



A Witch's Primer

A NOTE ON THE HANDOUTS:

I Learned the Craft through verbal lessons, not books or handouts. I teach the same way, which is why AWP is an audio course.

There are a few written materials that are necessary, however. Following are some scans from textbook that I wrote many years ago. I have only included the few pages that are absolutely necessary for studying this class.

The page numbers from these scans don't correspond to anything in this course.

Please disregard the few discussion questions that made it on the scans as well.

The book, A Witch's Primer, will hopefully be available again in some form or another.

The handouts are complete even though the page numbers make it look like you are missing materials, but you're not.

Reminder: Any URLs referenced in the recordings are no longer active. We use our current forums instead.

PRACTICAL EXERCISE NO. 6 - CHALICE CONSECRATION

The chalice is consecrated during the waxing moon. The waxing moon is the two week peri-



od of time between the new moon and the full moon when the moon appears to be increasing in size. An almanac or a “Witches” calendar can help you establish the precise cycles of the moon. Although any day is all right, Monday is the best day for consecration of the chalice.

In a bowl of salt water steep the following magical herbs: hyssop, lavender and rosemary. Ground and center, place your palms down, above the water. Visualize electric blue light emanating from your palms and permeating the potion while chanting the following words: “Salt and water, earth and sea I charge with light and clarity, be in true accord with me and as I will So Mote It Be!”. Chant with feeling and passion over and over again until you really feel the potion is charged.

Now sprinkle some frankincense and myrrh on to hot incense charcoal in an ashtray lined with a thick layer of sand or earth (unscented cat litter works great too!). Charge the smoke the same way you charged the water with these words: “Fire and air, breath and flame, keep light and truth within thy frame, hear my words, attend to me and as I will so mote it be!”

Now sprinkle the chalice with your charged magic potion, and pass it through the charged smoke visualizing the chalice emitting an electric blue light while chanting: “By all the elements I conjure thee, that there remain within they frame the grail of immortality! Hear my will! Attend to me! As my word, so mote it be!”

If you choose, you may paint the appropriate runes around the chalice charging each one with the electric blue light (runes will be explained later in this book.). Also, you may paint your magical name, in runes, at the base of the chalice. When you are finished, say “Blessed be, thou cup of art!” and put it away for future use.

PRACTICAL EXERCISE NO. 7 - THURIBLE CONSECRATION

On the waxing moon, and preferably on a Tuesday purify your thurible with the elements the same way you did your cup. The words remain the same for the charging of the water and smoke. while you sprinkle the thurible with the charged water, and pass it through the charged smoke you chant: “By all the elements I conjure thee that there remain within they frame the fire and air of alchemy! Hear my will! Attend to me! And as my word, so mote it be!”

Again you may paint the appropriate runes on the thurible, as well as your witch name in runes (charge each rune with electric blue light as you do). When complete, say “Blessed be thou creature of fire and air!” From now on you will use your chalice and thurible of all your purifications by the elements.

PRACTICAL EXERCISE NO. 8 -PENTACLE CONSECRATION

Again, you will consecrate on the waxing moon, this time on Saturday, if possible. Purify the pentacle with the elements as before and use these words for the aspurgung (sprinkling with



water) and suffumigation (passing through smoke): “By all the elements I conjure thee that there remain with they frame fertile growth and stability! Hear my will! Attend to me! And as my word, so mote it be!” There are no runes that I put on my pentacle. However, if you desire, you may write your name in runes at the center of the star. When your consecration is complete say, “Blessed be thou Shield of Art!”

PRACTICAL EXERCISE NO. 9 - WAND CONSECRATION

This consecration is on a Wednesday during the waxing moon. Purify as usual saying this time: “By all the elements I conjure thee that there remain within thy frame power and wisdom for all to see! Hear my will! Attend to me! As my word, so mote it be!”

Paint or carve the appropriate runes if you desire, charging with the electric blue flame. When complete, sprinkle a few grains of mastic (if you cannot find mastic, use a bit of allspice instead) on the hot coals in your thurible. Pass the rod through the smoke as you chant: “Blessed be thou rod of power, rod of wisdom”. When you feel it is fully charged, put your wand away for future use.

NOTE: Do not aspurge with water after passing your rod through the smoke the second time. The second suffumigation is not for cleansing, it is for charging. To aspurge again would undo the charge.

PRACTICAL EXERCISE NO. 10 - CORD MAKING AND CONSECRATION

Buy at least twenty-four feet of cord, the color of your rank or choice. During the waxing moon, Friday if possible, purify with the elements as before. Cut off one eight (8) foot piece. Take the remaining sixteen foot piece and loop it in half. Place one end of the eight foot piece in the crease of the loop. Now tie a knot in the top leaving a small one inch loop at the top. Braid the three pieces together chanting all the while: “Made to measure wrought to bind, Blessed Be thou cord entwined!” At the end fasten with a clothespin or paper clip. Measure from the tip of the loop, tie knots at the three foot mark, the four and a half foot mark, and the six foot mark. Remove the clothespin and unbraid any cord braided beyond the six foot mark leaving it as a tassel. Continue your chant until the cord is complete, then put away for future use.

PRACTICAL EXERCISE NO 11 - BOOK OF SHADOW CONSECRATION

During the waxing moon and preferably on a Wednesday, purify the Book with the elements as you did for each of the other consecrations. Then with your pen and ink of art, draw in the book of shadows the pentacle and it’s runes on the inside front cover and then again on the inside of the back cover chanting the following all the while: “Book of words, book of deeds, blessed be thou book of art!”

Write your witch name in the center of each pentacle and complete the consecration by say-



ing: “so mote it be!”

Show your book only to those persons who share a close, magical bond with you.

PRACTICAL EXERCISE NO. 12 - ATHAME' CONSECRATION

This is the most involved of all the consecrations, and I think the most fun. This consecration is the only one done during the waning moon (between full and new while the moon appears to decrease in size) and preferably on a Tuesday.

Fill a large heat-resistant bowl with water and to it add a handful of powdered cinnamon, a tablespoon of powdered dragons blood resin and a couple of tablespoons of cayenne pepper. Mix well and set aside.

Your thurible will need to have quite a few coals in it for this consecration, so if your thurible is on the small side, you may want to use a larger container (i.e. chaffing dish, cauldron, or small hibachi). Scatter some of the same herbs you used to steep in the water upon the hot coals. Heat the blade of the knife in the coals until it gets as hot as possible (this may take awhile). Then thrust the red hot blade into the large potion that you set aside. It should steam and sizzle. Visualize the athame vibrating with the power of the electric blue flame as you say “Blade of steel I conjure thee to ban all things as named by me, and as my will, So Mote It Be!” Repeat this “reforging” process a total of three times.

The next step requires a magnet or lodestone. Hold the magnet in your weak hand, and the knife at the handle in your strong hand. Place the magnet at the base of the blade, close to the handle. Holding the magnet steady, pull the blade so that it is drawn across the magnet from base to tip. Turn the blade over and repeat the process over and over, magnetizing both sides of the blade from base to tip. Keep it up for five to ten minutes, always stroking in the same direction chanting: “Blade of steel I conjure thee, attract all things as named by me, and as I Will So Mote It Be.”

You may paint the appropriate runes on one side of the handle and your name on the other side if you desire.



