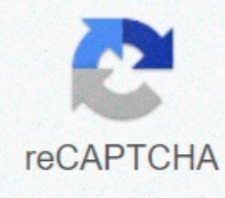




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## The inner temple of witchcraft free pdf download

Christopher PenczakJan 2002Llewellyn WorldwideCree the interior of the church - a personal holy place where there are no boundaries, and everything is possible. The study, dedication, and practice, lessons and exercises in this book empower you to transform the repetitive rigor of your daily grind into a witch's web magickal experiences. The inner temple of witchcraft is a thorough course of education, introspection, meditation, and the development of the magical and psychic abilities that are the birthright of the witch. Four introductory chapters illustrate the history, traditions and principles of witchcraft, followed by thirteen lessons that begin with basic meditation techniques culminating in a self-initiation ceremony equivalent to the first-degree level of traditional coven-based witchcraft. As you progress through this year-and-a-day course of learning, you can explore a wide range of topics, which support and inform the dedicated witch: Ancient and modern magical philosophy Modern scientific theories support a new definition of reality Instant magick techniques to protect, healing, and tranquility Energy work and anatomy, including the auras and aura astral travel, dreams, and spirit guides healing techniques of body, mind, and soul This book's non-dogmatic presentation encourages an eclectic, personal approach, while providing a strong foundation for the practice of witchcraft and magick. Develop your psychic abilities and practice powerful magical techniques as you explore the source of every witch's power – inside the temple. Winner of the 2003 Coalition for Visionary Resources (COVR) Award for Best Magic BookChristopher Penczak is an award-winning author, teacher, and healing physician. He has studied extensively witches, mystics, shamans, and healers from different traditions around the world to synthesize his own practice of magick and healing. Formerly based in the music industry, Christopher was empowered by spiritual experiences to live a magical life and began full-time practice of teaching, writing, and seeing clients. He is the author of the award-winning Temple of Witchcraft series: The Inner Temple of Witchcraft, the Outer Temple of Witchcraft, the Temple of Shaman witchcraft and the living temple of witchcraft 1 and 2 volumes. Other books are: City Magick (Red Wheel/Weiser), Spirit Allies (Red Wheel/Weiser), Gay Witchcraft (Red Wheel/Weiser), Magick of Reiki, Sons of the Goddess, Ascension Magick, Instant Magick, The Mystic Foundation, The Witch's Shield, The Witch's Coin, and the coming The Witch's Heart. Christopher Penczak lives in New Hampshire. 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Llewellyn Publications Llewellyn Worldwide Ltd. 2143 Wooddale Drive Woodbury, MN 55125 www.llewellyn.com Manufactured in the United States of America for engagement by my parents, Steve, Laura, Christina, Jessica, Jen, Bridget, Kat, and all my teachers. Thank you for going down this path. Content List of Exercises List of Numbers Introduction: What is the Inner Church? 1 Ask a Witch 2 Digging the Roots 3 Flavors of Witchcraft 4 The Way of Witchcraft 5 Lesson One-A Magickal Mind 6 Lesson Two-Meditation 7 Lesson Three-The Magick of Science 8 Lesson Four-The Science of Magick 9 Lesson Five-The Art of Defense 1 Lesson 0 Hat-The Power of the Aura Exercise 2-Feeling Energy Exercise 3-Ball of Energy Exercise 4-Feeling the Aura Exercise 5- Pushing and Pulling Energy Exercise 6-Earth Walking 7. 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Practice - Healing Case Exercise 34–Past-Life Exploration List of Figures Figur 1–Early Goddess Images Figure 2-Timeline Figure 3–Wheel of the Year Fig. 4. 8B - Projection of holographic image numbers 9-Vesica Halak 10. and triple knot Images Figure 16-Banish pentagram Figure 17-Protection symbols: Pentacle, Cross, Ankh, Eye, Hexagram, Seal Solomon Figure 18-Protective Rings Figure 19-Banishing and invoking pentagrams Figure 20A-damaged Aura Figure 20B-Healthy Aura Figure 21-The Seven Tigras Figure 22-DNAKundali Rising , Caduceus, figure The Aura Figure 24 symbols balance figure 25-Kabalah Figure 26-World Tree Figure 27-Planes of Reality Figure 28-Inks Figure 29-Muscle Test Hand Positions Figure 30-Akra Chart Figure 31-Healing Light Figure 32-Traditional Degree Symbols Figure 33-My Personal Degree Symbols Know self. Temple of Delphi, Greece Introduction What is the inner temple of witchcraft? I never thought I'd teach lessons on witchcraft, much less be the center of my life. But now I'm writing books about it, too. When I started, I didn't even want to get involved in witchcraft. An old friend of mine introduced me to the subject, and I thought he was joking. I've made bad Wizard of Oz jokes simply because I've never heard a person call themselves a witch and that is serious and even respectful. It was quite a few years ago and the concept has gained a bit more media attention since then. My friend is a very intelligent