and understands that there are many names for the feminine and masculine forces. There are many paths to approach these forces; the names and concepts that Wicca uses are also found in other cultures. For the goddess in Wicca, nature is three-fold, represented as the mother, maiden, and crone. The god in Wicca is represented as the horned one, often associated with Pan or other horned gods in various cultures.

The feminine and masculine polarity are represented in many cultures: yin and yang in eastern philosophy, Shakti and Shiva in Hinduism, and many gods and goddesses in polytheistic cultures like Greek and Roman. One key component that sets Wicca apart from other religions is acceptance of an even greater power known as the infinite one or source. This force encompasses all other things in the universe. We find here the open-mindedness of the Wiccan religion, accepting the unknowable and not claiming to know all about existence. Let’s explore these concepts further.
The Infinite One

Wiccan religion accepts the concept that there is an omnipotent force that is infinite and essentially unknowable to the human sensory faculties. This force is the source of all existence but can manifest in our earthly lives through miracles, various spirits, the god, and goddess. Some traditions view this source as the invisible web that connects every living thing.

Since this force is so mysterious and impossible to know through our perception, humans spend millennia trying to experience the truth of this power. Many believe that looking inward helps to connect to this power, while many others believe that even trying is foolish since it cannot be known. It is curious that something that is permeating all of existence cannot quite be experienced, except through mundane life and spiritual interaction on lower levels. In Wicca, working with the god and goddess will be the closest to the source as we can get, until we reach the level of priest or priestess and can explore the greater concepts of Wicca.

The Infinite One may also be known as the Star Goddess or Prime Mover. We will refer to it as The One throughout this book. To experience this reality is the ultimate goal of Wiccan practice. It is thought to be the furthest that the human mind can travel with a magical practice. It is also thought that when we die, our spirits or soul will return to the source as pure energy.

The Polarity of the Feminine and Masculine

As we have seen, the feminine and masculine forces work together to create our earthly realm. These forces are found in many religions; in Wicca, they are known as the horned one and the goddess as maiden, crone, and mother. These forces can be experienced through our earthly perception and are present in all aspects of our lives. We see these forces manifest internally as
logic and creativity—the logic being masculine and creativity being feminine. Gender qualities are also attributed to these forces.

The physical earthly realm interacts simultaneously with the spiritual realms on earth as well. This marriage of dimensions are similar to the dance and marriage of the divine masculine and feminine, just as the god and goddess dance. These forces whisper to humanity, sharing secrets with those who listen, gifting humanity with inspiration and teachings of the invisible realms. Identifying these forces and attributing name and visual is natural for humans, as they try to grasp these ideas. But overall, the forces will appear as they wish to those who are paying attention.

All worldly experience can be seen as these opposing forces expressing together and creating existence. The cycle of seasons, birth, death, the cycles of plants, and all-natural things are seen as these forces dancing together and creating the world we know. Each breath, each step, and each idea are seen as these forces working through earthly matter. We find that our attempt to name and categorize these forces only leads to overly complex systems; this is unnecessary. We need not see them as human men or women, but it makes it easier to share these ideas, and also, these forces may actually appear as human.

As we navigate our lives, we experience these forces constantly. In western societies, we have greatly abandoned these ideas, contributing our great experience to ourselves or others or completely missing out on the spiritual experience due to busy schedules and worldly troubles. To reclaim our relationship with the god and goddess, we use Wiccan traditions and magical practices. This is our goal. By rebuilding this relationship, we can transform
our lives and embrace our inherent spiritual nature, taking one step closer to wholeness and true experience.

Goddess and God

Taking the masculine and feminine aspects even further, we see, in Wiccan tradition, the two polarities as the horned one and the three-fold goddess. These deities are the most important in the Wiccan sphere, being the governors of the religion and our earthly realm. Many cultures encounter this god and goddess; it cannot be ignored that in many different regions, we find similar deities, even before world travel.

These forces work together to create our world, but some traditions believe that one force may precede the other. This is of no concern to us; we need to focus on the shared role of these deities. Let’s take a closer look at the god and goddess.

**Goddess**

The three-fold goddess is represented by the common archetypes of the maiden, mother, and crone. Many traditions recognize these archetypes as birth, life, and death. There are also many other attributes, as expansive as the experience itself. We find the three-fold goddess in many other religions as well, most notably Hecate in Greek culture.

The goddess is also associated with the moon, being ever-changing but adhering to cycles. She governs the seas and self-image and works in a fluid way to manifest within our lives. Many Wiccan communities adhere to goddess centric practices; this current is especially popular with women who promote equality and feminism.

**God**
The masculine energy that mirrors the goddess is known in Wicca as the horned one. A horned god or spirit is found in almost every culture throughout history. The pagan culture is more than likely where the Wiccan god is derived from, also influencing many other Western European ideas of the masculine god. We find Pan in Greek and Roman cultures and also Pashupati in the Indian culture that can be correlated to the horned god of Wicca. Even the Christian devil is seen as a synonymous deity compared to the horned god.

The horned god is thought to govern logic and survival, enjoying forests and the company of animals on earth. The sun is attributed to the horned one, as well as an Oak God in some Wiccan circles. Sublunary concerns are the horned god’s territory, finding instinct and indulgence but not without the inspiration of the moon goddess.

Since the god and goddess are the most important entities in the Wiccan religion, most adherents aim to commune directly with these forces. As aspirants strive to become priest or priestess, they work directly with these forces, hoping one day to embody the god and goddess on an interdimensional level. In fact, successfully communing with these forces is the true initiatory task for the priesthood.

While these deities are the most prominent in Wicca, most Wiccan traditions are simply polytheistic or dualistic. Most Wiccans believe in other spirits or entities who, more than likely, are just lesser aspects of the god and goddess. These spirits can be troublemakers, seen as demons or earthly spirits that can be communed within the earthly realm.
Some of the most common beings we encounter in the Wiccan sphere are the elemental spirits whose behaviors are similar to the nature of the five elements.

Elemental Spirits

The concept of elements is found in many cultures. It is also common to find elemental spirits who exist and govern their respected elements. These elementals aren’t gods or goddesses, but more akin to spirits or jinn who can be worked with much ease compared to the horned god and moon goddess.

These elemental spirits do not create our world but are the beings that the elements work through the god and goddess, using the elements as the means to create and express the world. The main elements in Wicca are fire, air, wind, and earth. There is a fifth element, as well, known as ether or spirit. The pentagram is often thought to be a representation of the elements.

These elements have particular behaviors that they seem to be comprised of, so the elemental spirits act as such as well. Air and water are said to be mediators between earth and fire. This can be compared to scientific evidence of liquid, gas, plasma, and solids that comprise our physical world. Fire can be seen as energy and earth as matter. Spirit or ether is thought to be formless and comprised of pure energy.

The elements and their respected attributes are listed below:

- Fire – Fire represents the male aspect dealing with creativity and assertion. Fire can be welcoming, destructive, or unrelenting.
- Water – It is the female aspect dealing with emotions and intuition. Water can be healing and life-sustaining but also full of dangerous
depths.
- Air – It is associated with intelligence and technological advancement. Air may be uplifting or comforting but also confusing and ever-changing.
- Earth – Earth is associated with the earthly realm and material things. Earth is grounding and reliable but can tend to be too close-minded.

These elements all have their own attributes and personalities that are associated with behaviors in the physical realm. Each of these elements can be attributed to color, stone, glyphs, and astrological associations. The spirits that encompass these elements can be contacted using their attributed tools and through ritual magic practices.
Chapter 5: Magic

The practice of magic has been around in all of written history and most certainly before the advent of writing. A magical practice can be comprised of many different practices, encompassing many different techniques that aim to improve one’s life and commune with the unseen forces. Magic is key in a Wiccan practice or any religious endeavor overall.

Magic is difficult to define with one basic definition. Since it encompasses so many different concepts and practices, many things that we do to improve our lives may be magic, whether we call it that or not. For a basic definition, it is any intentional act to improve our lives or reveal the secrets of the world can be considered magic. Wicca implements many natural magic techniques and other practices that are incredibly powerful. To contact the god and goddess, a practice of ritual magic is the best way to go for beginners and adherents alike.

Some of the most popular magical techniques include tarot, divination, spells, astrology, sigils, praying, contacting dead ancestors, and communing with spirits. Also, essentially, any development of spiritual awareness or conscious expansion can be considered magic. For our intents and purposes with this book, we will focus on magic that is perfect for Wicca. This magic is typically focused on practices that assist us to commune with nature and empower us as humans, living in an earthly and spiritual realm.

All religious views have a magical practice built-in, even though it’s not called magic. Consider Christianity; there are miracles and magic in the
religion, but magic is considered evil, although prayer and recitation of hymns can easily be called magic as well. Magic can be performed as an individual or in groups, similar to Wiccan initiation or other group rituals. No matter how magic is practiced, you can approach it in your own creative ways. If you find that you have rituals and practices that help improve your life, then you have found magic on a personal level. To further your practice, you can try and commune with spirits through various means.

Many groups and communities try to pinpoint what true magical practice ‘is.’ This is troublesome as these groups feud over proper techniques and practices, only to find that they have wasted much time trying to be right. It is safe to say that if a magical technique works for you, then it is good magic. Disregard others if they try to tell you that your success is unwarranted because of your technique. If your magic works, keep it.

White and Black Magic
The concepts of good magic versus evil magic or white magic and black magic, are a means in which humans try to categorize their moral philosophies when practicing magic. It is not recommended to use magic for intensive selfish or evil reasons. That said, there is nothing wrong with using magic against your enemies or to improve your life. Take time to consider your intentions and motivations when approaching magical techniques and practices. It is a slippery slope to start a practice at the expense of others who do not deserve your cruel intentions. The concepts of good and bad are matters of personal opinions; if you have firm moral reasoning for your cursing or ‘black’ magic, then you are way less likely to face any negative repercussions.

Many magical techniques face ridicule for being superstitious or based on
belief. For anyone with serious magical practice, they will find that these practices are not fake or exaggerated. Magic is very real and deserves your respect and humility as you approach the practices. In the not-so-distant-past, scientific advancements and magic were synonymous. However, these two arts became segregated; it has left magic in the shadows as science gradually becomes the basis for what is ‘real.’ We can safely say that our scientific advancement is magic, although magic cannot be proven with science.

Even though magic may seem lost in our technologically advanced society, many indigenous cultures and other contemporary cultures still use magical techniques. Magic is at the heart of many cultures. Consider shamanism, spiritual contact, and use of entheogens in many cultures today. This is magic; only, these cultures live with magic, rather than practice it as something separate from daily life. These cultures do not look like what we know in western magical traditions, with hierarchal structures and secret groups. These cultures practice magic for the good of the community, using the techniques to ensure plenty of food and success in the afterlife.

We find magical practices being abused in many communities and cult-like groups. Many gurus and leaders use magical techniques to gain power over others and live comfortable lives at the expense of others and as pseudo-gods. These are the worst atrocities found in magical communities, and it is recommended to tread lightly when approaching people claiming to be enlightened or masterful in magical techniques.

