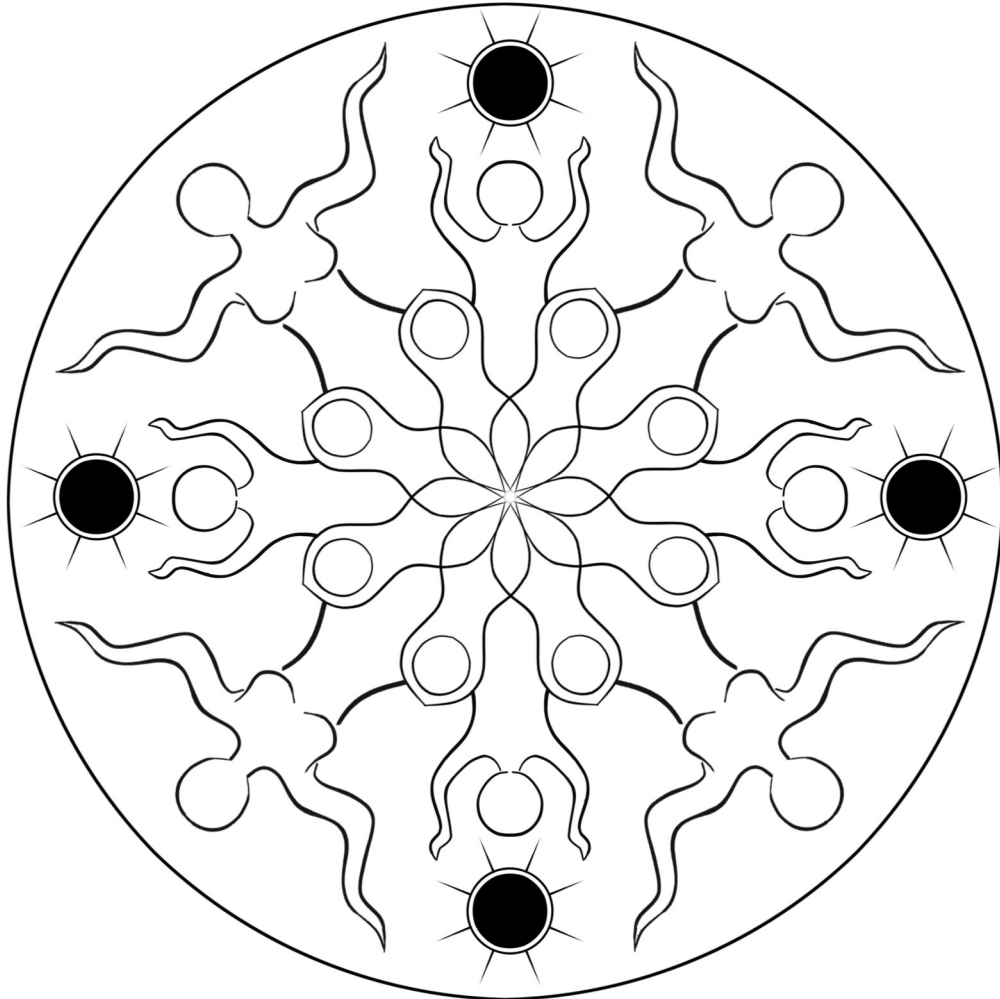


# Solar Eclipse Ritual Kit



## Brigid's Grove

Excerpted from our [Creative Spirit Circle](#)



*May we be bright and glow with energy.  
May we be dark, reflective, and still.  
May we know what we need  
may we find what we seek  
may we be where we are.  
May we walk in peace upon this earth.*

# Honoring the Solar Eclipse

*“True darkness is the...rebuilding process, by which the universe strengthens itself. It is a time when the hidden forces of nature are busy regrouping. When there is darkness, life force is regaining its integrity, so that at the proper season it will reemerge and produce growth and revival.”*

*–Rabbi Steven Fisdell*

I dreamed of the eclipse and during it, I sat on the earth with my hands on her surface, feeling the pulse of her ensoulment and living breath and I gathered together all my prayers and sent them into her, prayers for healing, prayers for peace, prayers for the planet. And, she replied: “I am big enough for anything. You do not need to worry about me. Worry about yourselves.”

## Eclipse Themes:

You may wish to use these ideas and themes to inspire journaling, meditation, reflection, group discussion, or action...