man whose opinion I respect, so I asked him all sorts of questions. We discussed European history and art influenced by pre-Christian cultures. We studied philosophy and symbols. Since they both love art, it really caught my attention by showing me Egyptian symbols, such as the eyes of Horus and the Ankh. The more we talked, the more I thought you'd be interested in this witchcraft thing. I come from a 12-year-old Catholic school, and although I felt a spiritual connection to something at one time, I was no longer sure what it was, as I did not feel a connection to the Catholic Church. I couldn't agree with many of their opinions, so I released that spiritual connection with some guilt and anger. When my friend told me about the craft and how stressed he was with individual and personal relationships, I was irritated. Maybe that's what I've always been looking for, but I never knew the possibility existed. The last piece that started on this journey was my first ritual. I was invited to a full moon ritual, and I was given the opportunity to cast a spell. I wasn't sure I believed in it, but I thought, why not try? Another friend of mine had a difficult pregnancy. She did not receive the necessary prenatal care and doctors thought she and the child were also at risk. To make matters worse, she had a difficult relationship with divorced parents and, as a senior in high school, hid her pregnancy until the last few weeks. While I can't remember the exact wording, my magic is basically designed to make her and her baby come out healthy as little pain as possible if it's for the greatest good. I later learned that they were both healthy and I was happy. Then I realized that the birth lasted less than two hours and was almost painless. I was shocked and thought back to the magic. I'm sure a lot of people but at this point I thought that spells and and they were more real than I thought they were. Soon I began studying witchcraft with a well-known local teacher. My mother and my best friend came half uninterested and half in fear that I was joining the cult. The experience changed life. The most important aspect of the course was empowerment. We have learned basic meditation techniques to open up to our intuitive and psychic forces. By the end, we had done a number of different exercises with a certain amount of real-world controls. The skeptic in me loved that because it was like a science experiment. In a short time, I learned to do things that I thought were really impossible. Now I've done the impossible! This authorizing tradition emphasized the etiquette of witchcraft in terms of personal responsibility. I really understood that I was responsible for my own life and my own happiness. Before this class, I had bouts of depression and anger, but I always thought it was someone else's fault, not mine. With this process, I learned how I made my own reality and that I'd better take responsibility for it, because no one else will. Empowerment and responsibility are at heart, and a true lesson, the magick. Over the next few years, I finished college and continued my music as a performer and businessman. I've got my life in order, I've accepted myself and my own power. I studied witchcraft and related topics such as shamanism, tarot, healing and runes to continue my education, but the practice of witchcraft was very personal, private. Gradually, I became calmer and came out of the broom closet, as many witches would like to say. A group of friends really noticed the changes in me and became interested in witchcraft. My little cove invited them to rituals and celebrations. These newly interested friends are asking me to do spells for them, but I declined. I'd rather do magic with them and teach them the ability that trust me. I was asked to learn some meditations and healing work. Soon my friends asked me to set up an official class. I agreed, and it forced me to rediscover the most important aspects of witchcraft. My life-changing event was the discovery of personal power and responsibility. It was about finding the saint in myself, in my center, in my peaceful core. We all have a sacred place in us, a part of us. This sacred place is a temple, a temple for our inner strength, our intuition and our relationship with the divine. Discovering psychic powers, spells, and meditation are all things that lead us to the temple. They will help you find your way and walk to the inner temple. For me, witchcraft is the construction of a sacred space, in my life and in my environment. I decided that this will be the focus of class. I wanted to help others find their own sacred space, their own inner temple. Information and practices practices Experience. I am very grateful to all my teachers for giving me the tools to work. I am also grateful to the first friends and students who set me on this journey. The class went well and like the old phone commercial, I was told by two friends who said the two friends and so on . . . I started calling strangers to teach the class. At this point in my life, I was still working in the music industry and didn't