



# True Magick: A Beginner's Guide

*Amber K*

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## True Magick: A Beginner's Guide Amber K

How to incorporate ethics in magickal workings as well as in everyday life. Learn how to find an ethical teacher; how to strengthen magick through a healthy lifestyle; how to prepare for rituals; how to raise, channel and ground magical power and more.

## True Magick: A Beginner's Guide Details

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Author : Amber K

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# From Reader Review True Magick: A Beginner's Guide for online ebook

## David Leemon says

If you want a beginner's guide to magick, that's what this book is. Although it seems to me that a lot of these "spells" would also work without the spell components.

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## Elizabeth says

The book emphasizes magic's spiritual potential over its practical application. I'm guessing this is why the book isn't much of a magical "cookbook"—the author hasn't spent much time writing up one-size-fits-all spells for you to chant thoughtlessly. But over the course of the entire book, this left me wishing Amber K would slow down on discussing ethics, improving your health, the three-part model of the self, balancing the elemental star, etc., and go into further detail on how to sense energies, more elementary practice on magical fundamentals, and so on.

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## M.J. Mandoki says

True Magick is seriously about the practice of real life magic. It is a book that can convince even the non-believers of magic to reconsider their position. How does Amber K achieve this seemingly impossible task? It is the structure, content and extraordinary level of knowledge, delivered in a very well-written prose, that allow her to put the magic(k) into the magick.

Very few books, even amongst academic texts, nowadays possess a kind of structure that allows the reader to be clearly and gradually led into a topic. Amber K seems to be a master of it. First, she clearly defines magick, explaining what is magick, what is not magick and what purpose magick serves. She offers a historical lesson and properly connects magick with the disciplines of science and religion. Soon, both the possibilities and ethical boundaries become very clear to the reader. Then, Amber K describes the types of magick a person can practice and takes the reader step by step through the safe, practical and ethical application of it. By the time the reader finishes the book, all basic questions are answered and the person can confidently become lost in the world of beginner's magick. Hence, the book is so well-structured that there are no questions or puzzles left either in any area Amber K deals with, as she moves from one section to the next, or at the conclusion of the book.

The structure also supports the clearly presented content. The challenge for any teaching book is usually to find the appropriate level of the readers' understanding and the appropriate amount of material included in the book. Amber K definitely wins that challenge. The language and the material are at a level that supports the understanding of the general public but still allows for complex material to be presented even about quantum physics, humanistic psychology and metaphysics. It is a remarkable achievement that, even in the academic world of teaching books, very few professors can ever master. The proper balance between the overly technical presentation at the risk of losing the audience and the oversimplification of a topic for the sake of understanding is usually a losing battle. It is remarkable that Amber K manages—shall we say

magically?—get it just right.

In this book, she also does something that she neglects to do in her other books. She actually shows how much knowledge she has, not just about magick, but also about other topics. It is stunning to see her high level of knowledge in the area of epistemology, metaphysics, ethics, mythologies, eastern philosophies, quantum physics, chemistry, alchemy, humanistic psychology, astronomy, astrology, religion and, of course, paganism in general. The author is so well-educated and learned that this level of knowledge is usually seen in older professors whose job is to spend their lives reading books! It would be wonderful if she could let her readers know about her hidden knowledge in areas other than in paganism in all her books!

Critics of True Magick often point out that even though she is trying to write a book about magick in general, she often falls into the trap of offering the Wiccan interpretation of the subject material. It may be true that she falls back on her tradition when she is giving advice on the practical application of magick. However, this criticism is too harsh. Magick is not without tradition. Simply, magick does not exist in a vacuum. It is not possible to present both a theoretical and a practical application of magick without situating it into one or another tradition. Trying to present the subject of magick without any tradition is like trying to talk about angels without any religion or trying to offer a particular quantum explanation of reality without any school of physics behind it. It just cannot be done! In fact, thinking about the impossibility of presenting without a tradition, Amber K actually does a great job keeping the topic general with her background in paganism as a Wiccan priestess.

There is just one shortcoming of this book. Amber K presents five types of magick: nature magick, intrinsic magick, ceremonial magick, hermetic magick and kitchen witch magick. She works out the first three types of magick in details, covering them in individual chapters. Unfortunately, for an unknown reason, she refuses to work out the details of hermetic magick and kitchen witch magick. Thus, the philosophically inspired people, like me, and potential everyday kitchen magicians never learn about the source that makes them happy to get up in the morning!

