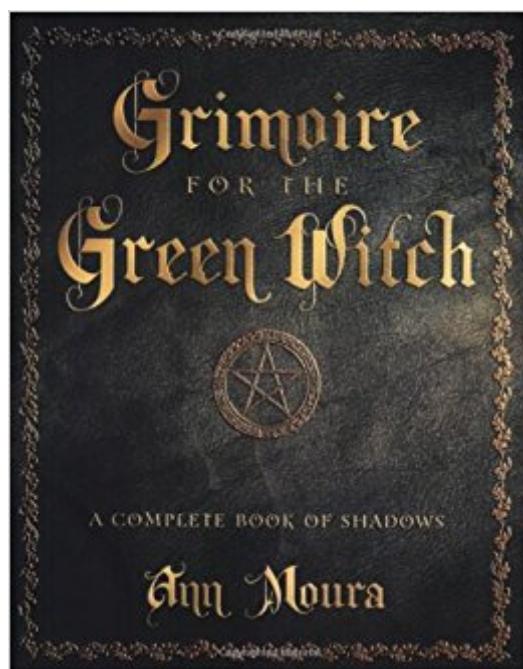


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Grimoire For The Green Witch: A Complete Book Of Shadows



Synopsis

The author of the popular Green Witchcraft series presents her personal Book of Shadows, designed for you to use just as she uses it-as a working guide to ritual, spells, and divination. This ready-made, authentic grimoire is based on family tradition and actual magical experience, and is easily adaptable to any tradition of Witchcraft. Grimoire for the Green Witch offers a treasury of magical information- rituals for Esbats and Sabbats, correspondences, circle-casting techniques, sigils, symbols, recitations, spells, teas, oils, baths, and divinations. Every aspect of Craft practice is addressed, from the purely magical to the personally spiritual. Â It is a distillation of Green practice, with room for growth and new inspiration. 2004 COVR AWARD 1ST RUNNER-UP

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Grimoire for the Green Witch: A Complete Book of Shadows [View larger](#) A Treasury of Magical Information Includes: Rituals for Esbats and Sabbats Correspondences Circle-casting techniques Sigils Symbols Spells Oils, Teas, and Baths Every aspect of Craft practice is addressed! From Ann Moura, Author of the Popular Green Witchcraft Series This ready-made, authentic grimoire is based on family tradition and actual magical experience, and is easily adaptable to any tradition of Witchcraft. COVR Award 1st Runner Up.

Ann Moura has been a practitioner of Green Witchcraft for over forty years. She holds both a B.A. and an M.A. in History. Moura lives in Florida where she runs her own metaphysical store, presents

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1 Green Witchcraft Creed of the Green Witch The Sacred Tradition of Green Witchcraft The Goddess & the God Family Practice The Litany The Rules of Conduct The Three Styles of Green Witchcraft Sabbats: The Wheel of the Year Quarters & Cross-Quarters Calendar of Observances Ground & Center • Grounding Ritual Components • Ritual Robe Colors Craft Names • Names of the God & Goddess Symbols & Signs • The Magical Container Basic Tools • Basic Materials Altar Arrangement Magical Pointers Alphabets • Coven Terms • Craft Terms Creed of the Green Witch I Acknowledge the Unity of the Divine, symbolized by the Divine Androgyne, aspected as female and male, Goddess and God, form and energy, lunar and solar powers, honored during the Wheel of the Year at Esbats, Sabbats, and sacred days. I Acknowledge the immanence of the Divine, whose Spirit resides in all things and worlds, creating a unity of All in Oneness and kinship through the Goddess and the God. I Acknowledge that the Elementals Earth, Air, Fire, and Water are extensions of the Goddess and the God, both external and indwelling kith and kin, connecting all through Spirit. I Acknowledge the immortality of the individual spirit, comforted by the God in Underworld, refreshed by the Goddess in Summerland, choosing incarnation by form, place, and soul purpose. I Acknowledge that the God lovingly demonstrates the life cycle in His yearly passage through the Sabbats. He is born as the Oak King of the Goddess as Mother at Yule; cleansed and carried by the Crone into the arms of the Mother at Imbolc to be nourished by the milk of Her love. At Ostara, the Goddess transforms as Maiden and joins the God that They may walk as the Lady and the Lord of the Wild Wood to awaken the Earth from the sleep of Herself as Crone of Winter. The God and Goddess unite at Beltane to bring renewal to the Earth, and at their Litha wedding, the God shows His face of wisdom and age, turning from Oak King to Holly King as He begets Himself of the Goddess. At Lughnassadh, the God enters into the Goddess aspected as Mother Earth, filling Her abundance with the life essence of His solar energy. He enriches the vines and barleycorn with the essence of His Spirit at Mabon. He enters into Underworld, leaving the Goddess alone as Mother-to-be and Crone through Autumn and Winter, while He leads the Wild Hunt as the Horned Hunter, gathering the dead to His realm. He rules Underworld as the Lord of Shadows, where He offers rest, solace, and release of burdens to spirits at the end of each incarnation. At Samhain, the God passes His Spirit through the Goddess, making thin the veil between the worlds by their union of shadow and light, turning the Tomb of the Crone into the Womb of the Mother. At Yule the God as Sage offers His blessing and farewell to the children of the