have much time to devote to teaching witchcraft. As strange as this sounds to those who don't know spiritual journeys, I had a visional experience. Meditation, my maiden, the Celtic crow goddess Macha, came to me and told me to teach more. After some discussion, I finally promised to teach if you could get me more time. It was an easy promise because I knew my schedule was full. A few weeks later, forgetting the promise, the situation at work deteriorated and I was dismissed. As I was looking for guidance, the only advice I got was that you could teach me now. I teach after knocking on numerous office doors that are not open to me. I couldn't get a job answering the phone, but when I put up a flyer for witchcraft classes, my phone rang. Obviously, people had to find their inner temples. I refined the material for my course on Witchcraft One: Building the Inner Temple, and then I planned four more courses. Each is based on one of five elements: fire, earth, water, air and spirit. Witchcraft One is based on the element of fire, fire helps you feel your own personal strength. Fire is the light of control, purifying, yet protective. The experience and practices of the course form the basis of this book. After teaching full-time for a few years, I realized that a lot of people really want to learn witchcraft, but they find it hard to lay the ground. These people jump right to love or money spells, and after some success a spell rote a book without understanding why it works. They jump into the material needs of tradition before laying the foundations for both intellectual understanding and spiritual experience. Anyone knows a spell, but not everyone experiences a life-changing event. The inner temple of witchcraft defines this foundation. This course contrasts with many traditional Witchcraft 101 books. I'm not going to focus on rituals, altar building, garrowing and celebrating the wheel of the year. These are the tools of the priestess and the priest. I found that students who have not experienced energy and psychic abilities are the bedrock of magick, have a less profound experience with ritual. They do not understand the subtle mechanics and possibilities intertwined with it. Symbols and ceremonies do not understand and personally experienced there is a risk of getting dogma instead of spiritual Students dive into traditional magic work, do not understand their inherent abilities and lack the perspective of the long history of witchcraft. This book begins with some basic definition of witchcraft and then guides you through ancient history up to the modern traditions of your craft to help you find the path that will give you the most. The rest of the book is divided into thirteen lessons, with practical exercises and homework for one-year and one-day courses. Topics include meditation, instant magick, ancient philosophy, modern science, defense, light, energy anatomy, astral travel, ghost guides, and healing, which ends in a self-initiation ritual. Some exercises ask you to find a partner, so find a friend to help with these tests. Having a partner can keep you focused, and it's also fun to have a peer with whom you can share your experiences. Once you have created this foundation of light and guidance, we learn the tools of the priestess and the priest with deeper appreciation and understanding. The second book in the series, The Outer Temple of Witchcraft, will be a detailed course at this level of study. I realized that people who take this course tend to be divided into three categories, and all three are welcome. Sometimes it's best to know what your own motivations are. The first group are those who are really interested in witchcraft and other neopagan traditions and are looking for an experience or training to help them on the road. The second are those who come with an open mind and later realize that the material really resonates in them. I'm going to put you in that category. I didn't want to be a witch until I was. All I had to do was demand the name. The last group are those who are interested in building a spiritual foundation, a meditative or psychic exercise, but are not going to pursue witchcraft. Some even harbor stigma associated with the word witch, and ask why I call the classes witchcraft instead of New Age or psychic development. Many traditions of the New Age come from the history of witch and healer, and this information is the basis of witchcraft. The members of the last group sometimes become healers, mediums, mediums, shamanic specialists and magicians. Some people do not follow the specific tradition, but take the cornerstones of the inner church and build their own house. Essentially that's what we all do with such material. I come from quite an eclectic tradition, and others that follow their hearts and use what resonates with them. Understand the basics, but use what's right for you. Some people choose not to reclaim the word witch because it doesn't resonate with her. It's fine. I think the teachings of the craft are something to all of us, whether we use the word or not, as we enter the