Approaching magic takes dedication and patience to develop a working practice. We will explore a variety of magical techniques that fit into the Wiccan sphere. While you do not have to practice all of these techniques, you
can experiment with these techniques to find what works for you.

Magical Tools

The use of magical tools is common in the western magical sphere. Many tools are used as symbolic representations of important aspects of life. These tools can be likened to the suits in tarot, the most common ones being sword, wand, pentacle, and cup. These tools can be used to direct magical spells as a means of holding magical energy, and they are used symbolically in various rituals.

In Wicca, initiates entering their second degree learn to use these tools based on the Gardnerian system. The initiate must acquire and engrave these tools using magical symbols or other suitable words. Learning the names and traditional uses for these tools is key to the Gardnerian second degree.

These tools are very commonly used in Victorian ceremonial magic, being one of the main focuses for beginners in these groups. Tools are consecrated within magical circles, then exposed to physical forms of the elements, air, water, fire, and earth.

**Sword**

Ritual knives and daggers are common in films while also being found in many books or other media as powerful weapons. These tools are used for casting spells and directing energy for magical purposes. The handles of these swords are engraved with magical words or protective symbols.

In Wicca, the sword is not to be used as a weapon. You are not to use a sword to draw blood and for magical circumstances unless you wish to face great backlash from unseen forces. Most traditions require the destruction of blades
that have drawn blood. The sword is representative of the element fire.

**Wand**

Wands are small to large-sized staves made of wood. Some traditions require a specific type of wood, while others claim that it doesn’t matter what type of wood you use, as long as you harvest the wood yourself. Wands may be used to direct energy and cast magical circles; many traditions adhere to the ‘powering up’ of wands for impromptu use.

Crystals or stones may be placed upon wands for added directionality or power. When swords are not effective for certain reasons, the wooden wand often can replace it, not being as assertive as a metal blade. Wands are associated with the element air.

**Pentacle**

In Wicca, pentacles are used for consecration and protective reasons. We find the pentagram and pentacle common in many magical traditions as a great seal for protection over our earthly bodies and spiritual ones as well.

Pentacles are thought to concentrate magical energy and keep it like a battery. The five-pointed star encompassed by a circle can be drawn or used in a more solid material, like metals or wood. This is the most effective symbol for protection in the Wiccan sphere. The pentacle is represented by the element of earth.

**Cup**

The cup or chalice is used as symbolic gestures to channel fluid energy or water energy. The cup often symbolizes the womb or even the goddess herself. Red wine is used with the cup to be figurative menstruation for various feminine rites. The chalice is symbolic of the element water.
Astrology
The practice of astrology can include many different techniques, all pertaining to the cycles of the heavens. Seasonal festivals and celebrations are even considered astrologically timed events. The heavens have been a source of inspiration and mystery for humans for all of time, guiding us through our story, right up to the modern age. Magical use of astrology is some of the most potent magic that can be performed, especially when it comes to timing rituals or acting on a spell.

Astrology is believed to be a way of reading the heaves as a mirror to events that take place on Earth. The hermetic slogan ‘as above, so below’ is one of the most popular phrases that represent these concepts. Becoming familiar with astrological currents can save you a lot of time and planning for various rituals, not to mention offer powerful energy to work within your Wiccan practice.

The planets can be called upon for certain reasons that pertain to their behavior. Consider Venus as the governor of beauty and love. She can be called upon for matters of relationships and health. Each planet has its own set of governance over earthly events. Divination is popular in astrology as a means of preparing for the future or even predicting it accurately.

There is much debate on how astrology works; many people believe that the planets actually radiate certain energies that affect us, similar to the moon and tides. Others affirm that spirits travel form these planets to earth, or at least came here long ago. It is difficult to pinpoint a certain mechanism to the heavens. Regardless of that, the practices work and have been used for thousands and thousands of years.
Candles

Magic using candles can be paired with astrological practices or elemental practices. Certain elements and planets have attributed colors or herbs that can be utilized in candles for a synchronistic effect. You may also wish to inscribe glyphs or words into candles for magical purposes. For simple magic that is effective, candles are the go-to for many, even if they are not a part of a Wiccan group or other magical community.

Candle magic works relatively simple. It doesn’t require anything else, except candles and a place to put them where they will remain undisturbed. Using an altar or another special place to put the candles is ideal. Incense or naturally scented candles work well for these purposes.

Cleansing candles is recommended before using them for magic. Any candle can be used for various reasons, but having a synchronistic color is best. You can consecrate and cleanse the candle using oils or a phrase:

“In the name of the unknowable One, through the horned one and moon goddess, I cleanse this candle. By the unspeakable name of the infinite, by way of the horned one and moon goddess, consecrate this candle. Turn your bad fortune from me. So may it be.”

Change this phrase as you wish; it is a very basic consecration. Make your consecrations personal and important to you for the best results.

If you plan to inscribe into a candle, there are specific ways to do so. You will use your magical sword or dagger to attract something into your life. Inscribe from the top and bottom to the middle of the candle. To repel
something or someone out of your life, inscribe from the middle outward.

Below are the color correspondences for candles and their uses:

- **White** is associated with the Goddess, purity, and peace. The innocent nature of white is great for protection and cleansing.
- **Red** is associated with fire, romance, and selfless attitudes. This assertive color is great for taking action and making things happen.
- **Green** is associated with earth, plants, and money. Personal wealth and material achievement are associated with green.
- **Purple** is associated with royalty, spiritual power, and power over others. This secretive color is often related to the highest spiritual progress or progress through a hierarchy.
- **Back** is associated with grounding and binding. This color absorbs energy and can offer protection in many scenarios.
- **Blue** is often associated with relaxation. Water-related workings and finding inspiration can be helped along by blue.
- **Yellow** is associated with the sun and mental clarity. It can also be used for energy and mental stimulation.
- **Orange** is associated with justice and laws. Material gain or success is also affected by orange.
- **Gold** is associated with wealth and success while also representing masculinity and god.
- **Silver** is associated with the goddess and the moon.

**Elements**

Working with the elements through magical means is a key aspect of Wiccan practice. These elements can be worked with through their respected behavior and creature-like body. Calling upon the elements may not be the best for
beginners on the path, but it is a great way to advance your practice and commune with nature on an intimate level.

The elemental creatures are recognized as not having physical bodies the way humans do but being able to transverse worlds. Humans interpretation of these creatures includes:

- Fairies of the air element
- Salamanders of the fire element
- Gnomes of the earth element
- Sylphs of the water element

These elemental creatures govern the element they are attributed to, working together to create the physical world as we know it. When working with these creatures, it helps to go to a place that fits their element, for example, being near water for sylphs conjuration or a rocky area for gnome workings. Always use a magical circle when calling upon the elements.

Circles

The use of magical circles in magic is predominantly for protection while working with being who may be dangerous or troublesome. Circles are also used for consecration and initiation ceremonies. These circles act as a barrier between the practitioner and the forces they intend to work with. Demons, elementals, and other tricky beings require a circle to be absolutely safe. We must mention here that some beings can break through magical circles. The more adept you are at magic, the more likely your circle will be effective for protection.

Tarot

The use of tarot is fairly common in Wicca and other magical groups. These cards can be used for divination and other practices for insight into a situation
or the future. These cars have been used for centuries in many different forms. Today, there are thousands of decks available.

Tarot decks consist of 78 cards subdivided into two groups—the minor arcana and the major arcana. The minor arcana is comprised of 56 cards of four suits; these suits are wands, cups, swords, and pentacles. The major arcana consists of 22 numbered cards with no suits. The cards have symbolic and powerful images printed on them while also having the suits and numbers that have a meaningful power all their own.

The tarot is used to answer tough questions or see directly into future events. Tarot has grown in popularity in the west during these troubling times. People find these cards helpful to better navigate through our chaotic society. The Rider-Waite tarot deck is a great choice for beginners and also links up with the Victorian era’s influence on Wicca. These cards have assigned meanings but can be read intuitively as well. The basic prescribed meanings are as follows:

**Minor Arcana**

The minor arcana is divided into four suits of fourteen cards each, ranging from ace through king, similar to a standard deck of playing cards.

**Wands**

Ace – This card represents the start of major events or relationships. Creation and inspiration are key traits of this card. Family comes into play with this card, and new starts are common. Fortunes and monetary gain can be associated with this card as well.

Two – Royalty and control are associated with this card. Projects get
completed or taking the lead to get jobs done correctly is suggested. This card may be telling you that you need to take control of a certain situation.

Three – This card represents impulses and spontaneous action. This may mean moving on with a new chapter in your life or moving to a new home. This may also mean something less major, like a creative task or a new job. Business opportunities and other material gains may be in store.

Four – Completion is the theme of this particular card. Finishing projects or tying up loose ends are suggested when this card is drawn. Fulfillment of prophecy may be coming in the near future.

Five – Conflict and challenges are common with this card. Hard work should be accomplished, or a new enemy may be approaching. If this card is drawn, it is recommended that you prepare for some troubles ahead.

Six – This card represents victory over a long-held battle or something else you have put great effort into. This card may also suggest that there is a lack of fairness in a certain aspect of your life. You may be tested or judged in the near future.

Seven – Bravery and dependability are found with this card. This could mean bravery in the face of challenges or even being brave to welcome dramatic change. You may see your choices being celebrated or ridiculed.

Eight – Clear thinking and quick action come with this card. Either they are required, or you have engaged in them recently.
Nine – This card will represent a strengthened body and mind. Either you need to work on strengthening, or you are a good representation of such.

Ten – This card is thought to be representative of oppressive actions. Oppression is near or present and should be tended to. If it’s not you who is directly oppressed, then someone close to you is.

Knight – This card may be signifying an adventure in your near future, whether you want it or not. This may require a sense of self-reliance or responsibility.

Page – Commitment and dedication are required with this card. This may refer to relationships or professional endeavors. No matter how they arise, they will need your undivided attention.

Queen – A sense of serious attitude and nurturing come with this card. Fertility and a good harvest may be in store.

King – Honor and secrecy come with this card. Important decisions need to be made, and you are responsible for balancing these decisions.

Cups

Ace – This card symbolizes the birth, or rebirth, of your emotional condition. This means there may be emotional growth or rearranging of emotional priorities in the near future.

Two – This card signifies the balancing of relationships. Your relationships may become less dramatic or strengthened soon.
Three – This card means abundance; this can be emotional abundance or material abundance. New friends or old loves may arise.

Four – This is a card of overindulgence; you may be excessively eating or drinking. Action taken in response to this card is usually for slowing down.

Five – Defeat is represented in this card. You may be feeling defeated or inadequate in some way.

Six – This card represents being content and fulfilled. You may be feeling full of love or satisfied physically in the near future. There may be a celebration or other sensory stimuli in store.

Seven – Overindulgence leads to destruction or failure with this card. Obsession and excessive behavior may cause troubles in the near future.