- the wisdom of endarkenment (see article on page 6)
- the opportunity for an ensouled world experience of nonduality (i.e. darkness/light, day/night are actually aspects of **wholeness**, not dualistic opposites)
- inner/outer harmony (as above, so below)
- the idea that an eclipse is basically a "micro year"/year in miniature
- embracing/experiencing the stillpoint. At the peak of the eclipse, *be* in the stillness of that moment, that liminal space.
- From Creative Spirit Circle member, Barbara: I had a dream about spiders. A very vivid dream: since spiders are weavers, and can also represent our darkness, maybe weave in some spider lore into the ritual to embrace our dark side that sometimes eclipses our light side. I know I need a break sometimes from always being "on" and shining, and sometimes go inward into my shadows and darkness to recharge.
- From member Amy: I'm seeing a lot of themes of transformation and death/rebirth come up for me. I am also seeing myself as at a major transition point and viewing this as a threshold of initiation in a way. (But that said, like you, I am currently planning to simply stand barefoot on the ground and take it in.)
- A theme I personally took to heart and used to focus the ritual outline to follow was shared by my friend Luce: the power and magnitude and potential of **so many** people all literally looking in the

same direction. How might we shift the world (for the better!) if we all looked in the same direction more often...

*"We spin our circles. Some of them hold and many unravel; yet we begin again, knowing that this work of making community is weaving the mantle of the Goddess. May it be a cloak to shield each one of us from the cold; a net to catch us when we fall."*

--Starhawk, Dreaming the Dark

## Simple Ritual Outline

Begin ten to twenty minutes before the peak of the eclipse (or before totality):

- Ground and center with this embodied prayer from the book *Wild Girls* by Patricia Monaghan:

***Hands on your heart, take a couple of centering breaths.***

***Raise your open arms to the sky with face looking up.***

***Bring your hands back to your heart.***

***Touch the ground below you.***

***Standing up, put your hands back on your heart***

***Slowly, with left hand on heart and right arm outstretched,  
face looking to the right, begin to turn your body in a full circle.***

***Repeat with left hand.***

***Return your hands to your heart.***

- Make an offering of gratitude to the earth (make sure it is something biodegradable and natural. Possible ideas: lavender buds, rose petals, sage, tobacco, cornmeal, a feather, or a stone).
- You may wish to hold a crystal, goddess sculpture, special stone, or piece of jewelry during this prayer to empower and imbue it with the strength of your prayer.
- During totality (or the peak of the eclipse in your location). Stand, barefoot if possible, with your feet upon the earth and make a promise to yourself, a promise from the depths of your soul. As you look up at the sun and moon together in the sky, imagine the millions of people who are looking in the same direction on this day and offer a prayer/hope/wish/vision/promise for what we might accomplish collectively if we spent more time looking in the same direction.
- **Collective Action Prayer** for hope, healing, cooperation, respect. You may wish to read aloud before or after, or simply hold in mind during totality:

In this divine moment,  
where we are collectively  
gazing outward together

in the same direction  
may we offer a prayer for humanity  
one people upon this earth  
under this broad sky...

May we listen,  
may we feel,  
May we give  
may we receive  
may we take inspired action.

May we remember,  
that we breathe the same air  
we drink the same water  
we gaze at the same stars  
we are warmed by the same sun  
and our nights are lit by the same moon.

Our hands extend to one another  
and we create peace on earth.

May there be a song on our lips  
love in our hearts  
and courage in our feet.

May we hold space,  
hold hope,  
and hold on.

- To close, repeat the embodied prayer with which you began your ritual. You may also wish to drum, sing, meditate, do the card layout that follows, or simply enjoy being how and where you are without expectation of anything else.

*"Ancient people saw and heard oracles everywhere because they lived in an ensouled world. The phrase 'ensouled world' may inspire us today, but perceiving everything around us as truly alive, brimming with consciousness, intensely present, and gazing back at us is an experience of a different order..."*

*--Dianne Skafte, Listening to the Oracle*

## Article: Endarkenment by Molly Remer

*It is from this dark space that we emerge—whether from our own mothers or from the more mysterious cosmic “sea” of soul—and it is to darkness that we return when we close our eyes for the final time.*

I find that even within Goddess circles the idea of “the dark” may remain commonly associated with that which is evil, negative, bad, or unpleasant. The Dark Mother, while acknowledged and accepted, is often at the same time equated with death, destruction, challenge, trials, and obstacles. While I recognize that the concept of a dark, demonic, and destructive mother might too have a place in goddess traditions (as with Kali or Durga), I also think this is unnecessarily limiting and that the idea of the “Dark” in general is in need of re-visioning. It is not just with regard to the role or place of death within the wheel of life or the Goddess archetype that Goddess as Dark Mother and destroyer can be honored or recognized, but the Dark as a place of healing and rest can also be explored.