Despite this small shortcoming, True Magick is truly magic(k)al. It is the most remarkable book anyone can read about real life magick. It is also one of the most well-designed, well-created and well-written books a person can have on the book shelf. University professors can truly be envious of this masterpiece!

To see all her books and to sign up for her courses, please, go to: <https://www.ardantane.org/>

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### **Kerr Cuhulain says**

An excellent book for those staring out in Pagan spirituality. I highly recommend it.

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### **Ivan Dwiasmore says**

My Very Fav Witch Book for Beginner

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## **Kosjitov says**

Amber K's True Magic is certainly a book that I would recommend to the true beginner witch and seeker.

Of particular interest to me was that it explained a good range of magic systems/styles, how to prepare yourself for magic, and cautions the beginner what NOT to attempt on their own. This last is often neglected or omitted from other books and for that reason alone I felt the book was worth more than just the "It's OK" two stars.

The problems that keep it from being higher is that I don't like books that include spell recipes/processes and I dislike too much personal experience/storytelling.

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## **Sherri says**

There's some really great info for beginners, but I don't agree with everything in this book. It's very Wiccan since the author is obviously Wiccan, but it bothered me that she does try to pass off the book as working for all Pagan paths since they all basically follow the same things... umm no... it's a Wiccan book, not an all Pagan book. If she hadn't tried to generalize it to fit everyone then I would have given it a higher rating.

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## **Jaqui says**

Note: I read the more recent edition of this book, the revised and expanded version.

Now here is a wonderful, thorough introduction to magick. I've read many, many books about Wicca and magick, many 'for beginners' and 'introductions.' And many of them have been good, but none of reached this level of quality. Amber K focuses on the essentials that aren't as romantic or appealing to novices and drives those points home in a clear and caring style. She covers the fun stuff, like the tools and styles of magick and spells, but always in a manner that brings it back to the individual.

Magick IS individual, personal. Every person will have unique skills, interests, manifestations, and experiences. There is no one exact way to do it. Amber K gently reminds readers, over and over, of that. Where she does get into should and must, it's not about how to place tools and call quarters, its about the work and the ethics of magick. She's not pulling punches here, giving leeway or quick fixes. She firmly insists that becoming an adept takes time and effort, years of study, practice and self-examination.

The path of the magickal adept is not for everyone, and too often these days I see the popularization of this work making it out to be...universal and simple. It's refreshing to read a book that takes the more unpopular stance and warning -- you don't become a Witch overnight. You're not born a Witch. You can become one, if you're willing to do the work. True Magick gives you the tools to begin the work, with many practical exercises and huge amounts of wisdom.

I particularly liked the Elemental Star Chart and the Magickal Style Aptitude Test, two tools that are illuminating and super helpful at any stage of study. I'll be going back to those again and again.

Typically beginner's guides don't talk about the differences between theurgy and thaumaturgy, what they are

and what kind of work falls where and why you might choose to focus on one or the other. I think that's important information for novices. It helps build the mental framework for the ethics of magickal work, which is so, so central. True Magick does not gloss over ethics, another huge point in its favor. There's an entire section exploring different scenarios and the ethics of using magick in them. Kudos!

Highly recommended.

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## **mlady\_rebecca says**

10/09/2014 -- From the intro, I love this part.

"Time after time, I have seen people healed, lives changed, and even weather transformed through magick. The results never seemed supernatural; that is, they did not flout gravity or produce something from nothing. Often they seemed synchronistic, almost coincidental, but the excuse of coincidence only stretches so far."

That appeases the skeptic in me. The subtlety.

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Chapter 1 -- About Magick and You.

Chapter 2 -- A Brief History of Magick.

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Chapter 3 -- First Steps in Magick -- This was the least theoretical chapter and the one I found the most disturbing. (I had a freaky nightmare which I -- perhaps incorrectly -- associated with reading this part of the book.) I'm not sure I can explain why. But I'm clearly most comfortable with the theoretical at the moment, at least when it comes to me personally. I think this is tied into the fact that my soul type is the scholar. I'm more comfortable learning and advising as opposed to doing personally. Details like magick may fuck with electronics or disturb pets made me uncomfortable. (I don't want to scare my kitties.)

But ultimately my fear is separating the will towards good things vs unconscious fears being manifest. But writing this down after reading the chapter on the 3 aspects of self, I realize those fears are what you are expected to work on when becoming better acquainted with your younger self. (Added 11/13/2014.)