Eight – Lack of motivation is common with this card. Laziness and low energy accompany a sense of lowered self-worth.

Nine – This card is balanced or making efforts to balance a troublesome situation. Steady waters may be in store for you after a trial of challenges.

Ten – Addressing your emotional state is key with this card. Take time to examine your emotions and balance them where needed.

Knight – This card seems mysterious at first, but underneath is very emotional and sensitive. This may be addressing a mask you wear or suppressed emotions.
Page – This card sees the beauty in all things. Balance and enjoyment of the little things come with this card.

Queen – Airy and passive, this card has a strong sense of imagination. We should not get caught up in this dreamy state too much, though.

King – Old knowledge hidden in the depths of our minds may come through with this card. It is secretive and mysterious, yet powerful in many ways.

**Swords**

Ace – Confidence will be strengthened in the future. Your ability to manage self-esteem and emotions comes much easier.

Two – Balance and harmony exist between two major groups, whether countries or smaller groups. There’s a sense of tranquility in the air; arguments or fights may end soon.

Three – Sorrow and sadness may be in store. Grief or other unsettling feelings may arise.

Four – This card represents an agreement or coming to terms with a situation. Although there may be damage done, the warring parties are coming to an agreement.

Five – This card strongly represents defeat, whether you have been defeated or have defeated someone. Some battle is coming to an end in your life, for better or worse.
Six – Hard facts and truths are needed at this time. Affirming your truths is important at this time. Examine your life to see if you are living it to the fullest.

Seven – Feelings of inadequacy are present. There may be confusion of your role in life and feelings of worthlessness.

Eight – Disruption of routine and patterns comes with this card. It may be hard to communicate in the coming days, with misrepresentations and misunderstandings.

Nine – Negative intentions and aggressive attitudes come with this card. You or someone you know may be planning a cruel task or attack.

Ten – Destruction and breaking apart of the norm is common with this card. This destruction may be positive or negative once the smoke clears.

Knight – This card is aspirational; your dreams and goals need addressing. Unreachable dreams may be more easily attainable in the near future.

Page – Jealousy or envious behavior may come. You may be suspicious of someone close to you or have unwarranted feelings of envy.

Queen – Losing something or someone is common with this card. There may be the death of someone near to you or material loss like careers or homes.

King – Professional attitude and a sense of seriousness come along with this
card. Workplace relationships may improve, and business-related ordeals are going well.

**Pentacles**

Ace – Firm foundations are being created with this card. You may receive praise or meet new valuable people in the coming days.

Two – Dramatic changes are coming your way with this card. You may receive exciting news or be promoted in some way.

Three – New responsibilities arrive unexpectedly. This may be in the form of work or family responsibilities.

Four – This card symbolizes your need to build infrastructure for important events. Planning is key, and you will only succeed if there is firm support for the projects at hand.

Five – Anxiety and worrisome feelings come with this card. You may be anxious about certain projects or feel fear about their timely completion.

Six – Had work is rewarded with this card. Your projects and accomplishments may be recognized. Your success is noticed as important and innovative.

Seven – This card may represent failures or interference in the success you have found in recent days. These disruptions come in the form of challenges or criticism.

Eight – Resolution accompanies this card. Your troubles or challenging times
are wrapping up. Your persistence through these troubles is rewarded.

Nine – Success on a material level accompanies this card. You will find that your success may even be intrusive or overwhelming at times.

Ten – Your hard work is paying off soon. This may come in the form of a raise or promotion but also as mental success or much-needed leisurely activities.

Knight – A sense of serious commitment comes with this card. You may need to address your convictions and make sure you can keep them.

Page – Dramatic change or unexpected relinquishing of leadership roles may be in store with this card.

Queen – Celebratory indulgence in sweets or libation comes with this card. This may be to celebrate a success or just simply for fun.

King – You need to get back to a dedicated routine of hard work. This may be after a vacation or needed time off. Get back to work immediately.

**Major Arcana**

Fool – Moving in a spontaneous way, the fool represents heedlessness and carelessness, for better or worse.

Magician – This card represents the birth of consciousness. Creative powers used to express your wishes and dreams are common aspects.

High Priestess – This card represents the darker side of the feminine
archetype. Dark doesn’t always mean bad but can be negative at times. Intuitive capabilities and the watery energy of the moon are found in this card.

Empress – This is the more motherly and nurturing aspects of the female archetype. Maternal love and care are growing with this card.

Emperor – This card represents control or leadership over large groups. Positive or negative, this card builds cities and sets boundaries for large populations.

Hierophant – This card signifies religious groups and spiritual lines. Occult, along with magical knowledge, is dictated by the Hierophant, who is skilled in the history and practice of magical arts.

Lovers – This is a very complicated card, like love itself. This card represents loving connections, whether platonic or romantic. Affection and love is necessary to strengthen these relationships.

Chariot – This card is indicative of the relationships between various influences. A chariot is the link of man and beast working together to reach a shared goal. How these powers are used depends on the circumstances and intentions of the user.

Strength – This card represents the balancing of opposing forces; you must recognize these balances to harness the power therein. This strength is found as both emotional and physical capabilities.
Hermit – Contemplation and introspection are signified in this card. Self-reflection practices, like meditation, are found with this card as well.

Wheel of Fortune – Your fate and destiny are represented in this card. Things you have been working on for long periods of time may be coming got completion at this time.

Justice – This card is fair and unbiased. Equality within a family or society is represented in this card. Morality and fairness are key aspects as this card is drawn.

Hanged Man – Big changes are coming, whether they are subtle or more abrupt; these changes are making themselves known.

Death – This card may have a negative connotation, but death doesn’t necessarily mean the death of your physical body. This card could represent the ending of a relationship, the end of a job, or another ending in your life.

Temperance – This card is representative of patience and thoughtful approaches to solving problems. Attention, insight, and great care need to be used with this card. This requires balance and a clear mind.

Devil – This card is not only negative as many people think. It represents the free will and intention, whether they are used negatively or positively.

Tower – Boundaries, walls, and old institutions are being challenged with this card. We may see the fall of empires or the breaking up of communities.
Star – This card represents faith and guidance. Keeping a positive attitude and believing that you are on the right path are represented in this card. You may be lacking faith or need to examine your faith if this card is drawn.

Moon – This card is fluid and mysterious, like the moon. It acts as a mirror and suggests self-reflection and insight.

Sun – Energizing and bright, this card represents your goals and how you are to achieve them. Your energy source may need examining, or you may be over-ambitious.

Judgment – This card represents the inevitable. No one can escape the grips of time, and we all inevitably face in one form or another.

World – This card represents the end goals of our endeavors, whether it’s a finished project or the influence we leave in the world after our passing.

Sex Magic
Engaging in the act of sex is already powerful magic. Treating it as magic will only increase this powerful act. All senses are stimulated during sex, even trance-like states of bliss can be attained while making love. Procreation is not the only use for sex, although it is key to our survival and a natural instinct to nurture. Magically enhancing sex not only increases the power that sex holds but can also form a strengthened bond between two lovers who wish to magically engage their relationship.

Sex is similar to the dance of the god and goddess as they create our world. Many magical groups use sex in groups or as pairs to reach out and touch the god and goddess. Sex can be seen as a symbolic gesture as the lovers embody
the god and goddess, intimately forming a union of bliss and pleasure. Cleansing your room before sex and even invoking the spirit of Venus are great first steps to take your love to a magical level.

In Wicca, the Great Rite is a sexual act. This is controversial with the many group leaders who abuse this rite and take advantage of new members using the Great Rite as a cover. The sexual nature of the Great Rite can be symbolically performed using a dagger and chalice. If the rite is not consensual, it will not be good for the individuals engaging in the practice. Treat sex as a magical act at all times. This alone can improve your magical prowess while also strengthening your bond with your lover.

Ceremonial Magic
To compare witchcraft or natural magic with ceremonial magic, we see a gap that stems from the Victorian era. This gap segregates different forms of magic, although their practices are very similar. Practitioners in this era considered ceremonial magic to be ‘higher’ magic, compared to magic used to commune with nature.

Ceremonial magic is based on a strict guideline of rules and often takes place in buildings that are designed for specific magical purposes. These practices require a costume, tools, and very distinct space to perform the ceremonies.

While this practice is similar to natural magic, the natural magic is more akin to witchcraft and cunning folk magic compared to western ceremonial models that are often elitist and hierarchal.

Magic in Music
The magical use of music is as ancient as time itself. Music is used to induce
trance to better receive messages from other realms or self-possess with a certain spirit or god. The power of music is incredible; it can alter mood, improve mental clarity, and offer insights into human perception like no other sensory stimulation.

Music is often composed for the gods and goddesses, a love letter in the form of sound, similar to an offering. Music is used for dancing and celebration at festivals and seasonal gatherings as a means to bring people together. The inspiring nature of music can do wonders for any practitioner, Wiccan or not.

Many cultures use music as a means to commune with the gods. Consider the drone music of India for meditation and trance induction or the chanting of monks in monasteries all around the world. The power of sound is infinite, offering not only sensory stimulation but also a subtle energetic vibration that affects our bodies in amazing ways.

You can add music to your magical practice by using it to meditate or even to sing for the gods and goddesses to show your appreciation. Learning an instrument is a transformative act in itself, as you grow mentally and creatively to develop an artistic perception.

Fasting
For many magical acts, fasting is suggested as a way to cleanse the body of earthly impurities. This practice works to heighten one’s awareness and also as a means of discipline and dedication to your practice. Take control of your desires to indulge us better to navigate the chaotic human mind. This is an empowering practice that has beneficial health results for most people.

Fasting is found throughout human history as a means of sacrifice or as a
means of survival. Fasting is not simply starving oneself but is a test of will. Developing will power is key in many magical groups, and fasting is the simplest way to engage these powers. Giving up food in the name of the gods can also be seen as an offering or sacrifice.

Fasting isn’t only defined as not eating anything. You can fast from certain foods like sweets or meat. Consider the Christian practice of Lent. Many adherents simply cut out chocolate or other favorite foods. When fasting, consider what your intentions are through a magical lens. This practice may not be best for beginners but can develop into a great way to commune with nature and learn about your body.

We must state that restricting your caloric intake can be dangerous for some people. Those with diabetes or other troublesome health conditions should not fast without the help of a health professional. Always consult your physician before making any drastic dietary changes.

Wiccan magic is similar to some older pagan systems, although the older systems relied more on day-to-day magic and survival. Gardner did adopt many ideas and concepts from the Victorian era of magic, but Wiccan focuses more on the side of natural magic. While there are hierarchal structures and levels of initiation in both systems, Wicca aims to rebuild our relationships with the natural world, looking to the pagan culture for inspiration. The Victorian groups, like certain Freemason systems and the Golden Dawn, borrow mainly from Egyptian and Hermetic systems. We see many magical systems mixing and meshing together in the early 19th century. As time goes on, we have systems now that borrow and influence each other, creating a very powerful magic current.
Gardner may have been aspiring to secret society status with his vision, but something even better has come out of his works and ideas. Wicca has been home to the revival of witchcraft and has been influential on women’s empowerment. Before the 20th century, the concepts of ceremonial magic were held secret but hits practitioners. Today, we find that the popularity of these groups and influence of Neo-pagan cultures have influenced many magical practices, Wiccan or not. Some find themselves breaking through their spiritual barriers using Wicca, then trying different traditions or practices. In today’s magical sphere, it is widely accepted to move around to different communities. Whereas centuries before, it was greatly frowned upon.