New Age. Many, like me, feel that that word witch in the twenty-first century without the stigma attached to it. Modern witches have to live by example to show people that our traditions are loving, healing and spiritual. I would like to thank many people without whom this book would not be possible. In particular, I would like to thank my first disciples who, in addition to the goddess's prompting, forced me to teach, raised questions and challenges to refine the material, and allowed me to use their stories as examples in my work. Thank you to the first teachers of the craft opening this world to me, and thank Laurie Cabot for her classes based on the scientific tradition of witchcraft and her claim that all magick should start with self-esteem and self-love. Without it, my life wouldn't have changed that much. I thank my friends, my family and the coven for their support. Thank you, Gineella, Scott, Amanda, Lena, and Patti. Thank you Nicole for her input and suggestions, and thank you to the many authors, teachers, and healers who built the foundation for modern witchcraft and mysticism. Blessed be Christopher Penczak [content] 1 Ask a witch What is a witch? What is witchcraft? These two questions are not an easy answer. The word witch is a very emotionally charged word, so it has put conflicting images over the centuries. It's hard to understand which picture, if any, is correct. In most Western worlds, the word witch evokes the villain in many fairy tales. Let's look at the old witch, which is children's apples, beer harmful drinks, eating children, and casting curses. For Halloween, shops sell decorations for witches, old ugly women with green faces and pointed hats riding around brooms. Although these are familiar portraits, they are not the first. Because mankind fears what is different and mysterious, the witch has come to rest in the world of children's stories to impotent the folk stories of witchcraft from the realm of pretending. If only children believed in witches, the witch's power would no longer be real, it would be fantasy. Unfortunately, fictitious witchcraft was not the only way humanity dealt with fear. If you turn back a few hundred years, we can see the word witch in the records of one of Europe's greatest Holocausts, the witch trial. Men and women were persecuted and killed because they were different. Some call it the Burning Times because many were burned to death by the fire, burned at the bonfire. Typically, history books are glossy over this little history, but it's all kinda a part of us as important to modern cultures as the conquest wars. Those accused of witchcraft were at the top of the list of victims. The ruling powers of the time had their own ideas of witchcraft, black masses, sacrifices and treaties, in blood souls to the Devil. These the roots of children's tales. The vast majority of prisoners did not practice true witchcraft. Some held the teachings of wise women and cunning men of tribes, knowledge of healing herbs, remedies, midwiving and simple charm. We call such skills tales of old wives, but he liked them because they were true. We don't know how many of the defendants practiced the so-called Old Religion, the witch's way. If you turn back even more, to cultures whose stories have not been often described, you will find a different kind of witch. This witch was not in the darkness of fear and fairy tales, but in the darkness and light of the Goddess. This witch was revered as a healer, teacher, leader and wife. The witch's image inspired the same reverence as a priest or pastor now in modern culture, because the ancestors of modern witchcraft were priests and priestesses, visionaries and advisers who lived spiritual lives at the tune of the forces of nature, the floods of seasons and the cycles of the moon. They were related to plants and animals, and essentially all life. Their teaching and history were kept in oral tradition, guarding the myths and charms of culture. Modern witches focus on this particular root in the tree of witchcraft. Those who claim the name and title of witch really reclaim and building on the image of the witch in ancient times. If you really want to know what the word witchcraft and witchcraft mean as you move into the next century, check out the growing movement of modern witches. When you ask a witch what the word means, you get as many definitions as there are witches. And yes, witches can be both men and women. I'm a man, and I identify myself as a witch. Male witches aren't called warlocks. The word warlock can be denoted from Scottish, Old English, Germanic, and Indo-European roots, and is now generally believed to mean cheating or oath-interrupting to participate in the craft. Such a title has probably been linked to witchcraft by those who wanted to defame the practice. When I began my journey into this wonderful world, I was taught that the root of the word wic, or wiccan, meant wise, for witches were guardians of wisdom who had evolved into images of wise women and wizard men. Another definition was to bend and shape, meaning those who practiced