THE WITCH'S RUNES

))((HNV)KD i XPC88nf JF>0
W H H H F P S C n n g y W W 3 2 X

The Chalice Runes

T J P Q 2 z O W W F B

The Thurible Runes

Y Z S S X Y M F n 3 0 - X

The Athame' Runes



The Book of Shadows Pentacle



CHAPTER 4. THE ELEMENTS

ELEMENTAL CORRESPONDENCES

Air

Direction: East Rules: Mind, intellect, all mental work, knowledge, learning, theory Time: Dawn Season: Spring Basic color: Yellow Zodiacal Signs: Aquarius, Gemini and Libra Tools: Wand and thurible Spirits: Sylphs with their ruler Paralda Kabalistic deity: Yod He Vau He Archangel: Raphael Totemic guardian: Golden Eagle Sense: Smell Jewel: Topaz Incense: Galbanum Some Plants: Frankincense, lavender, mastic, pansy, primrose, vervain, violet, yarrow, Gods: Enlil, Khephera, Shu, Thoth, Hermes, Taliesin Goddesses: Aradia, Arianrhod, Nuit, Urania Name of the east wind: Eurus.

Fire:

Direction: South Rules: The will, power, action, passion Time: Noon Season: Summer Basic color: Red Zodiacal signs: Leo, Sagittarius and Aries Tools: Athame and thurible Spirits: Salamanders with their leader Djinn Kabalistic deity: Adonai Archangel: Michael Totemic Guardian: Red lion Sense: Sight Jewel: Fire opal Incense: Dragon's blood Some plants: Garlic, hibiscus, nettle, capsicum, onion, red poppies, cinnamon, Gods: Agni, Hephaestus, Horus, Vulcan, Mars Goddesses: Brigit, Hestia, Pele, Vesta Name of the south wind: Notus

Water

Direction: West Rules: The Emotions, feelings, psychic development, scrying, intuition, dreams Time: Twilight Season: Autumn Basic Color: Blue Zodiacal Signs: Scorpio, Pisces and Cancer Tool: Chalice Spirits: The Undines with their leader Nechna Kabalistic Deity: Eheieh Archangel: Gabriel Totemic Guardian: Dolphin Sense: Taste Jewel: Aquamarine Incense: Myrrh Some Plants: Lotus, ferns, seaweeds, rose of jerico, water lilies and water plants Gods: Poseidon, Neptune, Llyr, Dylan, Osiris Goddesses: Isis, Mari, Tiamat, Levannah, Aphrodite

Earth

Direction: North Rules: The body, the physical world, prosperity, possessions Time: Midnight Season: Winter Basic Color: Green Zodiacal signs: Taurus, Virgo and Capricorn Tool: Pentacle Spirits: The Gnomes with their leader Gob Kabalistic deity: Agla Archangel: Uriel Totemic Guardian: Black bull Sense: Touch Jewel: Salt (also quartz) Incense: Storax Some Plants: Oak, ivy, comfrey, cedar, pine, all grains Gods: Adonis, Cernunos, Pan, Dionysos, Athos, the Green Man Goddesses: Ceres, Demeter, Gaea, Persephone, Rhea,



Rhiannon, Cerridwen, Modren Name of the North Wind: Borealis

CHAPTER 5. CASTING A CIRCLE



Figure 2
Evoking
Pentagram



Figure 3
Banishing
Pentagram

EVOKING AND BANISHING PENTAGRAMS:

The pentagrams shown in the illustrations above and on the next page demonstrate how one would draw pentagrams in the air when calling a quarter. The pentagrams should be seen as a mirror image and so, for example the pentacle on the upper left, “earth evoking” would be starting in the upper right of the body and moving the hand toward one’s left foot, the earth point of the pentacle. One would then continue to complete the pentacle, encircling the star with a circle drawn clockwise around the star. The banishing pentagram is done in reverse, beginning at the lower left earth point of the pentagram and completing the pentagram in reverse. The circle is drawn counter-clockwise or “widdershins”. The illustrations on the next page show additional pentagrams.



EVOKING PENTAGRAMS



Air Evoking



Earth Evoking



Fire Evoking



Water Evoking

BANISHING PENTAGRAMS



Air Banishing



Earth Banishing



Fire Banishing



Water Banishing



CHAPTER 6-DIVINATION

PRACTICAL EXERCISE NO. 16 - LINKING UP TO MERCURY

Mercury is the planet which rules divination. Therefore, many witches find this exercise quite effective in linking up. Purify a blank sheet of parchment with the elements as you know how to do by now. Then carefully, with your pen and ink of art, draw the square of mercury writing each number in it's order on the square (1, 2, 3, 4, 5, 6, etc.). When this is complete say "So Mote It Be", and draw three equal armed crosses (plus signs) in the air above it to seal it. Then just say a small prayer to the god Mercury (as in the previous exercise) and go on to your divination.

Once you have made your square, you may keep it for any time in the future.

To use, simply hold the talisman in your hand, and let your glance fall on each number in sequence, then say your prayer and go on with your divination.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	35	29	25	38	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

The Table of Mercury



PRACTICAL EXERCISE NO. 17 - PENDULUM

Find a suitable pendulum. Many witches use an acorn on a string, or a stone in a macrame net. However, a favorite necklace will do fine as well. Purify and consecrate your pendulum, and spend some time getting to know it. Link up, and ask it questions to which you already know the answers. Then hold out the pendulum and make a note of which direction it swings. For example: “Is my name Fred?”, counter clockwise - I already know my name is not Fred. Therefore, counter clockwise means “No”. Ask it more yes and no questions until you are satisfied with your pendulum’s consistency. Once you have established the yes/ no directions (say clockwise/counterclockwise) then ask the pendulum what direction it will swing for “maybe” (say back and forth). Then ask it to swing for “Won’t Tell” (side to side). Work with your pendulum often, and it will become one of your most valued tools of divination.

PRACTICAL EXERCISE NO. 18 - YES/NO TAROT SPREAD

Link up, ask your question over and over in your mind while shuffling a pack of tarot cards. Make sure that you mix the cards up enough so that some are upside down (reversed). Then simply cut the deck. If the card you cut to is facing upright, your answer is yes, if it is reversed, the answer is no.

PRACTICAL EXERCISE NO. 19 - TAROT SPREAD: THE CELTIC CROSS

I suggest that you buy a couple of books on the tarot and familiarize yourself with the traditional meanings of the cards. That way if you get stuck, and your intuition shuts down, when your rational mind steps in it will at least be stepping in with a traditional meaning. The traditional meanings of cards are no substitute for your own intuitive interpretation, but at least if you are familiar with the esoteric symbols and their meanings, it will smoothly bridge any gaps you may experience in your intuition. Any book by Eden Gray is highly recommended for the beginner, as is “A Pictorial Key to the Tarot” by Arthur Edward Waite.

Link up, ask your question as you are shuffling. Cut the deck once. The card to which you have cut is called the “Querente Card”. This card represents you, or the person for whom you are giving the reading. Place this card before you facing up. Now replace the cut portion of the deck back on top making the deck one again. Now cut the deck into three piles, and put them back together in any order you choose. From the top of the deck deal ten cards in the following manner: Please note that card number 1 is placed directly over the querente card covering it completely. Card number 2 is placed sideways over both of these (crossing them). The interpretations are as follows:

1. Covers you, represents what seems to be going on right now in regards to your situation.
2. Crosses you, represents any obstacle in your way.
3. Above you, represents the forces governing the situation. Often interpreted as



near future events.