In her article “Revising the Female Demon” (1998), [Elinor Gadon](#) explains that there is a tendency in the contemporary Goddess movement to “ignore her dark side” and she remarks that, “in the fullness of her being she is both creative and destructive...The women’s spirituality movement needs a more inclusive mirror in which to recognize and recover elemental female powers that have been split between the peaceful, good nurturer and the evil, warlike destroyer” (p. 2).

In the book *Fire of the Goddess* by [Katalin Koda](#), in the chapter Reclaiming the Dark Mother the author says:

The feminine qualities of darkness, moistness, birth, and blood symbolize the dark mother and our inner Initiate. We have been taught to deny these parts of ourselves and bodies; honoring the sacred feminine invites you to reclaim these as not only part of who you are, but a powerful aspect of your life. When we face our shadow, we are initiated into our deepest powers. We may be afraid of these parts; these howling, undernourished, repressed, and rage-filled aspects of ourselves that demand to be heard, but which we cannot bear to face.

But what if the Dark side of the Goddess is *not* an evil, raging, and destructive side? In fact, what if the Goddess Herself is *found in the dark*? [Judith Laura](#) writing about dark matter in the cosmos writes, “might we call this ‘unseen force’ Goddess? Dark matter could be identified with the womb of the Mother, continually gestating particles, suns, galaxies, which flow from her in a continual stream...Dark matter might also be represented as the Crone aspect of the Goddess—dark and powerful” ([Goddess Spirituality for the 21st Century](#), p. 181).

In the anthology *Reweaving the World*, Gloria Orenstein refers to endarkenment as, “a bonding with the Earth and the invisible that will reestablish our sense of



interconnectedness with all things, phenomenal and spiritual, that make up the totality of our life in our cosmos. The ecofeminist arts do not maintain that analytical, rational knowledge is superior to other forms of knowing. They honor Gaia's Earth intelligence and the stored memories of her plants, rocks, soil, and creatures. Through nonverbal communion with the energies of sacred sites in nature, ecofeminist artists obtain important knowledge about the spirit of the land, which they can then honor through creative rituals and environmental pieces" (p. 280). This speaks to me because of my theapoetical experiences of the presence of the Goddess in my own sacred spot in the woods behind my house, where I go to the "priestess rocks" to pray, reflect, meditate, do ritual, think, and converse with the spirits of that place.

Part of theology's task has been to re-evaluate the concept of darkness. Jacqueline daCosta notes, "This darkness...equates with the darkness of innate, instinctive knowing, where we are within the womb of the Goddess" (p. 115). DaCosta's observation is consistent with my own experiences and observations of the world. In darkness, things germinate and grow. The dark is a calm, holding, safe, welcoming place—we come from darkness and that is where we return. The womb is a place in which I've nurtured and grown my children and it is dark and safe in my experience of it. In fact, isn't darkness the womb of all creation? It is from this dark space that we emerge—whether from our own mothers or from the more mysterious cosmic "sea" of soul—and it is to darkness that we return when we close our eyes for the final time. Darkness holds our DNA. Our link to the past and the future. At the birth of the universe, some part of us was there, in that explosion from darkness.



In the book [Meditation Secrets for Women](#), Camille Maurine writes about the idea of descent and "going down" into one's own dark places: "There are times in a woman's life when the call downward is a transformative journey, a summons to the depths of the soul. People tend to think of spirituality as rising upward into the sky. In the traditional (male) teachings, enlightenment is often described as a flight from the lower centers of the body, the instinctive and sexual places, to the upper centers in the head and then out. By contrast, a woman's spiritual quest at some point leads to a soulful sinking down into herself. Everyone fears this descent, this sinking down. Yet sinking down connects us with the earth, with our personal ground, with our foundation. **There is a secret in 'endarkenment.'**" [p. 210, emphasis mine]

The Dark Goddess need not automatically associate or translate into "bad" or "suffering" or "negative" or "shadow side." I think of the darkness as a cocoon. I think of the womb. I think of germination. I think of a place to rest, to wait, to be still, and to transform. Emergence. Deepness. Rich earthiness.