While many Wiccan groups and communities are welcoming newcomers, just as many wish to keep their practices private. This is a matter of personal preference, although the smaller more private groups tend to be more serious of their work, with the open groups being more social. No matter how these groups operate, the exchange of ideas and experiences is very beneficial to any person practicing Wicca. Many people may practice on their own but still wish to socialize with like-minded people. The festivals and seasonal celebrations are perfect for more casual socializing, and if you find others whom you can connect with, you may even want to practice alone and in a group setting.

The Wiccan path will take you many places as you progress. As we have seen with the journey of Wicca itself, your individual journey will mirror these adventures. Make it a point to step outside of your comfort zone with your practice. Even introverted people find empowerment through Wiccan to find
others who are on a similar path. There is a lot to be learned through socializing and exchanging ideas with other Wiccans. Many magical traditions teach that a mentor is absolutely needed to be initiated. While this is not one hundred percent true, it does go a long way to have a mentor or teacher. As they say, “you cannot navigate the ocean without a compass.”

As we continue, we will see our personal practice unfold as we explore ritual structures, which are the base of any major magical workings.
Chapter 6: Ritual

The use of ritual is key in almost any magical practice. These routines and practices become a key part of our everyday lives as we mesh the physical and spiritual worlds through our dedicated practice. The stereotype of grand rituals scene in movies and television are not untrue, but these grand displays are not the only type of ritual.

Ritual is loosely defined as a religious practice that follows a set of actions or gestures in a distinct order to achieve the desired outcome. You can develop small rituals in your day-to-day life while also preparing larger rituals for special occasions or important magical workings. These rituals are often repeated throughout your life as a means to increase the power of repeated gestures. Designing your personal practice will require ritual to find what works for you as you progress on your magical path.

In essence, rituals strive to engage all of your sensory faculties to create a sense of union with our environment and the spiritual realms. This heightened sense of awareness is the key state in which the practitioner works to achieve magical results. Shamans, in many cultures, perform dangerous rituals, often traveling to other realms for the good of the community. Fires, incense, chants, and ritual attire all act to engage our sensory faculties to induce trance so that we can travel to astral planes or underworldly roads. These more intensive rituals are the most potent and require years of dedication and work.

Personal rituals can be as simple as a prayer over your morning coffee or a
full-blown Sabbat in the woods. As you develop your Wiccan practice, start with a small ritual to grease the magical bearings. It is recommended to set up a ritual space where you do your magical workings. This is easily done with just a little effort, as space can literally be put anywhere in your home or surrounding areas that are easily accessible and undisturbed.

Ritual Space
Creating a personal ritual space is going to go a long way to help you develop a dedicated Wiccan practice. This space will be the place where you perform all your rituals and magical acts. This space can be a quaint corner in your home or a full room if you have the extra space to dedicate to Wicca. This space will act as the immediate environment for your magical practices. Your personal ritual space should be private and undisturbed by outsiders. Guests, roommates, and even pets should be kept away from this space to maintain its energetic cleanliness and, of course, not to disturb any of your workings. Some people may not have the extra space to dedicate to Wicca in their home; if this is the case, simply use a small shelf or create a space outdoors for your practice. Outdoor spaces are much more difficult to work with and may not be best for beginners.

Developing a ritual space will offer great magical power. This space will become accustomed to having magical working performed within it. As you use your space, your mind will also become accustomed to working here, adapting and preparing itself as you approach the space each time. This does wonders for a Wiccan practice. Having a personal space makes magic more accessible in day-to-day life, it and also helps bring the benefits of your magic into your home.

You will become familiar with your space; it will take on a mind of its own,
pulsing with energy and being home to your Wiccan magic. Spirits and other entities will become familiar with this space as well. You can adorn this space with flowers, candles, incense, pictures of ancestors, and various other magical things to give it a personal touch and amplify its power. Make sure your space is welcoming and not distracting as you begin your workings.

While ritual spaces are easy to build in a home, a more challenging magical task is finding a space outdoors to perform magic. Some magical acts require an outdoor space, so it’s helpful to have one prepared, in case you need it. Find a space that is not frequented regularly, and make sure not to trespass or break other laws. Working magic outdoors under the guise of the night is exhilarating and offers powerful magical currents that can’t be found indoors. As you progress on your magical journey, keep an eye out for useful spots near your home to practice some outdoor magic.

Altars
The use of altars is similar to creating a ritual space. Altars can be placed inside a ritual space or even be the space themselves. Altars are places where you leave offerings for spirits or ancestors; you may have multiple altars to various gods, or you use one altar, cleaning it thoroughly after each working. Altars may act as a small housing for spirits as you work with them; these spaces are always active and should be treated with respect as sacred spaces. You can have altars dedicated to planets, gods, elementals, and ancestors, among many other uses.

Ancestral altars are the most common types of altars. Using one is a great first step for beginners to start using ritual space. If you have recently deceased loved ones, frame a picture of them, and place it on the altar permanently. Leave offerings and talk with your relative as if they were there
with you. Be sure to celebrate important days like birthdays, death days, and holidays with your ancestors. This practice is great for the Wiccan path. Having friends in the spirit world will only help your magical practice. When working with ancestors, it is not recommended to ask for things for yourself. Instead, just communicate with them and listen. They will often give advice or point you in a general direction of where you need to be.

As you develop your altar working, you will notice the energetic build-up that accompanies successful magic. Be sure to clean your altar, preferably on the New Moon, and if you deal with any spirits, banish them properly, so they are not just running rampant in your home. It may be best for parents or pet owners not to perform spirit conjuration in the home. Altars are simple to make out of wood or stone, but you can also purchase fancy ones online or at conjure shops and botanicals.

Developing Your Rituals
Your personal ritual routine can be comprised of many different techniques and acts. Many of us already have a ritual for our mornings and evenings, whether it’s dressing for the day or making coffee and meals. These rituals can be magically improved through prayer and other appreciative gestures. Overall for a Wiccan practice, the rituals we create will be fully focused on magic and furthering our religious awareness in the Wiccan sphere. That being said, there is no harm in small day-to-day rituals being mixed with our magical ones to have a full routine that is ritualized to the greatest extent.

To begin to create a ritualized home life, we will start by setting up our ritual space. This space will act like your ‘portal’ to the unknown in the convenience of your home. All your home workings will be performed here, and you will, in essence, begin your self-initiation journey in this place.
For a basic example, choose a corner in your bedroom and openly state that this will be your ritual space. Clean the space thoroughly and consecrate with oil of frankincense or Palo Santo. After you have your corner cleansed, you can set up a small table or shelf as a display for your magical items or current workings. If you live with other people, be sure to let them know not to disturb this place. This is a temple, and it should be treated as such.

Keep all your magical tools and other items in this space. They should all be readily accessible and within reach, if you’re sitting in this corner. Some traditions believe that magical tools should be hidden when not in use, so find some nice black cloth or a drawer to keep them when they are not being used. Once you have your table set up, you can now decorate this space as you wish. Choose discreet textiles and tapestries that will not be distracting when you are working. Pictures of deceased loved ones can be placed here for ancestral workings. You can use the sigils and glyphs of planets to decorate, or you can find interesting patterns like mandalas.

Stock up on candles, incense, and essential oils for various magical workings. Store them in this space as well. Sometimes, you are asked to use certain items, and the more you have, the better you will be covered for spontaneous workings. You will also need a nice cushion or pillow to sit on. You may be spending hours here, so make sure that you are comfortable.

Once you have your space cleaned up and all your tools in place, you can consecrate the space itself. Use the consecration method in the Praxis chapter when you feel that you are ready to properly consecrate your space. After consecration, you should simply sit in your space and enjoy it. Really feel the
space and notice how it feels for the very first time. If you wish, you can leave offerings to the gods, and thank them for your newfound space and Wiccan practice.

Keep in mind that this space will get messy. Candle wax, incense ash, and offerings will fill up the area rather quickly. As a general rule, you will clean your space every New Moon, roughly once per month. The New Moon is perfect for beginnings and endings, so setting up your ritual space for the first time during a New Moon is going to help maintain the magical power of the space.

You now have a sacred ritual space for your at-home magical workings. Take time to appreciate this space, and don’t overload it with tons of magic all at once. Be patient and work thoroughly and slowly as you approach different magical techniques. Be sure to use all the necessary safety precautions as well, i.e., protective circles, banishing, and humility. If you feel that your space is uncomfortable, you may need to cleanse your entire home or move the space to a different corner. You will find that these spaces may move or want to be situated in different areas of the home. Ancestral altars often prefer more social atmospheres, but for beginners, keeping one ritual space is a good first step.

Offerings

The act of leaving offerings is a practice as old as time. You may wish to leave offerings for your ancestors, local spirits, or even the planets. Offerings come in many forms, but typically, you want to leave something that appeases whomever the offering is for.

Ancestral offerings should be things that the ancestor loved. If you do not
know the ancestor or are leaving offerings for ancestors, who are nameless from centuries ago, leave universal offerings like water, incense, or coins.

Offerings for planets should adhere to the planet’s behavior. Venus loves beautiful things, so flowers and sweets should work. Jupiter will appreciate money or other material gifts representing wealth. You may also want to adhere to the colors represented by the planets by burning candles of the attributed color.

Offerings that are universal are the best for beginners. Use these offerings to start your practice, then see what your ancestors or the planets ask for. Good universal offerings include spring water, incense, candles, coins, honey, herbs, and the like.

Prayer

The use of prayer is often associated with many of the dominant religions. While many don’t use prayer because of this, prayer is still a powerful way to contact the unknown forces we seek to commune with. Prayers can be as simple as writing a sentence that is full of emotion to share aloud with the deity or spirit at hand. The best advice for prayer is to use ancient passages from holy books that fit your needs or to create your own from a thoughtful and caring place. It is good not to pray to a certain god, but to offer a prayer for them. For example, pray for a certain god to be successful and ask for their good grace.

Cleaning

Keeping your ritual space clean is integral to a balanced practice. Spirits do not like the odor of humans and their habitats, so before important rituals, take a bath and clean your ritual space. It is also best to use natural cleaning
products for these cleanings; the harsh nature of chemical cleaners is not favored by spirits or gods. We recommend cleaning every new moon and before the most important rituals.