4. Beneath you, represents the root of the situation. Also usually represents your past.
5. Behind you, represents your recent past. This is the influence that you are just leaving.
6. Before you, what is coming in your future. This represents what the future will look like if you continue on your present path. **(NOTE: The future can always be changed)**
7. Represents how you are relating to the situation, your role.
8. Other peoples influence, represents how others are feeling in regard to the situation.
9. Hopes and fears, represents what you are hoping and/or fearing and very often hopes and fears have nothing to do with reality.
10. Outcome, this is basically your outcome.

Read the entire spread like a story, and let your imagination really get involved.

PRACTICAL EXERCISE NO. 20 - DIVINATION BY WAX

Link up, light a candle and meditate for a while on your question. Pick up the candle and drip wax onto a piece of paper of contrasting color to the wax, or drip the wax into a small bowl of water. Interpret the wax drippings.

PRACTICAL EXERCISE NO. 21 - SCRYING

I really suggest that all scrying be done in a circle. Link up, gaze into your consecrated speculum or bowl of water. Position it so that the candle flames are not reflected directly into the speculum. Relax your gaze, relax your body, lose yourself into the speculum. If you have a scribe taking notes for you, call out what you see being careful not to pull yourself out of your trance. It is extremely difficult to take notes for yourself without coming out of the trance, therefore, I suggest that you work with a scribe or tape recorder, until you become skilled enough at scrying to remember your trance in detail.



CHAPTER 7. THE WITCH'S SABBATH

CHAPTER 8. SPELL CASTING IN THEORY

CHAPTER 9. SPELL CASTING IN PRACTICE

TIMING SPELLS, ADDITIONAL INFORMATION

Day of Week

Each day of the week is ruled by a different Planet. Begin your spell on the day of the week whose planet corresponds most closely with your desire. The colors listed correspond traditionally with each planet. The planets are certainly not limited to those colors listed, however.

Sunday - The Sun - faith, money, fame, friendships, authority, protection, generosity, ambitions, health, father - gold, white, yellow

Monday - The Moon - the home, peace, childbirth, psychic development, protection, emotions, increase and decrease, healing, nourishment, mother - white, silver, black, blue

Tuesday - Mars - courage, energy, will power, drive, ambition, war, sex, revenge, enterprise, quick results, overcome enemies - red, orange, crimson

Wednesday - Mercury - business, The mind, divination, influence, tests, studies and schooling, short trips, communication, gambling, uncover theft, find lost articles - yellow, violet, silver

Thursday - Jupiter. expansion, honor, wealth, position, legal matters, real estate, good luck, gambling, make investments and business grow - purple, royal blue, gold

Friday - Venus. Beauty, love, romance, friendship, creativity, art, poetry, dance, music, friendship, marriage, attraction, harmony, joy - green, pink, coral

Saturday - Saturn. The occult, business, foundation, karma, lessons, secrets, reversing, binding, separation, caution, prudence, discipline, systems, endurance, justice - black, brown, gray

Time of Day

After you have determined the moon phase and day of the week, it is strongly advised that you work your spell during a planetary hour which corresponds to your desire. For instance, a love spell might be worked on a Friday during a Venus hour. A spell for increase in business might be worked on a Wednesday (mercury) during a Jupiter hour. You may either use the hour



and day of the same planet, or two which compliment each other according to your purpose.

The table of planetary hours provided at the end of this chapter is calculated based on the “witches’ day”, which is from sunrise to sunrise, rather than the modern day, which is midnight to midnight. Therefore, you must determine the hour of sunrise for the day in question (use the daily newspaper or a farmer’s almanac) and count each hour after sunrise. For instance, if the sunrises at 5:45, the first hour is from 5:45 until 6:45, the second hour is 6:45 until 7:45 and so on.

Moon Sign

After you have determined the exact day and hour you are going to cast your spell, find out which astrological sign the moon is in. you can look this up easily in your astrological calendar. This will help you to understand the type of tide which is at work in order to gear your working to go with the flow of the cosmic tides, rather than trying to buck the tides. Rather than rescheduling your spell to accommodate a particular moon sign, you simply find out what sign the moon is occupying at the time you have planned to work your magic.

For instance, you know that you are doing a money spell on Sunday during the waxing moon in the hour of the sun. You find that at that time, the moon is in the sign of Cancer. You look up the sign of Cancer and find that it deals with the home, the womb and domestic issues. You simply gear the money spell toward bringing money into your home! It sounds complicated at first but it’s all quite easy once you get the hang of it!

Here is a simple listing of the zodiacal signs and what they govern:

Aries: Energy, action, pioneering, temper, good time to start things, yet they may lack staying power.

Taurus: Stability, money, possessions, slow moving but long lasting, Things done in this sign tend to increase in value over time.

Gemini: Intellect, changeability, ambidexterity, a time for thinking.

Cancer: Home, family, womb, good time for emotional connections, growth and nurturing.

Leo: Romance, performing arts, self interest. A time for looking out for number one.

Virgo: Analytical thinking, detail, solitude, celibacy, hygiene and medicines.

Libra: Balance, visual art, relationships, self-examination.

Scorpio: The occult, psychic awareness, grudges, severing ties.

Sagittarius: Travel, expansion, philosophy, religion.



Capricorn: Work, discipline, structure, prudence, system.

Aquarius: Humanitarian pursuits, friendships, groups of people, imagination, science, “new-age” thinking.

Pisces: Illusion, psychic awareness, sensitivity, mediumship, hospitals, prisons, secret enemies, faith.

Planetary Days Guide

Each day of the week is ruled by a different Planet. Begin your spell on the day of the week whose planet corresponds most closely with your desire. As regards the hour, use either the planetary hour of the same planet as day, or use an hour of a planet with complementary vibrations.

Sunday - The Sun - faith, money, fame, friendships, authority, protection, generosity, ambitions, health, father.

gold, white, yellow

Monday - The Moon - the home, peace, childbirth, psychic development, protection, emotions, increase and decrease, healing, nourishment, mother - white, silver, black, blue

Tuesday - Mars - courage, energy, will power, drive, ambition, war, sex, revenge, enterprise, quick results, overcome enemies - red, orange, crimson

Wednesday - Mercury - business, The mind, divination, influence, tests, studies and schooling, short trips, communication, gambling, uncover theft, Find lost articles.

Yellow, Violet, Silver

Thursday - Jupiter. expansion, honor, wealth, position, legal matters, real estate, good luck, gambling, make investments and business grow.

Purple, Royal Blue, Gold

Friday - Venus. Beauty, love, romance, friendship, creativity, art, poetry, dance, music, friendship, marriage, attraction, harmony, joy. Green, Pink, Coral

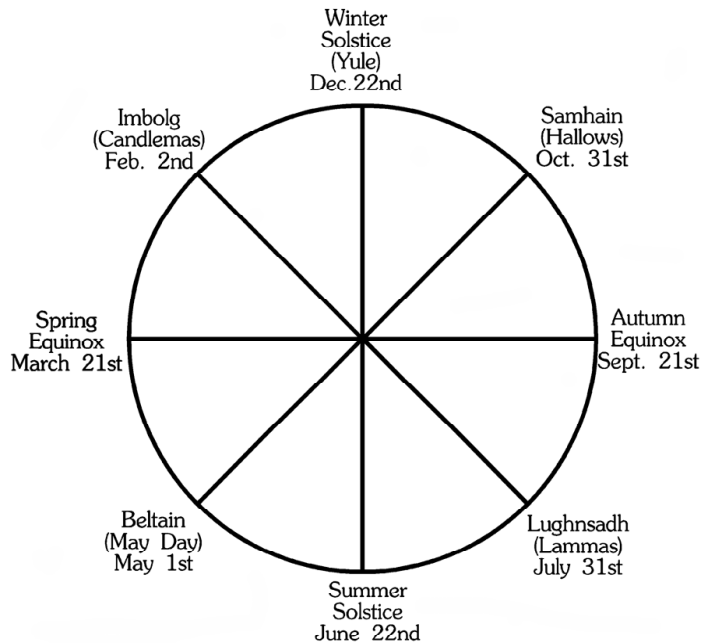
Saturday - Saturn. The occult, business, foundation, karma, lessons, secrets, reversing, binding, separation, caution, prudence, discipline, systems, endurance, justice.