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11/10/2014 -- read chapter 4 -- Magick & Science -- Need to revisit this chapter sometime. Most of the individual premises resound with the possible exception of needing to witness an event for it to be real. I mean I get half way there with the idea that an observer changes what they are observing by their presence, but there is still the tree falling in the forest metaphor to account for.

The premises (added 11/13/2014):

1. The "laws" of nature are not universal -- ex: life on another planet may not be carbon based.
2. There are an infinite number of kinds of particles -- protons, neutrons, electrons, and the infinite number below that level (as proposed by superstring theory).
3. There is no difference between matter and energy -- things sometimes act like particles of matter and other times act like waves of energy.

4. Mostly, everything is empty space -- in the sense that an atom is more empty space than particles.
5. The world is only real because we are watching it.
6. There is not one universe, there are infinite universes -- aka parallel universes.
7. Time isn't real -- or rather, time isn't linear.
8. The universe is not predictable.
9. The speed of light is no limit.
10. Energy is abundant.
11. Everything is connected.
12. Possibilities are infinite.

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11/13/2014 -- read chapter 5 -- The Path Lies Within You -- Which is all about the three part model of the Self. They use the terms middle self, younger self, and higher self. But they roughly correspond to Freud's ego, id, and superego. (Without the negative implications of the id.) Or simply the conscious mind, the subconscious, and the superconscious. Or tying it to the biology, the frontal lobe, the animal brain, and the soul.

Actually, this chapter feels less like magick and more like self-actualization. But they propose that you should get to know your inner child or the animal representation of your younger self. The younger self holds all the self incriminations for past wrong doings, in childhood, in adulthood, and perhaps in past lives. Healing those wounds connects you more closely to your younger self. And you must go through your younger self to reach your higher self. Their description of the Lovers card in the tarot serves as a nice visual model.

They propose that your higher self is a pair of spirits, male and female. Like guardian angels, but within, not without. They represent our conscience, our intuition, and our connection to the divine.

As to how this connects to magick:

"Effective magick works like this: the Middle Self chooses a purpose in harmony with its True Will; it communicates this purpose to the Younger Self, triggering emotion and physical activity to raise power; the Younger Self boosts the power and channels it to the Higher Self, along with a clear image of the goal; and the Higher Self uses the power to manifest the desired result. Middle Self experiences the result, and the circle is complete."

They explain how not involving all 3 aspects of self leads to magick failing:

"... all three aspects of the Self must work as a team in order for magick—that is, guided transformation—to occur.

Often, would-be magicians fail because they address the Higher Self directly, without going through Eve or the Younger Self. This is, of course, why most prayer is ineffective (except as a means of mild catharsis or self-comfort): there is no direct channel of any consequence from the Middle Self to the Higher Self or God/dess within.

Some aspiring magicians, still more limited in their understanding, even leave out the Higher Self, believing that they can do magick through the unaided power of the intellect. But this is simply ego talking to itself,

which accomplishes nothing."

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01/01/2015 -- read chapter 6 -- Ethics and Hazards -- another practical chapter

01/01/2015 -- read chapter 7 -- The Pyramid of Magic -- blend of theoretical and practical

"The Magus, the Theurgist, the True Witch stand on a pyramid of power whose foundation is a profound knowledge of the occult, whose four sides are a creative imagination, a will of steel, a living faith and the ability to keep silent, and whose internal structure is love."

Knowledge is the foundation. A creative imagination is knowing what you want and being able to visualize it. True Will is about heart and passion. It's about self-confidence and keeping your word. Faith is about faith in yourself and the power of magic. Silence is about that deep quiet place inside yourself. And love is the reminder to give power to things you love, not things you hate.

"Set aside hatred because any strong emotion strengthens your psychic ties with its object, and presumably you do not wish to set up lasting karmic bonds with ... " something you don't love.

Spirit (egg): Purple -- foundation / knowledge + structure / love.

Earth (square): Yellow -- Faith

Air (circle): Light blue -- Imagination

Fire (triangle): Red -- Will

Water (crescent): Silver -- Silence

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07/22/2015 -- read chapter 8 -- The Energies of Magick (Chakras)

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## Sec says

I guess I'd like to start with the "good points" of the book, such as putting all the correspondence related items in the back of the book or opening up the discussion about how to try to deal with things from your childhood that may be affecting you now (like going to a fucking doctor and having professionals who have licenses help you and support you). And the few and far between good points in this book which are more like common helpful nuggets of advice. However, that does not mean this book is worth even picking up or reading at this point.