world, then turns His face to join them as the Infant Oak King reborn. Through the Wheel of the Year is the path of perfect love and perfect trust in the Divine demonstrated, that we may walk with the Goddess and the God in the bond of love. I Acknowledge the three great Mysteries: the Ancient God as Father and Son; the Maiden Goddess as Mother and Crone; and the Union of Tomb and Womb for the eternal cycle of Life Immortal. The Sacred Tradition of Green Witchcraft The Green Tradition of Witchcraft sees the aspects of the Divine All as separate and united as Goddess, God, and Both. The One who is All matches all being from the One. The forms of The Lord and the Lady are interlinked and interchangeable: Father Sky and Mother Earth/Sky Goddess and Earth God; Sun and Moon; Triple Goddess and Wed to the Triple Goddess; Threefold God and Wed to the Threefold God; Lord and Lady of the Greenwood; Lord of Abundance and Lady of Plenty; Queen of the Stars and King of the Universe; Creator and Creatrix, Spirit and Matter; Life and Passage; and Cosmic Dancers of Energy and Matter. The Creative Forces of Nature are revered, with the Goddess and the God symbolizing the Universal Materials and Energies from which comes all existence. The God and the Goddess are equal and omnipresent, for They are found throughout the Universe, the Earth, and all that dwell therein. Because it is the Spiral Dance of Rebirth that brings us back to the Source of our existence in the Goddess and the God, reincarnation and communication with spirits are accepted parts of the religion. Knowledge is the gift of the Goddess and the God, learning through many lives on Earth and keeping close to Them. Magic is a natural means of working with natural energies to accomplish a goal, and this magic becomes part of natural life for the practicing Green Witch. Consciousness may be altered through visualization, meditation, ritual, music, and dance to better commune with the Divine and effect the magic. Through Dedication, the pathway to communication is constantly open, so altered states cease to be necessary for contact with the Divine in Nature, only inner stillness and balance. Freedom of the individual and personal responsibility are key aspects of Green Witchcraft. The liturgy may be created as needed or desired, for the magic will naturally flow with the acceptance of oneness with the All and with self-responsibility in our living. Immanence, interconnection, and community are three core principles of Witchcraft. Because the God and the Goddess are manifested in all life, all existence is connected to be one living cosmos. The focus is on the growth of the whole through care for the Earth, the environment, and each other. The mythology of the Lord and the Lady revolves around two themes in the Wheel of the Yearâ •that of Fertility and Passage of the Seasons; and that of the Divine Life Cycle of the God, often related in allegory to the changing of the seasons. Thus, the sacrificed god motif can be found in the Corn (Wheat) Cycle, wherein the God willingly gives His life-force into the crops at the time of marriage that humanity may be sustained, thus

relating the Divine to life and Rites of Passage. The Triple Goddess is the Maiden, Mother, and Crone (Matron), whose consort is the Horned God, the Creator, Destroyer (Hunter), and Lord of the Beasts. All Nature has both positive and negative aspects, and to be reborn, one must first die. The Goddess is seen as both life in Her form as Mother and as death in Her form as Crone, yet both are the same. Death is a natural passage to new life and is not feared or labeled as evil. With Nature there are both pleasant aspects and harsh aspects, but this is all part of the reality of the energy that flows in the Earth, the Universe, and the beings of the Earth. The transition of the spirit through incarnations is not feared, but understood and accepted as natural, for life is eternal, and all spirits are immortal. Attuning to the God and the Goddess changes one forever •sparks new hope for the individual and for the planet. Personal destiny is in the hands of the practitioner. The Dark Aspects of the God and the Goddess •Lord of Shadows and Crone• as well as the Bright Aspects •Horned God and Maiden/Mother• are accepted. The Divine is both Creation and Destruction; Abundant Nature and Destructive Nature. Since all life is joined in the Dual Deity, the Two Who Are One, and to each other, life cannot be destroyed, only changed or moved into and out of the cauldron of life. The religion then is the worship or reverence of the Life Force represented in the Dual Deity as a Conscious Unity. This reverence may be expressed through ceremonies or rituals dedicated to cycles of fertility, of planting and harvest, and of solar and lunar phases. The Esbats are Rituals of the Full Moon, New (Dark) Moons •times to receive learning from the Goddess. The Sabbats are composed of four solar festivals, called the Lesser Sabbats or the Quarters, and four agricultural festivals, called the Greater Sabbats or the Cross-Quarters. These are the main focus of ritual in the Green Tradition, along with Twelfth Night (Naming Day). The names by which the Lord and the Lady are addressed are not important, for They are One by whatever Names They are known, and They dwell within. They give life to be lived fully and with enjoyment, and we are reborn to learn until we are reunited with Them. Because people are of the Earth, She should be revered. The Green Witch knows of the connection of all things, the immortality of life, and draws upon the Power of the Divine directly, or through the Elementals of Earth, Air, Fire, and Water, or such spirits, devas, and Other People as may be helpful. The Elementals are the Kith and Kin of the Green Witch, for body and strength are of Earth, breath and thought are of Air, energy and drive are of Fire, and emotions and vital fluids are of Water. In olden days, The People learned in the ways of the Old Religion were called Wicce •voiced in the Middle English speech as Weetchâ TMieâ •meaning Wise, and the use of that wisdom was called the Craft of the Wise •WicceCraft, from whence comes the word Witchcraft. The Green Tradition of Witchcraft sees the Practice of the Craft as spirituality, and holds the word Witch as honorable and