Black, Brown, Grey





CHAPTER SEVEN - THE WHEEL OF THE YEAR



THE WITCH'S SABBATH

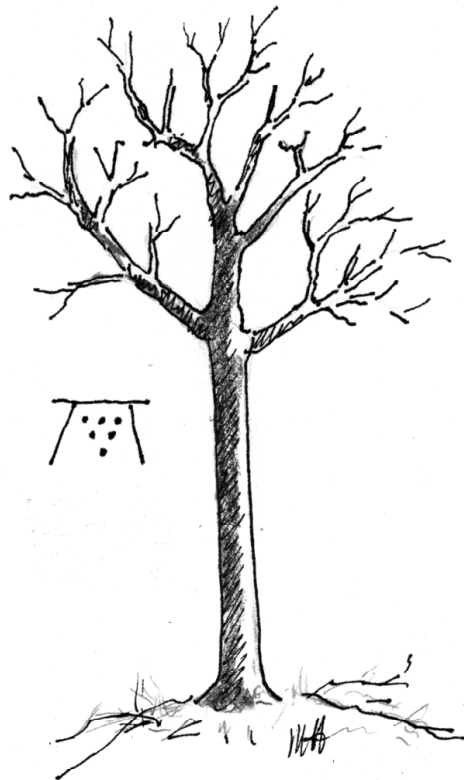
In the Craft, we consider nature to be a great teacher. The Goddess is our mother and her wisdom is infinite. In nature everything exists in cycles. The moon waxes and wanes, the tides ebb and flow, and very importantly, the seasons move from winter to autumn, to spring and to summer. All life is cyclical and thus eternal. In celebrating the seasonal changes, we tap into the incredible power of nature and find our place in it. We use the seasonal festivals as an opportunity to recharge and rededicate ourselves.

There are eight sabbaths (or *sabbats*) that witches celebrate each year. The four *minor* sabbats occur at the beginning of each season (these are called the solstices and equinoxes), and the four *major* sabbats occur at the peak of each season. The solstices occur on both the shortest day of the year (the winter solstice) and the longest day of the year (the summer solstice). The two equinoxes occur when night and day are in perfect balance (spring and autumn). The *major* sabbats are times when the power of each season is at its highest expression. these are the four days



each year that witches have considered to be of prime power and importance.

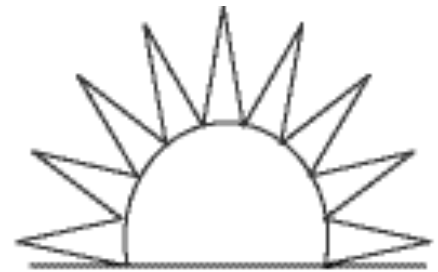
If you are working with an established group, participation in the festivals will probably be a required part of your training. If you are on your own, please refer to the books *Eight Sabbats for Witches* by Janet and Stuart Farrar, and *A Book of Pagan Rituals* by Herman Slater to get ideas for creating your own celebrations of these important festivals. Let us now turn our attention to each of these sabbats and explore their meanings both historically and metaphorically.



Winter

WINTER SOLSTICE - DEC 22

This, being a solstice point, is a minor sabbath. It is also known as Yule. This is the shortest day of the year, and the longest night. At this point in the year, the days begin to grow longer, thus, it marks the birth of the new born sun god. It is important to understand that all of our holidays were being celebrated long before the advent of Christianity and served as the prototypes for *all* the Christian holidays (Yule being Christmas).



Winter Solstice

Some ancient cultures lived in places where the winters were so severe that it was a miracle to make it to spring alive. Therefore, evergreen trees, which stay fresh, green and healthy through the winter, symbolized an awesome power of survival. Many ancient tribes gave reverence to this power by decorating these trees, and thus was born the “Christmas tree.” Fire was another very important element during winter, for without fire death was inevitable. In the days when



there were no matches or lighters, no one took fire for granted like most people do today. On the night of the winter solstice, a large log (a Yule log) was blessed and lit to invoke the presence of the new sun god onto the land and to keep the people warm until the spring thaw.

At Yule, the waning year no longer lingers. The mother gives birth to new life. In the palest of darkness there is the promise of light.

CANDLEMAS - FEB 2

Also known as Imbolg, this sabbath is the peak of winter - a major sabbath. All of the major sabbaths are known by the Celtic traditions as fire festivals. This means that, when possible, a sacred bonfire is built and blessed for the occasion. On Candlemas, the emphasis is on light rather than heat because the ritual is usually held indoors due to the weather conditions of this time of year. As such, participants have always used candles to represent the sacred fire. The Christian festival of Candlemas commemorates the time when the young Christ child was presented to the elders in the temple. This is probably when he received his circumcision as well, which isn't surprising since this has always been the most popular time for witches to be initiated.

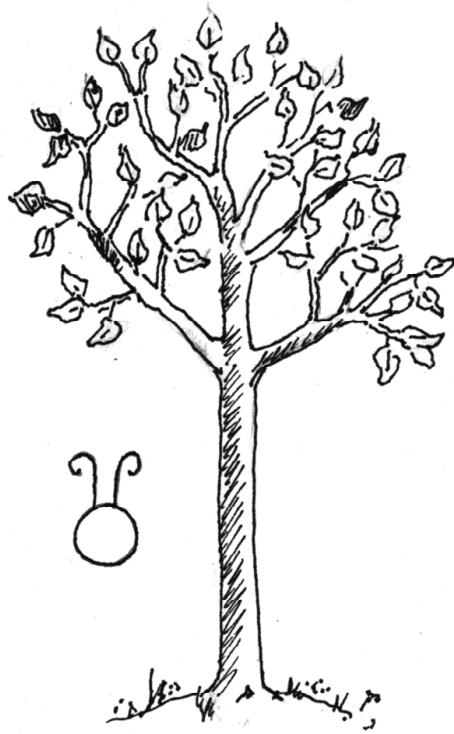


Candlemas

In Ireland, Candlemas was known as Brigid's day, being sacred to the main goddess figure of that region. Brigit was made into a saint by the Church, yet there is little evidence that Brigit existed as a human. More probably, the local people refused to give up the worship of their goddess, so the Church compromised by giving her status as a saint. Brigit (also known as Bride), was the three-fold Goddess of all creation. She gave birth to the year, nursed it and helped it grow into fruition. A common practice on Candlemas was to wrap a sheaf of oats in baby's clothing and place it into a basket and cry out three times "Bride is come, Bride is welcome!" This represented the invitation by the people to Bride to take refuge with the new-born babe.

By Candlemas, all the evergreens and other Yule decorations are put away or burned. Legend says that Yule decorations left out after Candlemas turn into demons. This is just a recognition that winter is passing, and if we don't let go of the past, it will haunt us!