### 1. Disability Hatred and Playing the Doctor

Probably the most prominent thing about this book is the fact that it actually goes out of its way to specifically say the people with Nerve Disorders, Chronic Pain Sufferers, and Diabetes (specifically) are not to practice magick (as defined by the author as "involv[ing] using natural forces to effect willed change, often changes in our perceptions or consciousness"). Stating specifically in her book, in the beginning of her



Magick and your Health section:

“Physical, mental, and emotional health are necessary for peak performance in the magickal arts, and a strong and sensitive nervous system is essential.” (p. 81, True Magick, Amber K).

Followed by a seriously out of context Bonewits explanation quote, which at the time of this book’s original publication, ironically, Bonewits had already been diagnosed with EMS. On my current book’s print (the eleventh edition) he’d had it for over eleven years. It seems a little in poor taste to misquote someone who has been diagnosed with some level of disability while simultaneously dismissing them as being capable of working magick - let alone good magick.

“People whose blood sugar bounces all over, who are filled with addictions and craving, or who are in pain, fatigued, or dehydrated are not in a good position to be perceivers, catalysts, or channelers of power. They may work magick, but they will certainly not be working the best magick of which they are capable. Anything which debilitates your neural system weakens your magick.” (p. 97, True Magick, Amber K)

This ableist shit was prominent throughout the book, assuming that everyone can have physical activity levels or that was being healthy. It begs the question, the amount of “helpful” advice about how someone should get up their physical activity, if Amber K is a fucking doctor. Can I see your medical license? Where is your degree? Who said you have the right to tell people what kind of activity plans that they need in order to get healthy? Because there are a lot of people who you would look at, Amber K, with disgust and with the assumption that they are not healthy, and they are perfectly fine and healthy.

Amber K also played the Nutrition Specialist in here as well. Discussing how people should substitute most of their diet into a Vegetarian life style in order to practice magick. Not only does this fly in the face of most practices which require some level of animal sacrificing – it also flies in the face of traditions which are specifically orientated around hunt animals. But more importantly, it’s clear that Amber K, with her medical license – right, understands that everyone can have the same dietary needs, right? Because that’s exactly how humans all operate. Everyone can get a vegetarian life style – just for medical reasons alone.

No. Amber K, that is NOT how people work. While some people may be able to operate in the Vegetarian life style because a) their bodies and medical health allow them to do so and b) because they have the monetary funds (ie it’s classism to pretend that the vegetarian life is available to everyone in the fucking world), not everyone can do it for a variety of reasons. Nor should they feel pressured by an author who doesn’t even fucking have a fucking goddamn license to be issuing this fucking level of nutrition advice.

It’s absolutely ridiculous. If you want to be a fucking doctor, Amber K, go to medical school. Because clearly you like the idea of being able to dictate to people whether or not they are healthy by your arbitrary guidelines and feelings on the matter.

## 2. Racism

Out of this book there’s at least several parts of this book which CONSTANTLY get expressed as clear racism. This book frequently mentions Huna – a tradition in which a White Man went to Hawaii and said he “found the ancient Hawaiian religion” when he came back, to which several prominent religious Hawaiian leaders have said “Lol wat, white man?” While I could forgive ignorance on this Huna being nothing more than a white interpretation of Hawaiian culture, because at the time that this book was created fact checking was not exactly welcome, this book was published in 2000. Last I remembered Google was at least available to referencing. Furthermore, she could have easily called up any specialist in Hawaiian cultures in the

colleges around (where ever she was) and asked questions about whether Huna was what it was claimed.

So I'm not going to even bother with this, it's a racist religion created by a white man who thought he knew Hawaiian culture better than any native Hawaiian.

Furthermore, this book uses slurs even though clearly, in the next breath, this author knows what the fuck the original grouping of people is called (in general – though is missing some key important groups that should not be lumped together). Excuse you author, instead of using the SLUR and propagating the SLUR as an actual okay thing to say of those people, since you clearly know the correct term for them, why don't you just stop using it.

I think we'd all appreciate it. Thank you.

Furthermore, this book associates ALL Native American/First Nation practices with Shamanism. This tends to be a trend with the new age section lumping all Native American practices together under a Siberian fucking mysticism, instead of using the words which come from Native American tribes. We'll just say that, oh sure, author, you pick out that term for them. Because clearly you know exactly what labels they should be running with in your infinite wisdom of their culture and practices. Right?