I love the notion of endarkenment and that the downward call, the downward journey, like Inanna's descent, is a heret's journey of transformation, courage, and potency. In the same book, Maurine describes the soul in very different terms than in classic Christian conceptions: "The realm of the soul is not light and airy, but more like mud: messy, wet, and fertile. Soul processes go on down there with the moss and worms, down there with the decaying leaves, down there where death turns into life. Deepening into soul requires the courage to go underground, to stretch our roots into the dark, to writhe and curl and meander through rick, moist soil. In this darkness we find wisdom, not through the glaring beam of will, but by following a wild, blind yet unfailing instinct that senses the essence in things, that finds nourishment to suck back into growth. Rare is the man who can take it. That's why male spirituality is so often about getting out of the mess, about transcending the passions and bloody processes of life. Who can blame them, really? *It takes a woman's body and strength of spirit for this journey.*" (p. 211)

My experiences with pregnancy loss have played a profound role in the development of, articulation of, and engagement with my spirituality. One of my favorite songs to listen to after my miscarriage experiences had a refrain of, "*it is dark, dark, dark inside.*" While previously not connecting to "darkness" as a place of growth or healing, during these experiences I learned, viscerally, that it is in the darkness that new things take root and grow. I also created a series of black and white mandala drawings during the year following my miscarriages and the subsequent year of conceiving, gestating, and birthing my new daughter.



I attended a presentation about birth stories at a conference in 2011 during which the speaker, Pam England, used Inanna's descent as a metaphor to explain some concepts. She said that the place "*where you were the most wounded—the place where the meat was **chewed off your bones**, becomes the seat of your most powerful medicine and the place where you can reach someone where no one else can.*" This is what I feel like the Dark Goddess also offers. She is *present* when the meat is chewed off. She is there in the healing of the wounds and knowing Her, walking with Her, facing Her, leads to powerful medicine.

**For each of us as women, there is a deep place within, where hidden and growing our true spirit rises...Within these deep places, each one holds an incredible reserve of creativity and power, of unexamined and unrecorded emotion and feeling. The woman's place of power within each of us...it is dark, it is ancient, and it is deep.**

**—Audre Lorde**

## Additional Thoughts on Endarkenment:

I've had multiple lucid dreaming experiences that progressed to a point in which I became aware of, "being in the place between dreaming and awake"—i.e. I stopped dreaming and was not awake and yet, I was still conscious at some level and was "somewhere else" (not a dream place, nor a waking state). This place was completely dark. I am aware of my body on the bed and yet, my personal awareness is not dreaming, it just is, in this very, very dark "holding" place. Upon awakening from these experiences, I had to wonder if death is this place too. As I was writing about these experiences, I had another dream. Beginning by being chased by some men through the woods, I became aware that I was dreaming and began to fly—I was then aware of my body in the air and saw a vision of a transparent Goddess figure spreading her arms and becoming absorbed into the larger sky. I felt dissolved and became aware of myself in that dark space again—the place between dreams and wakefulness, where I was both cognizant of my body in bed, but my consciousness was "somewhere else" that was not dreaming, that just was. Total darkness. It is not a scary place.

Starhawk, quoting a friend, writes in her book *Dreaming the Dark*:

"We need to dream the dark as process, and dream the dark as change, to create the dark in a new image. Because the dark creates us..."

When we tell of the turning dark, the velvet dark, Hecate's birthgiving dark, the shadow listens to that also. And what we name feeds into the open imaginations that are listening...

The dark: all that we are afraid of, all that we don't want to see---fear, anger, sex, grief, death, the unknown.

The turning dark: change.

The velvet dark: skin soft in the night, the stroke of flesh on flesh, touch, joy, mortality.

Hecate's birth-giving dark: seeds are planted underground, the womb is dark, and life forms itself anew in hidden places.

The question of the dark has become a journey...how do we face the dark on the edge of annihilation? How do we find the dark within and transform it, own it as our own power? How do we dream it into a new image, dream it into actions that will change the world into a place where no more horror stories happen, where there are no more victims? Where the dark is kind and charged with a friendly power: the power of the unseen, the power that comes from within, the power of the immanent Goddess who lies coiled in the heart of every cell of every living thing, who is the spark of every nerve and the life of every breath..."