Timing
The curious nature of time is a mystery to humanity. But for ritual use, timing can be very important. Consider timing ancestral offerings on birthdays or death days. Also using astrology to time certain rituals is a powerful way to amplify your practice. If you are doing a ritual to gain more money, pick a day that is favored by Jupiter. If you are doing love spells or rituals, pick a Venus-centric day.
Chapter 7: Herbs

The power that plants hold to heal and inspire has been documented in all cultures throughout history. Plants and herbs that have been used for centuries in magic are still valued today for their magical attributes. Witches and doctors alike utilized these plants to heal the body and mind of their patients. These physical healing abilities are well-documented and validated by modern science as well.

On a spiritual level, plants can be used to engage in the spirit world, as well as used for spells and other magical acts. The spiritual leaders of old cultures listened to the plants and noted the secrets they had to share. Wicca maintains this tradition today with many adherents focusing predominantly on herb magic and plant medicine.

Advanced medical practices took away many natural remedies, and respect for nature faded into the shadows. This is a pressing issue in western society, as synthetic drugs destroy lives and carry side effects that are terrible for the body. The return to natural medicine to heal body and spirit is crucial for anyone looking to improve their lives, magically or not.

Herbs Used in Spells

There are thousands of herbs that can be used medicinally. Some believe that every single plant has a medicinal purpose and, in turn, will have a magical purpose. For beginners, it is best to start with gentle herbs and ones that are most popular to work with. Growing these herbs is the best way to build these relationships, but for those of us who can’t plant a garden, we can purchase
dry herbs at natural markets or farmer’s markets.

**Chamomile**

This herb is associated with the sun and is very safe to use. Chamomile has great sedative effects that can be used with meditation or dream states. Some sun-related herbs can be tough on sensitive skin, but chamomile is safe to use for children and the elderly. This plant is thought to be lucky. Use as an essential oil for New Moon baths, or drink tea for sedative effects.

**Echinacea**

This herb is attributed to the planet Mars and is great for furthering spiritual endeavors and tasks on the earthly plane. In the scientific world, this plant has shown to boost immunity and combat sickness. Echinacea can be used in tincture, teas, and oils for spiritual protection or cleansing. Keeping tinctures on hand is great for when winter colds approach, and they have a very long shelf life.

**Lavender**

The planet mercury is associated with lavender; this herb has a beautiful smell and is easy on the skin. Lavender is well-known for its ability to heal burns. This makes it great for an overabundant fire element presence. Use for protection during dream states or to help your body relax after stressful days.

**Mint**

There are many types of mint; most of them are associated with the planet Venus. Mint is refreshing and cleansing, making it great to clean rooms or altars. Mint is energizing, which you can add as quick energy to rituals or slow mornings. Peppermint and spearmint are rough on the skin, so be sure to dilute in a carrier oil.

**Rosemary**
Dried rosemary can be hung above doors for protection or planted in the yard for protection. Scientific studies have shown that rosemary has incredible antimicrobial constituents that are great for cleaning products or soaps.

Forms of Herbs
We can find herbs in many forms at many supermarkets or specialty stores. There are essential oils, teas, dried herbs, fresh herbs, and tinctures, to name a few. These herbs all have different spiritual effects, depending on their form. Acquiring your herbs in the most local and natural way is going to be the best for magical purposes. Essential oils are more concentrated and very potent for physical healing and cleaning products. Any herbs you acquire should be cleansed before use.

Herbs can be used in many ways with the techniques we have already discussed throughout this book. Let’s explore these practices as they pertain to herbs.

Astrology
Plants have planetary associations, depending on their behavior in the physical world and their spiritual conditions. These plants can be left as offerings or used to access the planetary energy through the plant. Burn the herbs as incense or for smoking blends for fiery planets. Teas and herbal baths are great for pre- or post-ritual activities. They help you attune to the planetary energies.

Cleansing
Cleansing homes and ritual spaces can be done with smoke or actual cleaning products. Using all-natural herbs for these reasons are more aligned with a Wiccan lifestyle. Consider smudging or using sage to cleanse a space. This is best done after a ritual or magical act, as well in New Moons. You can also
cleanse items and foods in this way. If you have recently moved, it is also good to smudge and cleanse the space. Chances are, the former occupants did little to keep their homes clear of energetic blockages.

For more serious and intensive cleansing, like malevolent spirit emergencies or haunting, you can use more effective herbs to rid your home of these entities. Devil’s dung and dragon’s blood are great for these purposes, but these do not smell as pleasant as more floral herbs and plants.

**Protection**

Many herbs are used for protection; one of the most common herbs to use is rosemary. This herb does wonders when planted in the yard or potted inside. The live plant will act as a protective force that is always on. You can cook with rosemary, or you can hang dried rosemary above your doors and windows.

Herbs attributed to planetary energies that are protective can be worn or carried with you. These herbs will be effective, depending on the astrological timing and alignments.

The use of frankincense is common in many magical traditions as valuable oil with many purposes. This oil was once thought to be more valuable than gold. Although more difficult to acquire than other oils, frankincense can be used for protection and offerings, and it can heighten spiritual awareness. Use the essential oil or resin for incense or baths.

**Offerings**

As we have mentioned, herbs are great as offerings for gods, goddesses, or other spirits. Find out what herbs the spirit likes, and leave them some on
your altar in a nice bowl. You can also burn the herbs as incense as an offering, or make a tea with it.

**Meditations**

Herbs have been used to induce trance and heighten meditation practices throughout history. Calming herbs like lavender and chamomile help to maintain your attention while meditating. Drinking tea before meditation and burning suitable incense will enhance any meditative practice.

**Tea**

Herbs used in teas can be great for detox or stimulating certain bodily functions. This can help during fasts or when aligning yourself for a spiritual endeavor. Tea can also be used for divination. Tea leaf reading is simple and a great way to ritualize your morning tea. Once you finish your tea, you can look into the bottom of your cup and ‘read’ the remnants.

**Smoking Blends**

There are many herbs that can be safely smoked for ritual purposes. These herbs can have uplifting effects on our bodies and minds. These blends are often quite pleasant to smoke and can be used for cleansing purposes. Be sure to do our research on these herbs and buy high-quality herbs for smoking.

**Poison Path**

There are also plants and herbs that are toxic to the human body that can be used for magical purposes. These plants are popular among witches and Wiccans for Sabbat flights and sedative properties. The poisonous path utilizes these deadly herbs in small amounts for many reasons.

These plants are found throughout history, actually being utilized for poisoning people or even for abortions. The magical use was common as
well, being used for witch’s flight and conscious dream states. Psychoactive compounds like caffeine and cannabis can also be considered poisons that are openly used for intoxicating effects. These plants were used commonly in ancient cultures.

Using these plants to induce flight and lucid dreaming have been common stereotypes for witches. Some people actually believe they physically fly. In reality, the flight of witches is more akin to traveling in the spirit realm. These flights can feel similar to a lucid dream or journeying in the spirit realm.

Working with these poisonous plants should only be practiced under the guidance of a trained and experienced practitioner. The experts in these studies are hard to find in the western world, but there are some online resources and those of us who are lucky enough to meet an adept on the poison path.

These plants have a bad reputation, but many of them boast beautiful flowers and aromas that are just as pleasing as safer plants. The mysterious and dangerous nature of these plants is left to the witch once again, even in our modern society.
Chapter 8: Runes

There are numerous ancient alphabets that were used centuries ago and survive today. These alphabets still hold power in our society, even though we may not know exactly what they mean or their specific origins. Runic alphabets are used in the practice of throwing runes, a practice of divination, like tarot or some astrological practices. Scholars believe that Germanic languages relied heavily on these styles of alphabets. In the Gaelic language, the term rune is translated as secret or mystery, a fitting etymology for mysterious alphabets.

Runic alphabets are a great source of debate among many scholars. It has proven to be a difficult task to pinpoint the origins of these alphabets. Some scholars believe these runic letters derive from Latin alphabets, while others believe that Germanic cultures shared ideas with cultures in the Italian peninsula. For magical communities, these symbols are considered to be physical links to our ancient past that hold incredible power when used correctly. It is thought that the proprietors of these alphabets were in league with the unseen forces, instilling their symbols with magical forces. This can be similar to glyphs or sigils as a magical force.

Runes were first revived as a magical tool in the early 20th century by the Austrian occultist Guido Von List. He had a vision of the runic symbols during a state of blindness that was only temporary. From this point forward, runes have grown in popularity in magical circles. Although not as popular as their divinatory counterparts, such as tarot and astrology, runes have gradually become one of the most popular means of divination.
There are a handful of different runic alphabets that have been discovered in the past century or so. The most common one used in Wiccan circles is the alphabet known as the Elder Futhark Nordic Runes. This alphabet contains twenty-four different symbols, and many people believe this one to be the only complete runic alphabet that is known. It is thought that each of these twenty-four symbols holds a distinct power and can offer secret knowledge of the past and future. The name Futhark comes from the first letters in this alphabet, which include Fehu, Uruz, Thurisaz, Ansuz, Raidho, and Kauan. Modern humans have discovered three separate Futhark alphabets over the past century.

Using Runes

The practice of working with runes is very similar to other divination practices. You typically find a quiet place where you will not be disturbed, clear your mind, and ask the questions you seek answers to. Then you will use your divinatory tool to give insight into the question or scenario at hand. These practices require a very focused mind, as well as an open mind to let in any insight.

Runes are often made of wood or bone, with a single symbol carved on each piece. These symbols can be worked with individually or as a group, depending on what you are trying to accomplish. If you find that a single symbol is jumping out at you once you acquire your runes, then focus on this symbol, meditate on it, or place its image in your ritual space. Working with singular runes is a great way to learn how the symbols behave while also building a distinct relationship with these runes.

When working with a complete set of runes for divinatory practices, you will
set it up like a ritual. Have your space cleaned and prepared for the act, use your preferred protective spells or mantras, and ask your guides for success in this endeavor. Have all your runes in a pouch or bag and meditate on your problem or question. Once you have your mind cleared, you can ask the bag of runes your question and give them a meaningful shake. At this point, there are various options to implement. You may throw all the runes out on the table, and see which ones are right side up or standing out. Or you can take an individual rune out of the bag and see what it has to say. Some people may have meaningful numbers that they work with, so they may draw that many runes. The number of runes that you draw out can also be paired with astrology. If you have a question about a relationship, then draw six runes since six is the number associated with Venus, and Venus governs relationships and love.

There are standard definitions and meanings attributed to each rune. Many people have published these meanings, stating that they are the true meanings of each rune. This concept limits the power of runes; we are engaging in a conversation with the runes, so we do not want to have such a permanent definition for each rune. Take time to listen to the rune and see if there is an exchange of information. It may help to know a little bit of what the runes mean in general, but overall, the experience will be distinct to you and the question at hand. Listening thoughtfully to the runes goes a long way to develop your intuitive capabilities as well. By learning to clear your mind and listen intuitively, all forms of magic will come easier to you. Intuitively working with runes or other divinatory tools requires much more skill than simply reading a definition online. Intuitive workings will also get you a more personal and specific reading as well.