But more importantly, this author loves to use people and sources which are inherently racist in or to back up or provide information about cultures. This author has used the book, *Medicine Woman*, in a several places in order to back up their point about something. Well, unfortunately, the author of that book, as been widely discredited as making up the interviews that she states occurred. Most of the time, that author induces the mythical x-native mystic who she has some how interviewed because everyone's willing to talk about their practices to a white woman author. I don't even know how to begin to deal with the problematic shit that this is, but needless to say if you're quoting someone's MADE UP book in order to provide the people of color's perspective of what all this means, then clearly there is some serious issue here. Why did you think this was okay in the first place? Why did you not question this book's authenticity? Why would you think that someone would speak to a white woman who recently ended an attempted acting career? I am not sure why the author wouldn't have questioned her own sources, but she's already misquotes a hell of a lot of people. So it's pretty much par for the course.

On a side note, Brujeria is not at all what is stated in this book. I am not exactly sure where would be the best category to put it under, so I'll address it here. There's a lot of practices which are misunderstood in Brujeria and other forms of Central and South American practices as well as Island practices from places which surround the continents. It doesn't need someone who clearly does not know the difference between their ass and a hole in the ground explaining it to a wider audience what exact it is.

I am not even going into the rest of what was listed in this one section here in this book. But needless to say, CITATION NEEDED.

### 3. Pseudo Science Needs To Be Checked

Probably some of the most annoying parts of this book (beyond the fucking offensive as shit and just what the fuckness) is that this book promotes the idea that one can just make up what physics does and definitions of physics. It's quite clear from the "energy is abundant" section, that the author barely has the ability to understand what energy means in terms of physics, let alone to start writing a fanfiction about an alien from Pluto.

If anything, having a lot of fictional material, in what should be a non-fiction book, should raise a giant red flag. Is the author not capable of separating physics from fiction? It bothers me since this book is not only recommended for beginners, but also new people who have never had any experience with people from the various communities.

Plus on top of this whole misunderstanding of concepts in physics, we have some astronomy issues. Recently there have been some changes in theories about whether or not the universe is or can expand infinitely, and there's been some interesting discoveries and interpretations on what things are out in the universe. However, even if the universe was expanding infinitely, it does not correlate at all that there would be dragons on an astral plane at all. That doesn't make sense. It doesn't matter if there are more stars out there than possible to conceive that does not provide any evidence that dragons exist on the astral plane.

Absolutely ridiculous.

We (meaning those within my immediate community, witchcraft, and others like my community) already get enough shit from people who question a variety of things about our intelligence, our understanding of reality (meaning our capabilities from separating it from something that isn't /real/), our methodologies, and our capabilities as a group. We don't need this kind of shit on top of everything else (and we sure as hell need to deal with all this bullshit that was before this fucking point). I'm not sure whether to be insulted or to be angry that this author included this shit to try to appeal to a scientific mindset.

Because it comes off looking as if the author has never been taught a single fucking thing about science at all. Let alone the two out of some of the biggest and probably most important ones for our current society. I just can't even conceive where the author thought that it was okay.

#### 4. Getting Paid for Services Rendered.

Apparently the author does not think that she should have to pay someone for providing services rendered to her. I assume she does not pay anyone who does anything for her at all. Why? Because clearly she's so fucking anti-getting paid for services rendered in witchcraft, paganism, occultism, and other communities.

See here's the thing, while I am not a for-hire witch, I know several people who are. This is what they do. This is their bread and butter (literally) what puts food on their table. They put their time, their efforts, their supplies, and their energy into making and creating things. They deserve to get paid for what services are rendered. And Yes, I hear you about scam artists, we have been over-saturated with warnings about scam artists in our midst writing racially motivated books which also include ableist language which demeans anyone who has any kind of illness for whatever reason. I mean, we have a hell of a lot of those in the new age section, especially when they love to brag on their new copies of their books how many books they've sold as part of their scam.

But to say, and try to convince a reader, that something not on the up and up about someone who performs a ritual or a spell for you asking for money (or trade) for services provided, is bullshit. While there are no guarantees with spells, charms, etc (because let me not lead you astray), there was a product and you will pay for it if you want it.

Or they can go to someone else, or they can watch their tv shows and eat PB&Js and not give a fuck about your cheap ass. You will pay someone for their services provided if they ask for it, which is not wrong. So shut the fuck up, trying to cheap people out of their hard earned money because of bullshit and airnoses.

Oh and your little couplet, you know this one:

“If you would pay coin for a magick spell, Better to throw your purse in a well.