Â spiritual. The Goddess & the God Because the Divine is One, the aspects of the Divine may interchange roles. Either the Lady or the Lord may represent the Sun, Moon, Grain, Harvest, Waters of Life, Universe, Sky, Earth, Life, Death, Passage, Resurrection in Body and/or in Spirit. The Lady and the Lord symbolize female and male fertility. They are both Power and Passage, honored with rites of burning lamps, candles, and torches; with salt and water, bread and wine, and flowers and grain. They both represent the passing of the seasons through solstices and equinoxesâ •the Lesser Sabbats of the Quartersâ •as well as through the cycles of harvest from preparation to planting to tendâ •the Greater Sabbats of the Cross-Quarters. In the harvest Sabbats, the Lord is the Sun, and the Lady is the Earth, culminating with the energy of the Sun entering the life supporting grains of the Earth, and giving the spirit of life into the fruits of the vines that refresh us. The Lady is most related to the Lunar phasesâ •the Esbats of the Full Moon and New Moon [last waning crescent], as well as the Esbats of the Dark Moon, Blue Moon, and Sidhe Moon. The Lord is Oak King from Yule to Litha, and the Holly King from Litha to Yule. He is Sun King and Lord of Shadows, Hunter and Greenman, Lord of the Wildwood, of Animals, and of the Fields, the one who collects the spirits who seek passage through the Goddess into new life. The Lady is the One Who Transforms, the Changer. It is through her that the Lord dies, passes to Underworld, then is reborn. She changes, but is never-ending, and she is both Crone and Mother at the same time, thus her Tomb is also the Womb. It is through her that the spirit travels from death into new life, through her Cauldron of Rebirth. Family Practice Through each generation, the Green Craft adjusts and changes to meet the needs and inclinations of the Green Witch, just as Nature changes and alters to meet the needs of lifeâ ™s movement. Here lies the basic core of Green Witchcraft for future generations of my family and anyone I, or they, might reach and for whom this Craft holds resonance and brings joy. May this Craft grow with future generations as they enlarge upon it through their explorations of the vastness of the Power, guided always by the loving Lady and Lord, and by the kindness of the Elementals, who are the Cardinal Emanations of the Divine: Earth, Air, Fire, and Water joined with our Spirit that is of Divine essence. We are One. The family tradition honors the Goddess at Lunar phases of the Esbats and she is seen as the Goddess of the Moon and the Earth. The God is honored at Solar phases of the Sabbats and is seen as the God of the Sun and the Earth. The Goddess of my family is Bendidia, or Bendis, the Thracian Goddess of the Dark Moon. She holds a twig in her hand to show the way to Underworld, and hence to new life. She is the Goddess of Magic, Secrets, Occult Wisdom, and is the ancient Goddess of Witches. But She is also the Goddess by any name, and is the Triple Goddess of Maiden, Mother, and Crone. The God of my family is Shiva, but He is also the God by any name, and is the Triple God of Youth, Father, and

Sage identifiable with Dionysus, Cernunnos, Frey, and Herne. He dances within a ring of fire, sits upon a dais, horned and surrounded by animals wild and domestic, and sits upon a tiger skin in meditation, being the Lord of the Cosmic Dance, Lord of Beasts, Lord of the Wildwood, and Lord of the Harvest. He is Horned Hunter, Greenman, Lord of Light, Lord of Shadows, and Wed to the Triple Goddess. The Litany The Goddess and the God are One Life is a Gift to Enjoy I am part of the Earth and revere Her I am connected to all things and the Power therein I am one with the All and the All is within me I am kith and kin to the Elementals, aspects of the Divine I learn from the Goddess and the God, Nature, and Meditation I follow the Rules of Conduct as passed down to me

The Rules of Conduct 1. Be careful what you do. 2. Be careful who you trust. 3. Do not use the Power to hurt another, for what is sent comes back. 4. Never use the Power against someone who has the Power, for you draw from the same well. 5. To use the Power you must feel it in your heart and know it in your mind. [Words repeated through my maternal line since 1890.]