witchcraft could bend and shape the forces of nature that did the bidding to magick. The word witch is indeed considered to be of Anglo-Saxon origin, and some feel that only those who are practicing European traditions, specifically Celtic, Saxon, or Germanic traditions, have the right to claim the title witch. The etymology of the word can be traced back to Sanskrit and the earliest Indo-European languages, although this a popular folk etymology used by many modern witches. The Middle English word wicche can be denised from the old English wicca, which means that the practice witchship. Male and female witches were distinguished by the words wicca and wicce, respectively. In central German, wicken means to be mesmerized or divine in the future. In old German, the word can be led wih, which means sacred. From the old German to the old Norman, I have the word church. Notice an interesting shift in the V sound of the V sound, but notice the similar shape of letters. The double U looks more like a double V in our alphabet. In French, the letter is called doubleveay. The further you go, the further away you get from the stereotypical witch and the word of holiness and spirituality. Now you've made real sense to the witch. In modern English, wic is used to read men and women. Wicca refers to the modern resurgence of witchcraft. After the witch trial and persecution, the remains of the teaching were underground. Other teachings were lost forever, but practices were revived, and the surviving traditions came to light in the twentieth century. In many modern traditions, witchcraft refers to the practice and art of craftsmanship, such as spells, while religion is known as wicca. While you can make a strong distinction between the definitions of witch and wicca, or witchcraft and Wicca, most practitioners accept both words and identities. If you're not sure what to call someone, ask them or see how they refer to themselves. Science is one of the first definitions I learned from my early teachers, trained in the Cabot tradition, was witchcraft in an art, science and religion. The witch is the one who lives in the art, science and religion of witchcraft. You may find this definition strange, and so do I, because it brings together some seemingly contradictory ideas. That definition shocked me because I considered myself a man of science. I studied chemistry and probably would have continued if my experience with magick had not inspired me to pursue a more creative side. At the time, I was very much proving to me kind of a guy, so no one would have an inch if they couldn't back up their statements. And I found in my witch-friendly friend someone who can. He explained to me theories of spells and psychic forces. I wasn't sure if I agreed, but it didn't intrigue me enough not to dismiss the New Age kookiness. Then my friend presented one of the most advanced scientific ideas I encountered at the time, quantum physics. I didn't understand how physics and witchcraft were connected until I drew the correlations between ancient philosophies and modern, cutting-edge science. From his perspective, he expected modern science to ancient truths. The more I learn, the more inclined I become to agree. A At time, I ignored the other aspects of the definition of witchcraft, namely art and religion. I focused on the science of the ship. I saw witchcraft as an experiment. The experiment produced wonderful results, but I resisted the other meanings of tradition. Whether or not it led me to explore myself and my spirituality. Art witchcraft is an art. It's a system that's based on its life cycles. Life is a change, simple and clear. Change encourages new expressions of the same patterns and energies. Change encourages creativity. Even though two witches can say the same word about a spell, each does it differently, each bringing its own personal nuances, intentions and inflections. More often than not, witches are likely to write their

own spells, which is their personal tradition. All witches work on the same principles based on the science of witchcraft, but they express it quite differently, and the craft is elevated to a very beautiful art form. The poetry of magic can bring tears to the eyes and evoke our highest emotions. Song, chanting, drumming, musical instruments, poetry and drama are used in the ritual. Whatever the creative expression, no one can doubt that witchcraft is a kind of art once they experience it. Spirituality is finally our triple definition, witchcraft is a religion. In fact, the so-called old religion, with many traces of tradition roots back to the early Mother Earth goddess cults of the Paleolithic era. Since I have been teaching witchcraft I felt that I need to change the definition somewhat of science, art, and spirituality. The word religion can also summon some discomfort to those who seek witchcraft as an alternative to dogmatic religions. Spirituality, to me, carries a gentler konnotation of the original meaning of religion. When I say witchcraft in spirituality, I mean it's a spiritual path. Nourishing the