If you would ask coin for a magick spell, better to throw your wand in a well.”

only fucking exists in your books. It’s something your little snide ass came up with all on your fucking own. Which means you were trying to blind side the reader by sneaking that in, like you kinda did with some of your other material that you didn’t source, to pretend that it came from somewhere else. When it’s really just your fucking bad writing abilities.

Why don’t you throw any keyboard down a well. It would be better fucking served for everyone, I think.

## 5. Summary of Other Points that just need to be stated

The author specifically tries to diminish and discredit my current practices, at almost every opportunity. The author thinks curses are oh so horrible, except doesn’t overemphasize the fact that there are sexual predators and abusers in our communities which need to be dealt with and warned about. I don’t think we should be worrying about teachers, people, whoever are cursing. We should be worrying about the fucking criminal and abusive shit that is going on in our fucking communities.

But not only that, the author has an over inflated idea that “witchcraft for spiritual reasons” is OH SO BETTER than any other kind of witchcraft. Let me be extremely honest with the author in this review, that is such shit that you can shove it right back up where it came folded by a baseball bat which has had nails driven in it. And then you may rotate on it. Multiple times. One brand of witchcraft is not any better, inherently, than any other. You can take that, and walk out in the open with a bunch of people who have no ethical or moral qualms about cursing. I’m sure that would be lovely for them to hear.

I also have some serious issue with the victim blaming in this book (basically saying that you invited all your bad shit to happen to you through the philosophy which is in this book about selves). That is absolutely not going to fly with me as victims are NOT responsible for what happens to them. Let me repeat that, it doesn’t matter what they do, what they have done, what they are wearing, what they are thinking, what they are afraid of, what they have done bad or good in their lives or neither, it doesn’t matter. **VICTIMS ARE NOT RESPONSIBLE FOR WHAT HAPPENS TO THEM BY OTHERS.** People are not in control of every little bit of their lives. Shit **HAPPENS**. And sometimes it happens to you **WITHOUT** a **REASON** for it to do so. Absolutely not fucking okay to blame victims.

Also, spells in paragraph form. Really. Yeah.

In conclusion,

There’s a lot of stuff I didn’t mention here that I found in the book such as some pieces of ageism, “bad emotion” shaming for anyone who doesn’t think that we only exist on ONE half of our emotional range, and a couple of things which out of context or misquoted. There’s a bit of heteronormativity (meaning ignoring any other sexualities besides heterosexual) and some rampant gender issues (meaning gender assignments and association, whilst ignoring any other possibilities of other gender types outside of the binary genders), as well. But not as much as I’m used to in books which have authors claiming to be Wiccan. There’s usually a lot more **OR** there’s nothing about anything and totally ignores the subject all together.

I'm surprised that there's not sexism either. But the author definitely makes up for that was the disability shaming and racism, because it seemed like every two chapters one or the other would pop up here and there. Which was so enjoyable, right? No.

All in all, this book is not worth, in my opinion, going through at all. But you are more than welcome to view it on your own (obviously). But I won't be recommending someone who specifically addresses those with disabilities and pressures them to "stay away" from witchcraft/paganism/magick/etc.

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### **Robyn says**

This is one of the first books on Pagan practice that I picked up, and I found it to be a wonderful introduction. Pretty much all of the important stuff is in here, from the holidays and spell casting, to the ethical foundations of the religion. There is even a section explaining other earth based and magical paths, though it does not go into heavy detail. If you are curious about Magick, or paganism, this is a good start. I really felt as though I understood the basics of these ideas when I had finished, and have recommended and out right given copies to many seekers. The only complaint I can muster, is that some of the material is too general. In many cases I wanted to understand things in more detail. This is, however, resolved by looking at the appendices, where source material and recommended reading helps to fill in the gaps in a seeker's knowledge. An excellent beginner's resource

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### **Michael Duckworth says**

Well written and a lot of backstory within. It's a great book about wizardry.

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### **Sara says**

Some very basic information about magical energy and such.  
But a little too "new-age-y" for me.  
Plus, I just can't spell magic with a k and not feel a little pretentious. Sorry. 8(

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### **Mical says**

This was the first book I picked up when I began to explore alternative faiths and religions. The language is warm and open and the author encourages spiritual awareness and health more than anything. I highly recommend it to anyone, regardless of religion for its' insightful look at spiritual health and well being.

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### **Benjamin Rowe says**

This was given to me by a coworker in 2014. It's bad.