Casting
You are going to want to keep your runes in a special pouch or box that is acquired specifically for your runes. Be sure to keep your runes together when they are not in use, and also, don’t lose any of them. Choose a fine leather pouch or another fancy container for your precious runes, and always cleanse new runes or pouches just in case there are negative energetic attachments.

You will want to use your ritual space when casting runes. Have your table cleaned and lay down a nice cloth. Some people have a cloth that is used only for casting runes. This is thought to create a barrier for the runes to work within as they are cast.

There are many different ways to cast runes. Just like the many different spreads in tarot, you can use certain styles of casting for specific reasons or purposes. For beginners, working with singular runes is recommended, but also experiment with full casts and some of the casts listed below. These casting techniques are great for beginner and are easy to read.

**3 Rune Cast**

For a beginner’s cast, this one is perfect. Start by cleansing your ritual space and call on your guides to help you get a successful reading. Shake your runes in your pouch and then ask your question directly to the pouch. As you feel that your question has been heard, reach blindly into the bag and retrieve a singular rune and place it on your table in front of you. Reach in again and get a second rune; place this one to the left of the first rune. Reach in one last time and get the third rune; place this rune to the left of the second one.

While the runes are in this pattern (3, 2, 1), gaze at them and try to get a reading from them pertaining to the question you have asked. Of the three
runes that you have drawn, each one will relate to a certain aspect of the situation at hand.

The first rune will relate to the general nature of the situation, like a general overview of the situation as it is at that moment.

The second rune will represent challenges that come with this scenario.

The third rune will suggest a course of action that you should take to help resolve the situation or move it in a more desirable direction.

**5 Rune Cast**

As we do for each casting, cleanse your ritual space, and clear your mind. Have your table ready and shake your runes in their pouch. Ask the question you seek answers to, or discuss the situation where you need advice directly into the pouch. Then blindly get your runes out of the pouch one at a time.

The rune that you first draw will be placed in the middle of the table for this cast. You will essentially be building a cross using with this rune in the middle. The second rune will be placed to the left of the first; this relates to the direction of the west. The third rune will be placed above the center rune; this relates to the north. The fourth rune will be placed to the south of the center rune. And the Fifth rune should be placed to the east of the center rune.

The runes in the horizontal plane (runes 2, 1, 5 or west, center, east) are associated with your past, present, and future as it relates to the question you have asked. The western rune is the past, the center rune is the present, and the eastern rune is the future.
The rune representing south, below the center rune, will represent aspects of the situation that you must accept as permanent and unchanging.

The rune representing north, above the center, will represent what parts of the scenario need to be addressed the quickest and how these aspects can be addressed.

9 Rune Cast
The 9 rune cast is reserved for the most important and complicated questions. Many spiritual questions need a 9 rune cast to get an effective answer. The number 9 is thought to be a very powerful number in many magical communities and cultures. It often symbolizes spiritual growth or spiritual evolution. This complex cast can be used for other questions as well, but the spiritual implications of the question will predominantly be addressed. For developing your intuitive capabilities, this cast is a great challenge. As you progress on your Wiccan journey, this cast will come in handy for contemplative questions and difficult problems.

As with any cast, cleanse your ritual space and clear your mind with some meditation or deep breathing. Give your pouch of runes a good shake and visualize your spiritual path up to this point. Reach into the bag and fill our hand with nine runes. It is important to grab all nine at once if possible. Now, scatter the runes quickly on to your table.

This scattering of the runes gives the runes a chance to position themselves as needed, rather than the practitioner positioning them. The runes that land in the middle of the scatter represents the aspects of the situation that need to be addressed immediately. The runes on the outer edges are representative of less pressing issues at hand. If runes land right next to each other, they are
related and form a relationship as they pertain to your situation. And runes that are the farthest apart represent opposite forces that may be the root of the problem.

Some runes are going to land face down with this casting technique. It is important to read the face-up runes first and then flip the face-down ones, leaving them where they landed. Some people feel like the face-down ones should not be overturned; use your best judgment for this decision.

The 9 rune cast is a cast that can be written down and contemplated for a long period of time. This is why it is great for complex questions. Over time, the 9 rune cast will unfold itself into deeper meanings. The 3 rune and 5 rune casts are for quicker readings and simple questions that need quick answers.

Rune Meanings
As we discussed, runes can have a general meaning that many people adhere to. These meanings come in handy for beginners, but as you progress, you may not need them. For the Elder Futhark alphabet, there are assigned meanings to each of the twenty-four runes. Using your intuition to read the runes is an excellent skill to develop but takes time to get accurate readings. Let’s explore the Elder Futhark Runes and each attributed meaning.

**Fehu**
This rune encourages wealth and other material accomplishments. Creative skills are improved, and you are motivated to reach your goals. Slow-moving ideas and places you feel stuck in life are attributed to this rune.

**Uruz**
This rune improves strength, both physical and mental. Weaknesses are easily overcome, and confidence is plenty. This rune is also capable of
attracting desirable situations and networking.

**Thurisaz**

This rune is representative by groundbreakings and dramatic change. It is capable of breaking down barriers and also ushering in new beginnings or relationships.

**Ansuz**

Ansuz offers assistance with communication problems and can help you express yourself better. Awareness is sharpened, while spiritual endeavors are successful. Inspiration is easily found, and new spiritual skills are developed. Ancestral workings and death workings may be needed.

**Raidho**

This rune is associated with dream travel and rituals. It can assist you in organizing surreal experiences or other chaotic circumstances. It may also help you find your place in life or a need to find your calling. This rune may drastically move energies around and reposition you to a desirable place.

**Kenaz**

Kenaz is considered the rune of openings. It reveals secrets or unknown powers or even offer job opportunities. Self-discoveries are common with this rune, although this may shake the foundation of all that you know as real.

**Gebo**

This rune offers balancing energy, promotes justice, and stimulates mutual feelings. It is capable of balancing relationships and can also help to bridge the gap between earthly realms and spiritual worlds.

**Wunjo**

This rune is considered to be very powerful. It is very effective in gaining
your goals or having your wishes come to fruition. It promotes harmony and attracts favorable outcomes.

**Hagalaz**

This rune is effective when used for protection. It can shield you from negative energies or let you know that you are being attacked. This rune is also good for overcoming obstacles and ridding yourself of bad patterns.

**Naudhiz**

This rune is known for its banishing power—not only for banishing negative energy or spirits but also for breaking down boundaries. It is great when used spontaneously to turn a bad situation into a better one.

**Isa**

This rune is known for hindering. It is capable of slowing events and stopping things that seem inevitable. It offers clarity and concentration or suggests that these qualities should be focused on. This rune finds power in solitude and individualism.

**Jera**

This rune can bring much-needed improvement to broken patterns. Truths are realized, and corruption is thrust into the public eye. Through this rebuilding of regimes, it establishes justice and fairness.

**Eihwaz**

This rune is representative of endurance and stamina. It inspires us to persevere and not to give up in the face of adversity. Just when all may seem lost, this rune can bring much-needed assistance for low energy levels or addictions.

**Perthro**
This rune is perfect for exploring ancestral roots. Divinatory and meditative practices are assisted by this rune. Answers are discovered and secrets revealed.

**Elhaz**
This rune assists in spiritual endeavors of all sorts, offering protection while navigating dream states or the underworld. It is well-known for its protective qualities and effectiveness for protecting your mind or body.

**Sowilo**
Used for strengthening the will and is also used to develop a sense of self-confidence. Confidence is heightened, and inspiration is achieved. This rune values success and vitality.

**Tiwaz**
This rune brings victory of all kinds. Honor, humility, and justice are all aspects of its victorious nature. These qualities are favored by this rune.

**Berkano**
This rune promotes new beginnings and ideas. Optimistic and nurturing like a new mother, this rune is used for promoting motherly qualities. It works very well to protect children and young people.

**Ehwaz**
This rune promotes teamwork. It invokes the power of groups and the versatility found in balanced teams. It can protect friendships and bring quick change to unbalanced relationships.

**Mannaz**
This rune is known for its intellectual qualities. It promotes intellectual power and inspires one to explore the mysteries of the human mind. This rune is
perfect for forgetful people or those who wish to further their education.

**Laguz**

This rune is representative of occult influences. It can destroy and rebuild easily, often breaking down our preconceived notions of what is real. This rune is focused on moon energy and the energy of night.

**Ingwaz**

This rune is great for centering and balancing one’s personal energy. Erratic emotions and mood swings can be balanced with this rune. It works quite well to calm any situation.

**Dagaz**

This rune represents the heightened state of consciousness known to many as enlightenment. Realizations and higher thinking are promoted; one may see the balance of life in general. It works wonderfully for luck and material gain as well.

**Othala**

This rune promotes peace and security. Financial stability and a firm foundation at home are aspects of this rune as well. Others are protection for home and families, neighborhoods, or the elderly.
Chapter 9: Crystals

Crystals and gems hold a solid energetic influence that can be used for magical needs. These stones contain miracles of the earth, forged over millennia to become the beautiful and powerful tools they are. Working with crystals is quite easy; you can simply carry them with you or even offer them as homes to spirits. Placing stones on your altar can help amplify certain energies as well.

When working with stones, it is important that you cleanse them once you acquire them. Many stones are harvested in crude ways for profits, but you can offer a nice home for these gems.

Stones make great offerings as well, especially for planets or elementals. You can typically tell which stones these spirits prefer by the color or behaviors associated with the stones and spirits.

Crystals for Beginners
There are thousands of stones all around the world, but there is a handful of stones perfect for beginners on the Wiccan path.

Quartz
- Universal
- Cleansing energy, casting spells, healing energy

Obsidian
- Black – Saturn
- Grounding, logical thinking, protective
Carnelian
- Red – Mars
- Bravery; protection from negative elements

Lapis Lazuli
- Blue – Neptune
- Meditative; helps travel the underworld and dream states

Citrine
- Yellow – Sun
- Confidence; improves energy

Amethyst
- Purple – Jupiter
- Mental clarity; used for clearing magical spaces

Malachite
Green – Venus
Helps with love life and power of will

Moonstone
- White – Moon
- Intuitive and wise; helps emotional balance

Tiger’s Eye
- Tan/Gold – Sun
- Protective; useful for business endeavors

Rose Quartz
- Pink – Venus
- Helps with self-esteem and love overall
When working with stones, it is best to work intuitively. Hold the stones during meditation or try to feel the stones’ energy during rituals.

It is also common to have jewelry made with these powerful stones. You can effectively consecrate a stone or instill it with a certain power, then have it set in gold or silver to amplify its effects. From there, you can wear the stone during rituals or simply keep it on for day-to-day protection.

Stones are common gifts as well. If there is someone in your life who may not be magically inclined, you can give them an empowered stone to add a little magic to their lives or help them through a troubling time.