soul, communicating with the life of the universe, and thus getting to know your own life better. Misunderstandings surround those new paths because of television, movies, and other stories. People don't realize that witchcraft is a daily commitment to renew itself in the cycles of the Earth that synchronizes itself with the power of life. It's a way to enlightenment. Living as a witch is not an easy task. Certain spiritual aspects of witchcraft distinguish it from other traditions. First, it's a nature-based spiritual practice. Deity is recognized in all things, earth, water and heaven, plants, animals, and people. All material things are seen as expressions of life as divine. Witches are often involved in environmental reforms and animal rights groups because of this belief. A polytheism, that is, we worship more deity. We recognize the spirit of life that runs through all things, but we believe that a the faces. I like to think of it as a giant, brilliantly cut diamond with a lot of tipping, each an expression of a diamond. Witches focus on deity in the form of male and female energies, gods and goddesses. The main focus is on the many traditions of the Great Mother, the ancient creative goddess, as the embodiment of planet Earth. The Goddess can be seen on the moon, in the night, and in the oceans. She portrays a modern craft like Triple Goddess, who has three of her aspects of Maiden, Mother, and Crone. These faces correspond to the changes in the moon and seasons. The Goddess's energy is immense, portrayed as loving, kind, and life gives at certain times, while dark, warrior-like, and vindictive to others. His married couple, God and the Good Father, were portrayed as the sky, sun and vegetation, or the father. Like the Goddess, the male aspect of deity has many faces. He's a warrior and a protector, a king and a judge. God can reveal the secrets of magic and enlightenment, or he can surround himself with darkness to face himself. God is usually of a dual nature, in the form of the Lord of Light and the Lord of Darkness, although some of his images cannot be classified in these categories. He presides over the year as a life giver in the productive months and life taker in the waning year. Of these two beings, the reason for the myth. Groups of goddesses and gods of a particular culture, called pantheons, have been created. In the pantheon we are most familiar with the West of Greece, taught in classical mythology classes and can be found in many modern reinterpretations. The Greek and later Roman pantheons were not the only ones, nor the first. Ancient Egyptians, Sumerian, Celts, Scandinavians, Africans and Hindus are all their own pantheons. They all had some kind of mother goddess and godfather. Then the subtle differences become more distinct. Each had deities to preside over different areas of the earthly territory. One for the oceans, the other for the sky. Gods and goddesses would rule the Underworld, the celestial kingdom, agriculture, animals, healing, moon, sun, stars, travel, poetry and prediction. From a psychological point of view, let's call these common visions archetypes. Archetypes are ancient images that can be found in many different cultures. They exist in our collective consciousness. Psychologist Carl Jung promoted the term archetype, but they existed long before it was identified. Each culture had a unique name for an archetype represented by another goddess or god. All cultures are woven into stories and myths involving this creature, but the basic concept is the same. For those who work with archetypes, they live, conscious energies, powerful beings. Modern witches understand the concept of archetypes, but they know these forces through personal, spiritual experiences. The common archetypes are ancient beings of an almost unknunkable nature, but express themselves through divine figures, individual descriptions and personalities of the gods of myth. God behaves like a mask. The ancient mother archetype exists without borders, but she expresses herself as Gaia in the Greek tradition, Danu in the Celtic tradition, Isis in the Egyptians, and Pachamama in the Inks. Most mainstream religions, especially Judeo-Christian traditions, are monotheistic, acknowledging only one god: theirs. Some feel these traditions focus on the masculine vibration of the divine and have seen it as the only and only source of life. In our diamond analogy, they're looking at the brilliance of the whole diamond, but blind to look at each aspect. Or they are fascinated by an aspect of diamonds, a god, and exclude everything else. The spiritual ancestors of modern witches were in a situation that seems unique to us today. Because of their polytheism, they recognized the gods of another tribe, land, or culture as different expressions of their own gods. They saw the diamond as a whole, as well as each aspect of it. As we look at the Great Spirit in the middle of the diamond, witches remember that we are aspects of the diamond. Like trees, oceans and animals, we are also divine,

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