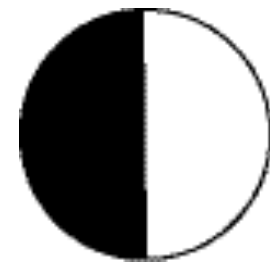
Candlemas is groundhog day. This means that bad weather on Candlemas is an omen of spring coming more quickly. Conversely, good weather points to a delayed spring thaw. (if it is cloudy, the ground hog won't see its shadow and if it's sunny, it's shadow will scare him and he will run back in his hole).



Spring

SPRING EQUINOX - MARCH 21

Robert Graves remarked "The Sun arms himself at the Spring Equinox." There are two equinoxes in the year, when the light and dark are exactly equal. At the Spring Equinox, the light is waxing and the dark waning. The celebration of the solstices and equinoxes is not a part of the true Celtic calendar, but with the migration of Mediterranean peoples, and the Roman invasions, eventually all eight seasonal festivals were recognized and celebrated. The Christian holiday of Easter is timed each year as the Sunday after the full moon that follows the Spring Equinox. In fact, most of the Easter symbols are ancient spring-tide fertility symbols. The name Easter itself is adapted from the Teutonic fertility goddess Eostre. The story of the Crucifixion is, in fact, the story of the grain god, which is the Pagan mystery of which rites of Spring are primarily concerned.



Spring Equinox

The Green Man is the god of the vegetation. He is cut down at the harvest, planted (descending into hell, or the underworld) at the end of winter, and is resurrected in the spring. The salvation of people in ancient times was not an esoteric activity at all; it was about food, shelter and



survival. Some Modern day witches still feel that Jesus, the savior, is none other than our beloved Green Man.

One interesting spring custom, was to light a wheel on fire, and send it rolling down a tall hillside. If it made it to the bottom without toppling over, it was an especially good omen. This obviously symbolized the bringing down the light of the sun into the fields to give the crops power and fertility. The custom of hiding brightly colored eggs in the fields for the children to find is really quite old, the egg being a common fertility symbol. Also the "Easter Bunny" is a hold-over from pre-Christian times. The Goddess' totem animal of the spring was the rabbit. A person dressed as a rabbit delivering scarlet colored eggs throughout the town symbolized the blessing of the mother.

BELTAIN - APRIL 30

The Celts celebrated Beltain and Samhain as the two greatest and most important of all the festivals. Beltain means 'Bel-fire' or the fire of Bel, an ancient Celtic deity also known as Beli, Balor and Belenus. Bel means 'light', and is often called a sun god. Rather than being a sun god, in the Roman or Greek sense, Bel was the god of sunlight made manifest on the earth. He was sort of the god of photosynthesis.

The bel-fires were lit on top of high hills, and blessed. These fires were supposedly highly charged and quite magical. They were believed to have the ability to give fertility. Couples jumped through the flames to ensure a large family. Cattle were driven through the ashes, these ashes then being sprinkled throughout the fields. Couples mated in the fields thereafter to be sure that the harvest would be plentiful.

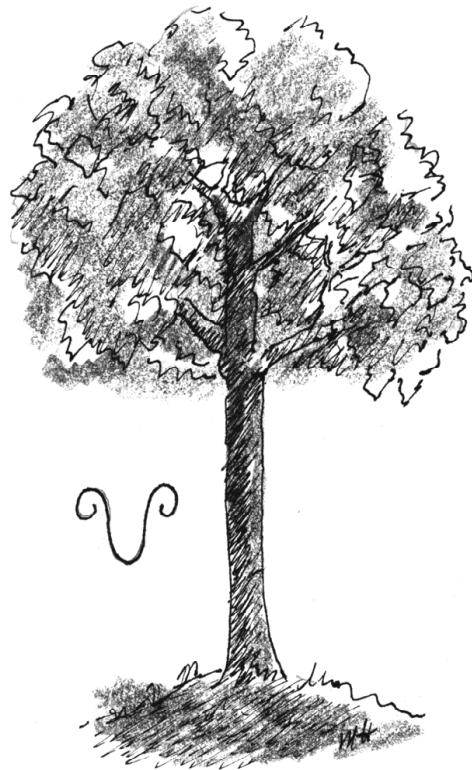
The dance of the Maypole is danced by many children to this very day with no knowledge of its roots. The pole symbolized the phallus of the god. The ribbons were tied to the tip, and a



Beltain Maypole



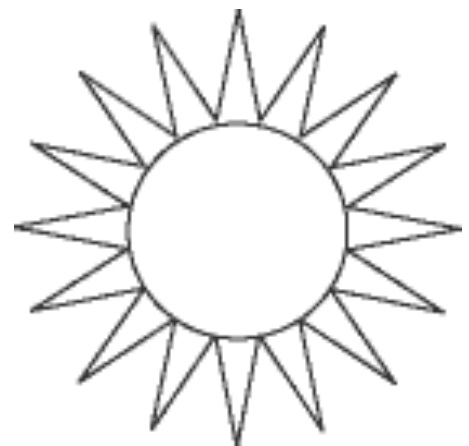
large garland hung on the top to symbolize the sexual union of god and goddess. The participants each held a ribbon and danced merrily about the pole in opposite directions, weaving in and out and creating a pattern down the pole, and sympathetically stimulating the phallus. I wonder if certain good Christian parents would think twice before allowing this seemingly harmless game to be played by their children if they knew more of its history.



Summer

SUMMER SOLSTICE — JUNE 22

Remember that the two solstice points, summer and winter, mark the longest day and the shortest day of the year respectively. At the summer solstice, or midsummer as it is commonly known, the sun god is at his peak and begins to wane as the tide turns. This sabbath is one of the most easy going and celebrative of all. Our European ancestors had very little time for just laying back and enjoying life, as there were no machines, no central heating, no automobiles and no electricity. There were only the fields and a whole lot of hard work. At this time, the crops were growing, yet not ready for harvest. The days were long and the nights relatively temperate. Here was an



Summer Solstice

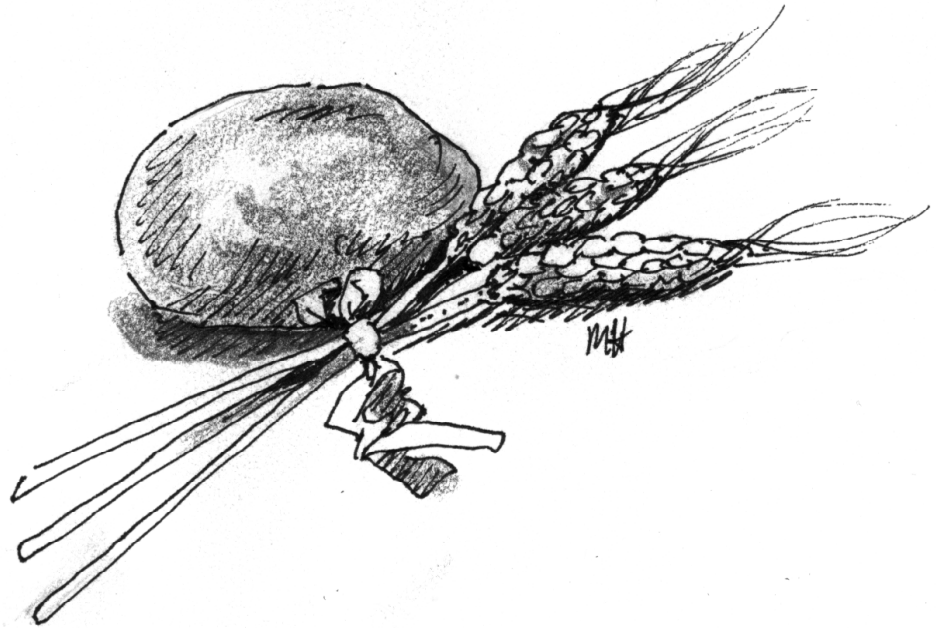


opportunity to sit back and relax!