There is no limit to the work you can do with stones, but it is recommended that you work intuitively with crystals. Many practitioners have trouble working with these crystals, while others are complete naturals who can literally communicate with the stones intuitively.
Chapter 10: Praxis

Now that we have explored the Wiccan religion and the practices within, we can begin a practice that suits our needs and goals. Taking all that we have learned throughout this book, we can experiment with various techniques and find out what works best for what we are trying to attain. Take time to consider your intentions and goals with the Wiccan path. Everyone has a distinct path that leads them to Wicca, overall to improve their lives and lead a more fulfilling existence.

You can practice Wicca to improve all aspects of your life. Since we exist in a physical and spiritual realm, every event in our lives is affected by our spiritual development. Intentionally targeting specific aspects of your life to alter is a great way to practice and develop your skills. Find small things that may lead to a larger change in the future; target these changes, and use your magic to affect them directly. This is a great way to experiment with Wiccan magic, and as you find a practice that works, you can further your practice and increase your magical aptitude.

Wicca can be used to improve your career, your relationships, and even alter the environment around you. Certain political views or global changes you want to see can be affected by your magic. Keep all aspects of your life involved in your magic practice, instead of viewing magic as separate from reality or daily life. Developing your intention and really putting a lot of thought into your purpose with the Wiccan religion is a contemplative exercise that is useful for all Wiccans, beginners, and adepts alike.
Using your intuitive faculties to guide your way through the beginning formations of your practice is a great way to start. Often, a certain practice will stand out to you; it will ‘feel’ right as you approach it. Intuitively working with magic is another great way for beginners to learn to feel their magic working. Familiarizing yourself with this feeling will help you analyze whether or not your practice is successful as you progress. It is common for magical acts not to work at all or even backfire and affect the practitioner negatively. There is no great magician or spiritual teacher who hasn’t experienced some backlash from their magical practices.

As we begin, we need to reiterate that maintaining your moral convictions is important to keeping your magic from possibly backfiring on you. There is an unwritten rule of doing what you like, as long as you are not harming others. Develop your moral ground and stand for it within communities, Wiccan and otherwise. This is empowering in itself, and you are also working for a good cause with your magic. Take care to handle these scenarios seriously and with respect. Be thoughtful and courageous in your choices.

Initiation

The act of initiation is found in most spiritual models and magical groups. The term initiation is used to describe the moment when a god, goddess, or other force welcomes you into their teachings. This is the true moment when your relationships with these forces begin, and you are no longer a beginner. From this moment onward, your identity as a Wiccan or magician is embedded within you.

Being initiated can happen in many ways, and you will know it. Through a Wiccan practice, we are aiming to be initiated by the horned one and moon goddess. This is the ultimate goal of our Wiccan practice as a beginner. It is
often a long journey to initiation, but everyone’s path is distinctly different.

Traditional Wicca requires a group ceremony for initiation, but as we discussed earlier in the book, self-initiation is possible. It is often said that the gods will initiate, and humans simply officiate. Keep this idea fresh in your mind as you strive toward initiation. Group ceremonies are not a one-hundred percent chance of initiation. They act to reach closer to initiation and often can lead to initiation if the priest and priestess are true adherents to the Wiccan tradition. Self-initiation is just as effective for initiatory rites and requires just as much effort, or more, as a group ceremony.

The practice of Wicca does not end at initiation; this path is a lifelong journey that can be taken as far as you like. You will find that your practice will be ever-evolving, asking more and more of you as you progress. This power is an incredible responsibility and should always be approached with humility and appreciation. You will feel your life changing, moving toward your goals at rates you never thought possible. Your entire environment will change, and your perception of the world will be completely different.

Prep exercises

The path leading to initiation requires dedication and plenty of preparing. There are certain preparatory exercises to add to your magical arsenal to help you achieve your desired goals. As you read this, you have essentially already begun your path. The following exercises are great additions to your Wiccan practice and will improve not only your magical practice but also other aspects of your life.

One-pointedness

The concept of focusing on a thing, whether it’s a mantra or visualization, is
crucial to Wiccan practice. For any intuitive workings, having a clear mind is important. Practicing one-pointedness techniques help to center your mind. This centering is accomplished when you are actually not distracted by your environment or chaotic thoughts. This centered state is akin to a sixth sense, offering insight and heightened awareness beyond the physical plain.

Everyone is capable of using this sense. Many people use it intuitively without even recognizing it. Imagine if we intentionally engage with this sense; we can learn to find this place easily and work within it. This is at the core of many magical practices. Ritual structures help us to attain this state, and meditation exercises strive to achieve this state. Being able to induce this state intentionally and efficiently is an incredible power to possess and will only make magical workings easier once you have gained this skill.

Here is a great exercise used for one-pointedness and centering.

Leave a short period in your evening open to devote to this exercise. Half of an hour to one hour is plenty of time. Take this time every evening to sit in your ritual space and just feel it. Take note of the smells, sounds, tastes, feelings, and images around you. Immerse yourself in this place and become a part of it. Sit quietly and be aware of your breath.

This seems simple, and it is, but this practice of awareness of your surroundings will eventually become second nature to you. Use this sense of immersion in everyday life. Anytime you enter someplace new, take a moment to experience it. Doing this in your ritual space at home will help to ‘calibrate’ your sacred space.

Meditation
Beginning a meditation routine is the next step that leads from the centering techniques. Meditation is similar to the above technique, but we are going to add breathing exercises to the centering practice. Meditation aims to broaden our awareness of our minds and learn to control our emotions and thoughts. This mindfulness is key to intuitive capabilities and helps to clear our minds before a ritual.

Meditation is often associated with the Indian culture, but overall, it is a universal practice that is the most effective for balancing our mind and spirit. The practice of meditation is completely free, and anyone can do it. Learning the very basics of meditation can improve your life exponentially.

Entering into a meditation state allows us to navigate the spiritual plane much easier. By learning to block out distractions, we can maintain our focus and get the work done. Combining the simple centering exercise above with meditation breathing and visualization is the perfect beginner exercise to begin a meditation practice. Breathing is important in everyday life, as well as our spiritual pursuits. By controlling our breath, we can control our minds. Scientific studies have even shown that a consistent breath is calming to the mind. Breathing reduces stress and helps to eliminate the chaotic thoughts that arise during stressful times.

There is a wide range of meditation practices and techniques. We will start with a simple one that is easy to perform and suits beginners on the Wiccan path.

**Meditation Technique for Beginners**

1. Sit quietly in your ritual space or a place where you will not be
2. Let the thoughts roll past in your mind; let them drift wherever they wish.
3. Exhale fully as much as you can.
4. Inhale as deep as you can, and hold it for 4 counts.
5. Exhale fully, counting 1.
6. Inhale once again and hold for 4 counts.
7. Exhale fully, counting 2.
8. Continue this for ten full breaths.
9. If you lose the count, just continue the rhythm or start over.
10. You will eventually be able to do this exercise without counting; it will come naturally. You will be in-tune with your body and mind so well that you can simply practice this breathing exercise for as long as it feels right.

We find that this technique is relatively simple. When accompanied by a ritual working or just as an everyday practice, this technique will help you control your mind for more progressive magical workings. This technique can be practiced for only a few minutes, and you will feel the results. Upgrading to a thirty-minute practice or an hour-long practice is challenging but an excellent skill to have for magical and Wiccan workings.

Visualization

The next step in our preparatory practice is visualization. Once we have learned to control our thoughts and breath, we must learn to control the images that cross our mind. This accomplished through visualization exercises. We can build a narrative in our mind that will prevent random thoughts from entering. We can use mandalas or patterns, or we can try and fill our minds with one single color. The practice of visualization comes
easier to some than others. For those who have trouble visualizing scenarios, this practice will be much more challenging than the breathing practices.

The places that we visualize and visit in our waking state is very similar to dream states when we have vivid or lucid experiences. Inducing these states of experience intentionally is a skill that many Wiccans strive toward. The depths of the human imagination are mysterious and difficult to navigate, but we can become adept at this practice with some simple techniques that can hone our skills.

As we approach visualization techniques, be open-minded as you begin. These skills require lots of time and dedication. Find visualization techniques that work for you; one technique may work for others but may not be best for you. Do not be discouraged if you cannot stay focused right away as you practice visualization techniques. Spending our whole lives being told that we do not possess these capabilities does a lot of damage to our intuitive processes that we need repair; this may take some time. Once you find a practice that works for you, stick with it and be vigilant in your endeavors.

The visualization techniques listed below are suitable for beginners and can be easily modified to suit your needs. These techniques do not need to be followed strictly; use these as a guideline to gain a sense of how visualization works, and develop your own practice. This evolution of practice will come naturally as you progress and need more challenging visualization practices.

**Light Immersion Technique**

This technique is a very common beginner’s practice or visualization. Start by sitting in your ritual space and start to meditate with your preferred breathing exercise. As you begin to find a trance-like state and your mind is
clear, visualize light in the distance. Many people start with white light, but any color can be used. In fact, different colors will have different effects.

Visualize the white light in the distance. Now, bring the light closer and closer until it begins to fill your entire vision. Allow the light to fill the area around you, filling your line of sight and immersing yourself into the brightness.

This is the simplest and best way to begin a visualization practice. Once you have mastered the light immersion technique, we can move forward with the practice, building your light immersion skills.

**Circle Technique**

Once we have mastered immersing ourselves in light, we can now begin visualizing objects. The easiest way to start this is to visualize a circle being drawn. As the line approaches the starting point, visualize the circle being erased. Once it is erased, draw the circle again from its starting point. Do this ten times over.

Once you have completed the tenth circle, you may now try to fill the circle in, give it depth and definition, and create a sphere. Note what the sphere looks like; is it rough or smooth? What color is it? Play with the sphere and see how it moves, bouncing, rolling, squishing, etc. Maintain this exercise, and do not let outside thoughts interfere. If you lose focus, you must start over from the beginning.

**Fruit Technique**

Now that you have mastered the circle/sphere technique, we can take our basic object and turn it into something more defined. For this exercise, we
will start from the very beginning. Sit in your meditative state, visualize your sphere, and maintain the focus.

Once you have your sphere, you will now turn it into a piece of fruit. It can be any fruit you wish—oranges and apples are probably the most commonly used for his technique. Reach out and grab the fruit, noting its ripeness and texture. Does it have a scent? Is it dirty, or does it need a good rinse before eating? Prepare yourself to eat this snack as you examine it. If it needs to be peeled, then peel it slowly before eating.

Once you are ready to eat it, take a nice, slow bite, and really enjoy the snack. How does it taste? Chew the bite thoroughly and visualize the bites going down your throat and into your stomach. Finish eating the fruit and see if it has appeased your appetite.

Once you become skilled in this exercise, you can experiment with more complex techniques and visualizations. There is no end to how far you can take this practice.

**Family and Friend Visualization**

This technique is our final one for this beginner’s guide. After you have taken time to develop the techniques above, you can experiment with this technique as a more advanced practice.

For this visualization exercise, we will take the techniques we have learned and try to create a full scenario that features a normal life event. This event should be casual and a part of your normal routine, for example, going to visit a friend or relative. This scenario acts to blur the line of our imaginary realm and our waking reality; be sure to be aware of this line. As you
advance and can navigate the imaginary realm with ease, you can visualize your dream life or other desired outcomes that you wish to manifest.