The Three Styles of Green Witchcraft

GREEN PRACTICE AS FOLK ARTS This approach to the Green Craft comes under the umbrella of a mainstream religion: practicing the Craft is to work magics using the new names of the deities of power, and celebrate the traditional holidays with the understanding of their Pagan originals. Folk Art Witches may invoke the Power as the energies of deities, angels, saints, and the Holy Spirit, and may adapt other cultural images into their practice.

GREEN PRACTICE AS PERSONALMAGICS This variety of Green Craft as a Natural Witchcraft elevates the Mannuz (Mahn-NU or the Human; Runic Mannaz; the Self) to union with the Universe, enhancing the personal power of the Witch through the energies of herbs and natural objects and directing this to accomplish a goal. Ritual, magical tools, and conscious spellwork functions through the Elementals, and a Grimoire is created to codify tables of magical correspondences for a successful practice.

Religion plays no part, save as the Witch and the Unnamed All work together through Nature with honesty, instinct, and intuition.

GREEN PRACTICE AS RELIGION This type of Green Craft identifies the Goddess and the God in partnership with the Witch through a self-initiation for introduction and learning, and later by complete union in a selfdedication. As a religion, magic is often directed through personal communion with the God and the Goddess, identified as male and female in balance. There are rituals of religious observance including Sabbats and Esbats, and special days honoring aspects and manifestations of the Divine throughout the Wheel of the Year.

Sabbats: the Wheel of The Year

- YULE** • WINTER SOLSTICE [12/21]
- 1. God as Oak King is born of the Goddess.
- 2. God as Holly King prepares to depart.
- 3. Goddess is Mother of the Sun God.
- 4. Goddess is Crone of Winter.

IMBOLC • PURIFICATION AND FIRE [2/1]

- 1. Goddess is cleansed and purified.
- 2. Milk flows for lambs and for the baby God.
- 3. Quickening of the Earth.
- 4. Goddess is

preparing to return to Maiden. OSTARA • SPRING EQUINOX [3/21] 1. Goddess is Maiden/brings Spring. 2. God and Goddess encourage animal fertility. BELTANE • FERTILITY AND FIRE [5/1] 1. God Youth and Goddess Maiden unite in love. 2. May Day flowers, romps, and bonfires. LITHA • SUMMER SOLSTICE [6/21] 1. God turns from Youth to Sage. 2. Marriage of God to Goddess. LUGHNASSADH • BREAD HARVEST [8/1] 1. God enters the Earth in marriage, giving his energy into the grain; now his body. 2. First Harvest/Bread Harvest • grains. MABON • AUTUMN EQUINOX [9/21] 1. God gives his spirit into the vines, fruit, and barleycorn, wine, cider, whiskey, beer, and mead are now his blood • He rules Underworld. 2. Goddess alone and pregnant with the God. SAMHAIN • DEATH AND REBIRTH [10/31] 1. God within the Goddess, yet also Leader of the Wild Hunt. 2. Veil between the worlds at its thinnest, Crone and Hunter [Lord of Shadows] reign together. WHEEL OF THE YEAR quarters & cross-quarters QUARTERS • GREEN [LESSER] SABBATS Yule • Winter Solstice [12/21] 1. God is born of the Goddess. 2. Goddess is both Mother and Crone of Winter. Ostara • Spring Equinox [3/21] 1. Goddess is Maiden/brings Spring to Earth. 2. God and Goddess encourage fertility of Earth. Litha • Summer Solstice [6/21] 1. God turns from Youth to Sage/Oak to Holly King. 2. Marriage of God to Goddess. 3. Holly King impregnates Goddess with Oak King. Mabon • Autumn Equinox [9/21] 1. God gives his blood into the vines. 2. Goddess alone and pregnant with the God. CROSS-QUARTERS • WHITE [GREATER] SABBATS Samhain • Death and Rebirth [10/31] 1. God within the Goddess/tomb becomes the womb. 2. Veil between the worlds is thinnest. Imbolc • Purification and Fire [2/1] 1. Milk flows for the baby God as Oak King. 2. Quickening of the Earth. Beltane • Fertility and Fire [5/1] 1. God and Goddess unite in love. 2. May Day romps and bonfires/fertility encouraged. Lughnassadh • Bread Harvest [8/1] 1. God enters the Earth in marriage, giving his body to be the grain. 2. First Harvest • grains.

very good condition..very informative book. thank you.

Very useful with many instruction :)

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Is a good reference book for someone new, very educational.

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