Even though the attitude is relaxed, one can't deny the underlying theme of darkness as the God of the waxing year dies and gives reign to his dark brother. The wise ones of old understood that the only constant is change. They would light a wheel ablaze on the top of a high hill and roll it down into the deep valley to send the sun into the underworld and bring the winter in.

LAMMAS - JULY 31

Also called Lughnasadh (pronounced 'loo-nus-ah'), this major sabbath marks the hottest time of year: the middle of summer. The days are getting shorter, yet the temperature has reached its peak. The ancient agricultural peoples began their first harvests at this time. The first harvest was always given to Lugh, or whatever the local name for the god of fire happened to be. Fire, in all traditions, represents the divine.



Lammas

It is the closest physical manifestation of "God" on the earth. Giving to the fire that for which one is grateful is probably the oldest religious and magical ceremony on earth. The concept of cause and effect is obvious, what is given to the fire, is returned to the tribe multiplied. Thus were the first harvests sacrificed to the fire.



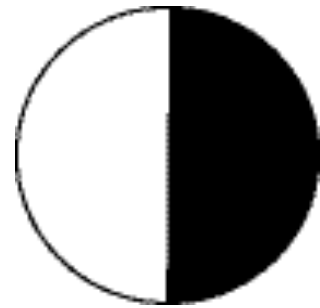
Often, the offerings were placed into a giant man of wicker (representing the god of fire and resurrection) before being placed on the pyre. Livestock and human beings were also valuable commodities, being that disease usually killed off at least one third of the population of a given generation, and livestock was difficult to keep throughout the winter, Animal and human sacrifices were added to the fire as well. Unfortunately, fear and pain were given to the flames in addition to animals and people, especially if the sacrifices were not prepared properly. This is possibly a magical reason why the old tribes perished: a simple misuse of a powerful ceremony.



Fall

AUTUMN EQUINOX - SEPTEMBER 21

Equinox, remember, means equal. Night and day are in perfect balance at each equinox. The Spring equinox is youthful and exuberant, whereas the Autumnal equinox is mature and tired. The harvest has been completed, and it is time to rest in order to ready for the winter's preparations. Whereas Lammas highlights the sacrificial themes of the harvest, the Autumn equinox marks its more gluttonous tones. It is a time of thanksgiving and most of all, food! The preserving of the food to prepare for the winter began now, yet this was the only time throughout the year that so much food from the fields was ready to be eaten.



Autumn Equinox

Another important theme of this sabbath is that of the decline of power of the sun. this is the time of the dark lords descent into the underworld, when the whether gets cold, and the evenings



come sooner and sooner each day. The old chant “weep not, yet rejoice as we say fare thee well O Sun” is common at the Autumnal Equinox. They understood, and so must we, that the wheel must turn. To embrace the oncoming darkness is to be powerful in it. To weep about the hard winter that approaches destroys our ability to withstand it!

SAMHAIN - OCTOBER 31

Samhain (pronounced soh-ahn) marks the fourth major Sabbath of the Witch’s year. it was (and still is) commonly believed to be the night when the veil that separated the world of the seen and the unseen was threadbare. This was the time of year when the weather became abruptly cold. The trees were shedding their leaves, and the harvest had been completed, thus leaving the fields dead and barren. The old tribes could not afford to keep all the livestock throughout the winter, so they kept a small breeding stock, and slaughtered and preserved the rest.



Samhain

No one was ever sure who would make it through the winter alive, if it got too cold in those days, many people just perished.

Some legends tell us that on Samhain night all fires, save for those of the Druids, were extinguished, and from whose altars only these fires were purchased by the households at a certain price. Spirits of dead friends, family and ancestors were said to seek the warmth and light of these sacred fires as well as communion with their loved ones.

Criminals who were doomed to die for their crimes were promised forgiveness if they died in the Samhain fires. Once in the world of spirit, they were to plead the cases of their tribe with the other side. if the sacrificed victim betrayed the tribe, they would not be granted reincarnation.

Food was plentiful. A portion of food was always set out for departed loved ones, as it was believed that they could actually join in the feast of Samhain. Samhain, being a very somber time was always a lusty and wholehearted feast, in order to everyone’s spirits raised (so to speak). Music, dance, games and mischief all played a great part in this festival. Samhain is called the Witches’ new year and thus the wheel turns!



PERSONAL INTERPRETATION OF THE SABBATS

As you work with the changes that come with the Wheel of the Year you will notice that particular Goddesses and Gods will be associated with particular Sabbats. We have seen Brigit associated with Candlemas, and the Green Man with Ostara. But there are many other possible combinations, such as Ostara with the Spring Equinox or Lugh with the Lammas. You are really only limited by the findings of your personal research. Each Sabbat can be personalized to represent the learning and strivings of each Witch. You can personalize the Goddess and God that you relate to and you can change aspects of the ritual to relate to the spiritual concerns that you are dealing with. Meditations can be written to explore and deepen your personal involvement with the Sabbat and the changes in the Wheel of the Year that the Sabbat commemorates.

You are perfectly OK if you work with the writings and explorations of other Witches or Priestesses and Priests you are working with, but you also have personal freedom to explore each Sabbat in your way. Your teacher can assist you in these explorations. You are not limited by anything but your own willingness to explore spirituality in your unique and personal way.



CASTING A MAGIC CIRCLE

(note: In the podcast episode I described the casting of a magic circle more or less from the point of view of a participant in a group ritual. In the exercise that follows the instructions are geared towards casting a circle as a solitary operation. Simple modifications can be made if working in a group setting.)

Setting Up

Before anything, please be sure that you tidy up the room in which you are going to perform your magic, and remove all distraction objects or cover them with a cloth. Either remove all clocks, cover them or turn them so they are facing away from view. No watches should ever be worn in a circle due to the desire to be in a “time that is not a time and a place that is not a place; between the worlds and beyond.” Lock the door, close the drapes and turn off, unplug or take the phone off the hook.

Set your altar up in the center of where the circle is to be cast, facing east or north (depending on where you choose to begin casting your circle and evoking the quarters). In my beginning classes, I always use east as my starting point, and therefore this exercise is oriented toward the east but you may modify it of course. On your altar should be your two white altar candles, your water vessel with water in it, some sea salt, your thurible, incense charcoal, incense (for purifications as well as invocations), altar pentacle, anointing oil (some olive oil with a little essential oil of sandalwood or frankincense is perfect), Chalice for libations, cakes and wine (you can use juice etc. instead of wine), a candle for each deity you are going to invoke: God (often white) on the right, and Goddess (often black) on the left (or if you are only going to invoke one deity place the candle in the center of the altar), matches, athame, and wand (for invocations—this is optional). Next, you will want to either mentally or physically mark out where your circle boundary will be, and place your quarter candles in their appropriate directions on the boundary (East-yellow, south-red, west-blue, and north-green).

Step #1 Grounding and Centering

Assuming that you have already prepared yourself with a ritual bath, light the white altar candles and be seated before your altar (if you have trouble with back support, it is highly recommended that you use a chair at your altar). Begin to breathe fully and deeply, and relax each part of your body in turn. Once completely relaxed, feel roots extending from the base of your spine, through the floor and into the earth below. Stretch the roots down to the core of the earth which you see as a bright ball of white light. Breathe, and pull some of this energy up into the base of your spine and let it flow gently through your entire body, cleansing, purifying and relaxing you as you do. Then pull the energy up and out through the crown of your head, seeing it spill back down on to the earth. Pull the energy from the base of your spine and out through the crown of your head a few times, then relax. The object here isn't to raise intense power, it is to purify, relax, balance and connect with the earth's energy.