As you develop these skills, you will find that your dream state is more navigable and that journeys into these realms come much easier. Take these techniques and let your path unfold as it will; these skills are crucial for in-depth communion with the spiritual realm. These exercises have been used for centuries by ancient magical cultures. The journey of the shamans is similar to these techniques. Of course, the shamans are much more skilled, dedicating their life to these abilities.

By no means are these the only visualization techniques. There are hundreds of different ways to approach these techniques. If you have trouble with the practices listed above, try altering them slightly to conform to your needs. There are also lots of visualization techniques online for inspiring ideas or exercises.

Mantras
The concept of mantras aims to affirm what we desire and need to reach our goals. Mantras are repeated phrases that you meditate on to navigate your intention and desire, hoping to manifest it in the physical world. We live in a society that pumps our minds full of advertising and marketing, manipulating us into thinking we want something that we don’t actually need. We need to make it a point to protect ourselves from these marketing tricks and false desires. The techniques throughout this book can help us do just that, with mantras and affirmations helping dramatically to see what we actually want from our lives.

The Wiccan path has no room for our lives to be in the hands of others.
Magic and the occult arts strive to take back control over our lives, rebuild our relationships with the spiritual, and create the lives we desire. Breaking the habits of relinquishing our freedom and personal power to others is key to our purposes with the Wiccan path.

Mantras help us stay focused on the present moment. The power of the present is key to our day-to-day lives. By being aware of the present moment, we empower ourselves to take control of our environment. Instead of worrying about our past problems or one that may arise in the future, we can stay in the present moment and avoid distracting thoughts. In the present moment, we can care for our immediate needs and prepare for the future.

**Mantra Targets**

Before we build our mantras and affirmations, we need to do an exercise to analyze and organize our desires versus our actual needs. Take a piece of paper and make two lists. One list will be comprised of the things we desire from our lives, such as recreational activities, ideal careers, and your perfect life will go on this list. For the other list, we need to list the things that are crucial to survival, such as food, family needs, mental health, and physical health concerns. Challenge yourself with this exercise; have fifteen to twenty items on these lists.

Be honest and truthful with these lists. Be specific and take time to think about the things you put on the lists. Once you are finished, take these lists and further analyze them, asking yourself why you desire or need these items. This may be too challenging to many people, but take the time to really contemplate these desires and needs. As you examine these lists, realizations will come through. You may eliminate some items on the list or find that you need to add more to the lists. The list will perfect itself as you edit it; you will
find that this exercise is great to declutter and clear the mind as well. Overall, this practice acts to challenge your convictions, to see if you truly are focused on the things you need to be focused on. These lists will eventually consist of the things that we most need and desire, which will be the targets of our magical practice; these are the changes we want to manifest in our lives with Wicca.

**Mantra Formation**

Now that we have organized our desires and needs, we need to form them into mantras. Mantras are typically one sentence or a short phrase that affirms your goals. For example, if you need a steady home, as most of us do, create a mantra or affirmation that fits this need;

“I have a safe home that protects my family and is inexpensive to maintain.”

It’s as simple as that to create an affirming mantra. Once you have these mantras, you can write them down, hang them around your ritual space, or memorize them and repeat them during meditation. These affirmations act as a way to be positive and one-pointed about your immediate goals. It may seem too simple, but this practice works great to oil up the gears of our minds and get the thoughts flowing on how to attain these goals.

It is important that the mantras you create are in real-time. Do not say, “I want a nice car.” Instead, say, “I own a nice car.” Write them as if they are true; you may have been wishing for a car for decades, but saying you have it affirms the notion. These mantras can be used for emotional states as well.

“I am in control of my emotions at all times.”
We see the simplicity of this practice. Anyone can utilize this for almost anything in their lives. You can even use it to improve your magical practice.

“My magic always works the way I want it to.”

There is no end to the number of mantras you can create in this way. We can even further our practice by adding the use of the elements in our mantra targets.

**Elemental Mantra Targets**

Similar to making the list of our needs and wants, we can further organize them into elemental categories, then use the elements to help us reach these goals. Essentially, you will take your list and reorganize it. Have five blank sheets of paper handy and label each one with an element: water, air, fire, earth, and ether. Further divide up these pages into two categories: positive and negative. Now, list the positive and negative aspects of each element as they pertain to you. Again, be truthful with yourself as you examine your behavior through an elemental lens. This practice can get very deep; it’s almost like a psychoanalysis of yourself. Try not to overthink it too much and write down your first impressions of yourself.

As you divide your behavior up into different sections, you may find that certain elements balance themselves out; this is common. For example, you may find that your fiery nature is good for your motivation but not good for how you handle relationships. This is common since the elements tend to maintain a synchronistic behavior, working together and with themselves to balance the earthly realm. Here’s a general list of their behaviors:

- **Fire** – Male, creative, assertion; constructive and destructive
simultaneously

- Water – Female, emotions, intuition; healing and sustaining but mysterious and often unexplored
- Earth – Material things, cultural tasks; grounding and reliable but often boxed in or closed off
- Air – Intelligence and technology; uplifting but also ever-shifting

Take these general attributes and apply them to your list of needs and desires. Along with your examination of your behavior and attitude, you will see the aspects of your life that need attention. If there is an unbalanced element, then address it through elemental workings. For the mantras, we can organize them to have a specific elemental attribute. See if you can fit your mantras into an elemental category, then when you sit down to practice one of these mantras, you can use a specific element to amplify the effects. You can ask the elemental spirits to help you attain what your mantra is stating. Leave a suitable offering and repeat the mantra for as long as you like, visualizing the elements, attributes, and colors.

The use of these mantras and affirmations can be utilized spontaneously when needed. They come in handy for a quick way to balance a stressful situation. As you use the same mantras over and over, you will notice that they will gain power the more you work with them. Use them wisely, and be meticulous how you word the phrases.

Astral Projection

With all that, we have learned visualization techniques and affirmations. We can now take on a more advanced task. The art of astral projection utilizes our visualization techniques then takes them to the next level.
This is an advanced technique, so we will touch on the very basics for this beginner’s book. Essentially, we will perform our standard visualization techniques; clear your mind, and enter a meditative state and prepare for your situation. In the same way we visualized a common scenario, i.e., visiting a friend or family member, you are now going to visualize what is taking place around you. Close your eyes and visualize yourself in your ritual space. You are sitting there quietly in a trance-like state; everything around you is as it always is.

Now, you must visualize yourself standing behind your seated body. Take time to look down at yourself; note the clothes you are wearing, the hairstyle, and your ritual space around you. We must mention here that it is common not to see your own face in these states, so don’t be alarmed.

At this point, we are going to make the leap from beginner to adept. This is very challenging and may require multiple tries. You need to ‘project’ your consciousness into your standing body. This requires you not to create your standing self look down upon you but actually to move your perception into the standing self. This projection happens quickly, like a pulse, then you will be standing over your actual physical body as it sits, autonomous in your ritual space.

At this point, you may go explore your room. Be careful to maintain focus, and realize that you have successfully projected into the imaginary realm. To further this practice, you may want to try and walk out of your home and explore the neighborhood. There really is no end to this practice as you actively explore the imaginary.
Consecration

Earlier in the book, we mentioned consecration. This skill is often reserved as a task of the priest and priestess, but if we are working alone, we can consecrate our own tools. All other consecrations require a dagger or athame to do the consecration, so with a consecrated athame, we can consecrate our other tools or spaces.

Your ritual knife should be kept a secret, never to be seen by others unless during group rituals. It should also be wrapped cozily in a nice textile when it is not being used. To consecrate our athame, we will need to use our altar and ritual space to design a ritual for the blade itself. The following steps are good guidelines for what this ritual may look like.

Ritual of the Athame

Collect some spring water, sea salt, and red wine into separate bowls and place them upon your altar. Have an empty chalice, pine essential oil, your preferred incense, and a new, white unscented candle within reach or near your ritual space.

Enter a meditative state, and make sure your mind is clear. Light the incense and candle, then take the blade into your hands. You may call down the moon goddess to bless your blade using this prayer:

“Oh lord of lords, eternal and omnipotent, by your name I pray for the threefold goddess. Goddess of emotion and mother of the Sublunary, guide me lovingly through this ritual. May all your works be successful and your blessings fruitful. Bless this blade that it may be used for only good in the great work and that it is forever held secret in my palms. I ask that you turn your ill will from me. So may it be.”
Now, visualize a pentagram being traced over your blade and state aloud:

“By the unknowable name of the all-encompassing One, instill the power of the universes will into this blade!”

Now, visualize a pentagram being drawn over your water and state aloud:

“Purify this water so that only the essence of the moon remains!”

Now, visualize a pentagram being drawn over the salt and state aloud:

“Bless this salt by its creators the sun and moon!”

Combine the salt and water, and visually draw a pentagram in front of you and state aloud:

“May the gods see my work today and turn their ill will from me. May their hands move mine on this righteous path. So may it be!”

Rub the salt and water combination onto your blade. Now, visualize a pentagram being traced over the essential oil and state aloud:

“Bless this purest of oil from the forest to purify this blade of its past use.”

Now, visualize a pentagram being drawn over the wine and state aloud:

“Blessed elixir from the fruit of earth, instill this blade with the love of the
moon and sun!”

Now, run your blade through the incense smoke and through the fire of the candle. You may place your blade onto your altar, displayed for only you to witness. Take the cup of red wine and drink it in celebration of your success.

Now that you have a powerful consecrated athame, you can use it to consecrate other tools or anything using a similar ritual. This blade will act as your primary ritual tool and should be respected as a nonviolent weapon.
Conclusion

Thank you for making it to the end of *Wicca for Beginners*. Let’s hope it was informative and able to provide you with all of the tools you need to achieve your goals, whatever they may be.

The next step is to continue on your path. Take all that you’ve learned and form a suitable practice for yourself as you walk the Wiccan path. Not everyone will have the same experiences as you; this path is completely individual to you and your work, so be proud of your growth and listen intuitively as you continue.

We have seen the journey that Wicca has taken, being formed from Neopaganism and the Victorian ceremonial magical practices. As the Wiccan religion continues to grow and make its journey all around the world, we must also take our personal journey, with Wicca as our guide.

These paths do not have endings but wind through complicated forests, barren deserts, and salty seaside winds. These practices are the universal languages, the communications between worlds that allow humans to commune with the true nature of reality. While these practices may not be for everyone, if you have made to the end of this book, then you very well may be a lifelong adherent to this practice. Take what you have learned to grow, help others, and be a shining example of what a Wiccan can be.

It was once crucial to keep our magical practices secretive form the public, but in our modern world, it is important to share our experiences, in one way
or another. Seek out those who are also practicing Wicca, find community celebrations, or simply share your practice online. Who knows, maybe you will find a supportive group to further your practice within.

Finally, if you found this book useful in any way, a review on Amazon is always appreciated!