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Step #2
Purification of the Space

Begin by placing your pentacle before you. Place your water vessel with water in it on the pentacle. Place the tip of your athame into the surface of the water and see the water become imbued with the electric blue power light, saying: "I exorcise thee o creature of water and cast out from the all impurities and malignancies, letting only good remain. So mote it be!" Remove water vessel from the pentacle and set it aside. Take then three measures of salt (using the tip of the blade as the measure), and place it directly on the pentacle in the center of the star. Touch the salt with the tip of the athame, empowering it with the light of power and say, "Blessings be upon thee o creature of earth, I cast out all that is evil and let only good abide herein wherefore I bless and consecrate thee that thou may aid me. So mote it be!" Pick up the pentacle and tip it so that the salt falls into the water.

Place the vessel containing the salt and water back onto the pentacle and stir the mixture nine times, deosil, saying, "salt and water, earth and sea, no spell nor unknown purpose be, except in true accord with me. As I will, so mote it be!"

Pick up the vessel in your hands and, beginning in the center of the circle (at the altar) begin to sprinkle, or asperge the salt and water lightly. Be sure to get underneath the altar table, then begin walking a deosil spiral out, asperging with the salt water and completing a total of three circumambulations, thereby covering the entire area in which the circle will be cast. While purifying with the salt water, chant the purification chant above ("salt and water, earth and sea...") When you have completed the purification, return to the altar and replace the water vessel to the side of the pentacle.

Next, place the thurible in which an incense charcoal has been lit, onto the pentacle (be sure to have some sand or gravel on the bottom to insulate from heat). Point the tip of your athame to the coal, seeing it be charged with the blue power and say, "I exorcise thee o creature of fire, and cast out from thee all impurities and malignancies, letting only good remain. So mote it be!" Remove the thurible from the pentacle and set it aside.

Now take three measures of incense from the tip of your blade and place on the pentacle in the same manner as you did the salt. Touch the incense with the athame's tip, charging it with power, saying, "Blessings be upon thee, o creature of air, I cast out all that is evil and let only good abide herein; wherefore I bless and consecrate thee that thou may aid me. So mote it be!" Pick up the pentacle and tip it so that the incense falls onto the coal in the thurible and begins to smoke.

Place the thurible of smoking incense on the pentacle, point the blade into it, seeing the smoke be filled with electric blue light and say, "Creature of fire, this charge I give: no evil in my presence live; creature of air, this charge I lay: no evil in my presence stay. As I will so mote it be!"

Pick up the thurible, and beginning again in the center (remember to get under the altar!), slowly spiral out a total of three times, this time swinging the thurible from side to side, making sure to allow the smoke to permeate all parts of the space. Be sure that during the purification by smoke that you chant the purification chant throughout ("creature of fire this charge I give..."). When this purification is complete, return to the altar and place the thurible to the side of the pentacle.

Casting a Magic Circle

Take a moment now and just sense the space. Does it feel pure and light? if not, simply repeat each cleansing until you do feel a change. When you are satisfied with your results, affirm it by saying "So mote it be!"

Step #3

Creating the Energy Boundary

Take your athame from the altar and move (always deosil) to the northeast—about halfway between the green and the yellow candles. Point your blade to the ground where you have chosen to lay your boundary. Recall your link to the center of the earth, and begin to fill your body with power. See and feel this power move through your arm and out the tip of the blade, falling directly on the floor where you are pointing. Slowly move deosil, seeing your circle strongly taking form. As you cast it, speak firmly the following conjuration: "I conjure thee, o circle of power, that thou be a boundary between the mortal world and the realms of the mighty ones, a guardian and protection which shall preserve and contain the great power I shall raise within thee. As I will, so mote it be!" End directly in the east, overlapping with your starting point. You may want to end by drawing a knot of eternity (a figure eight on its side) to connect the beginning with the end, or suffice with the overlap of energy. Either way, just be certain that there are no gaps in your energy boundary, if there are, repeat this step.

Step 4

Evoking the Watchtowers

You needn't return to your altar after casting the boundary, as the next step begins right in the east. Be sure you have some matches with you (you can set a book to the side of the eastern quarter candle ahead of time). When inscribing the pentagrams, they should be as big as you are. Use your body as a guide. When complete, they should be such that if you were a pentagram, you would be looking at a mirror image of yourself.

You are a living pentagram. You can identify the points of the pentagram on your body in this way. Stand with your feet a little more than shoulder distance apart and your arms outstretched at shoulder height:

Above Head: Spirit

Left Hand: Air

Left Foot Earth

Right Foot: Fire

Right Hand Water

To draw the evoking Pentagram, begin at the top (above your head about a 45 degree angle of your outstretched arm) and draw down toward your left foot, the Earth foot, then over to where your outstretched right hand would be (water), then over to where your your outstretched left hand would be (air), down to your right foot (fire) and up to spirit (just above your head again).

(Please refer to the document called "Support Material" for diagrams on how to draw a pentagram.

Begin in the east (facing the yellow quarter candle), by saluting the quarter with your blade. Speak the following evocation, slowly, with much feeling. "*Guardians, watchers, of the east—*

Casting a Magic Circle

breath of life for man and beast. Golden eagle, sylph and breeze, power of thought is what you seize. I summon stir and call this night, that you bear witness to this rite. Guard, empower faithfully, this eastern quadrant, blessed be!"

Next inscribe the pentagram. Hold your athame at a forty-five degree angle in front of you directly in line with the crown of your head. The first stroke is a straight line directly to the floor (still pointing the blade in front of you as if it were a mirror image in line with your left foot. The next stroke is a straight line up to the right, arm fully extended in line with your right shoulder. Then a line straight across so that your arm is fully extended but in line with your left shoulder (still tracing the figure in front of you), then down toward the floor in line with your right foot, and finally up to the top to connect with where you started. Finish by drawing a deosil circle around the entire figure, then pierce the very center of the star with your athame and see it fill with yellow light. Once you see it clearly, light the yellow quarter candle in front of you.

Move deosil to the south and stand before the red candle. Salute the quarter with your blade as before, and speak the following evocation, *"Guardians, watchers of the southern gate, ancient fire who knows my fate. Salamanders, lion red, will of life is what you've wed. I summon, stir and call this night, that you bear witness to this rite. Guard, empower faithfully, this southern quadrant, blessed be!"*

Inscribe the evoking pentagram just as you did in the east, but when you pierce the center you charge it with red light. When complete, light the southern candle and move to the west. Salute the west and say, *"Guardians, watchers of the west, the holy grail's eternal quest. Dolphin, nymphs, the hearts desire, the joys and sorrows that never tire. I summon, stir and call this night, that you bear witness to this rite. Guard, empower faithfully, this western quadrant, blessed be!"* Inscribe the pentagram, circle, pierce and charge with blue light. Light the western candle and move to the north.

Salute the north and say *"Guardians, watchers of the north, body of her who brings life forth. Black bull, gnomes, my earth and home, you the rocks and trees and loam. I summon, stir and call this night, that you bear witness to this rite. Guard, empower faithfully, this northern quadrant, blessed be!"*

Inscribe the pentagram, circle it, pierce the center and charge it with green light. Light the northern candle and move again to the east, having come full circle.

Stop for a moment in silent salute to the east; then return to your altar. Take a moment and visualize the circle, and all four pentagrams around you. Visualize the center of the earth as the white core and the roots that you have connected with this core. Now visualize a celestial sphere (if there is a full moon when you are doing your circle, definitely use that as your celestial sphere) the sun, the moon a star in the heavens, directly above you. This is to be your goal when you raise the cone of power.

Step #5

Raising the Cone of Power

Since this is a solitary ritual, you will raise the cone a bit differently than the manner described in the previous section. Begin by being seated before your altar and relaxing. Start taking very deep breaths and as you do, feel energy rising up from the center of the earth, through your extended roots. Keep on breathing and drawing energy until your whole body is tingling and glistening

Casting a Magic Circle

with light. Extend your arms out to either side of you, palms open, and as you exhale, send energy out your left arm, seeing it travel around the circle deosil. As you inhale draw the energy back in through your right hand. Keep pulling more and more energy from the earth as you continue to send the energy around the circle out through the left hand and in through the right. Feel it pick up speed, as if it were traveling twice as fast as your breathing, and see it rise like a sheet of pure light. Now either slowly or all at once, raise the energy all the way up to the celestial goal that you have pictured firmly in your mind and see the energy form a tip, attaching it to that heavenly body. Take a few moments to visualize the cone clearly in your mind and make sure it is anchored firmly at the perimeter of the circle.

Step #6

Invoking the God and Goddess

When you are preparing to invoke the presence of a deity, your body language is quite important. There are numerous body positions that are traditionally "invocatory." The one I prefer is simply to stand before the altar with arms outstretched, palms open and facing up. When both the god and the goddess are to be invoked, it is customary in my tradition for the god to be called first, this is of course not mandatory. Begin by lighting the god candle and sprinkling some incense onto the hot coals.

Stand in the invocatory stance and speak your invocation. It is best to write your own, but here is an example: *"Come to me, Lord of the green wood, laughing, merry and young guardian of wild things, protector of those untamed, wild and free. Be with me now in this sacred space and lift up my heart with yours, let me know the joy and passion you know, bring to my eyes the vision of beauty that you see, and to my ears the song of enchantment that only you can sing. Teach me the mysteries, unlock the gates of dream which have kept us apart, and never let me lock you out again! God, bring me your wisdom through joy, and let me receive it with unending gratitude! Blessed Be!"* Take some time to really feel the presence of the god and be desirous of receiving an exalted state from him. Engage an attitude of complete love and surrender.

Next, light the goddess candle and some more incense, and again stand in the invocatory stance. Here is another example of a simple invocation, but please try and compose your own: **"Come to me o sacred maiden, loving, gracious and fresh patroness of field and meadow, princess of the forest. Be with me mother, and receive me into your care. Grant me your nurturing and your protection. Ancient crone, grandmother of all that lives and moves, cut away all that is not your will from my life; teach me the path that you would have me walk, lead the way and I will follow. I will serve you, who is the spirit of love, the power of life itself. Blessed be."** Again take time to feel the presence of the mother and allow her to take you into an even higher state of consciousness. Let go, and deepen your mind, relax and let the Father and Mother take over.

Step #7

The Work

As was stated earlier, the work time is a purely individual matter, and therefore I will not dictate to you at this time of which it should consist. I will make a few suggestions, however. If this is your first year or so in the Craft, much can be said for just relaxing and getting to know the father and mother and enjoying the energy and space that you have prepared. Just sitting and relaxing and deepening further and further your meditative state is probably some of the most powerful

Casting a Magic Circle

work you can do. This is a perfect time to work a spell (read the three chapters on spell casting thoroughly and check with your teacher before attempting to work a spell, however). We always celebrate witches sabbats and esbats (even solitary ones) inside of a circle.

Stating positive affirmations, to heighten self esteem, is especially powerful inside a circle, as are guided visualizations, chakra meditations, healings, divinations, scrying, and just about every sort of magical exercise you can imagine. If this is your first or second time casting a circle by yourself, however, you might be a little overwhelmed and just ready to take it all down. That's fine too!

Step #8

The Libations

The cakes and wine are sometimes known as the witch's communion. In a way this is true. We see everything in nature as the embodiment of our Lord and Lady, therefore the wine is their blood and the grain is their body, but we don't regard this as a mystical act of transubstantiation; it is more of a simple recognition that all that we eat and drink comes from the body of nature and we do so with a sense of gratitude and reverence.

Take the chalice and fill it with wine or juice, and place it on the altar, and place the cakes next to it (always have enough cakes and wine for everyone present in the circle, this includes the god and goddess). Place your hands over the cakes and wine and say, "*Great Father and Mother, thank you for your nurturing presence on the earth. As we eat and drink we remember you and are grateful for the loving care you give to us, your children. Blessed Be.*" Then simply eat, drink and be merry!

Step #9

Final Salutations to the Deity

Now it is time to take down the circle. You will do so in the reverse order of how you put it up. First, say farewell to the Lord and Lady. Remember that you wish for them to remain always within your heart but for now you are saying farewell. "Lord and Lady, Thank you for your gracious and loving presence. I invite you to remain with me throughout all time and all space. Stay if you will, leave if you must; Farewell, blessed be." You may either leave the god and goddess candles burning, or extinguish them and save them for next time as you choose (just remember to never leave a candle burning unattended).

Step #10

Earthing the Cone

Begin by imagining the cone clearly around and above you. Breathe the energy of the cone gently back into your body and allow it to slowly drain back into the earth. Some people visualize this as melting wax; others see the cone's strands of energy unraveling. Use whatever visual aid helps you. The important thing is that the energy you raise from the earth gets returned to the earth so that your body, mind and spirit are centered. It often helps to place your open palms flat on the floor and feel all the excess energy drain through the palms back into the earth. If you drain off too much energy, simply pull more up through the roots you have still extended into the earth.

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Step #11
Dismissing the Watchtowers

Remember that whenever you evoke an entity, you must also dismiss that entity and close any portal you have opened through which it entered. Thus we must now dismiss the watchtowers. Begin in the east by saluting the watchtower, and say, "Watchers of the east, I thank you for your power and protection. As you return to your realm, with harm to none, I bid you farewell. Go in peace, blessed be." Trace a banishing pentagram (note that you un-circle it widdershins), and end by pushing the pentagram with your blade and seeing it disappear into the horizon. Some people like to actually close the portal by making a gesture as if drawing closed a curtain. The bottom line is that after you draw the banishing pentagram and un-circle it, do what ever you need to do to convince your self that the portal has been closed (even if it means drawing the pentagram over. Once the portal is closed, extinguish the candle.

Move now to the south, west, and north in turn and repeat the exact process (substituting the appropriate name of the direction in the spoken dismissal) and end with a silent salute to the east.

Step #12
Banishing the Energy Boundary

Begin in the east, by taking your athame and giving a sharp cutting gesture to sever the knot of eternity (if you used one), and then walk the perimeter either deosil or widdershins, this is your choice, seeing the boundary disburse and sink into the ground, saying: "I erase thee o circle of power, and return this ground once more to the mortal world. So mote it be."

Step #13
Final Grounding and Closing

For a few moments, stand or sit quietly and feel the change in energy now that the circle has been opened. Check to make sure that your energy is balanced, and if not perform the grounding and centering exercise again. Say something to the effect of, "The circle is open, blessed be!" Then clap your hands for a few second to be sure all the energy is disbursed. In the support material are diagrams for all of the evoking and banishing pentagrams.