(p. xxviii)

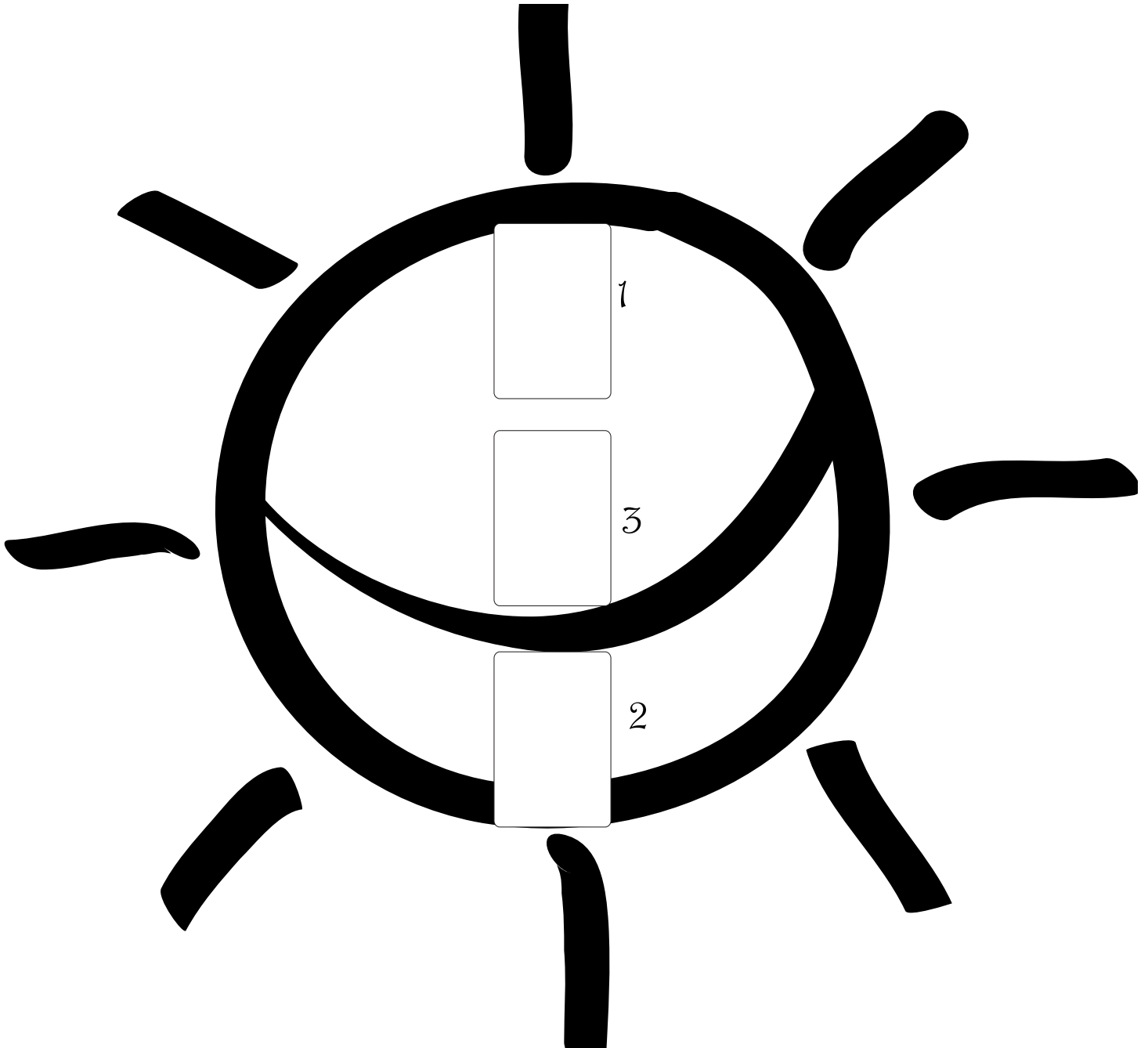
*May we rest  
in the stillness of the dark  
may we open our hearts  
to the warmth of shining brightly  
while knowing  
that there must be a pause  
in the shadows  
to renew, to restore,  
to rebirth...*



*Note: The Sun and Moon rune used for the card layout to follow is The Rune of Laughter and represents joy, laughter, and a harmonious wholeness. The Womanrunes used in the border of the goddess mandala on the cover and page 13 are The Sun, the Rune of Healing, and The Dark Moon, Rune of Wisdom. May this eclipse represent healing wisdom for all.*

*Womanrunes book and cards sets are available from Brigid's Grove: [brigidsgrove.etsy.com](http://brigidsgrove.etsy.com).*

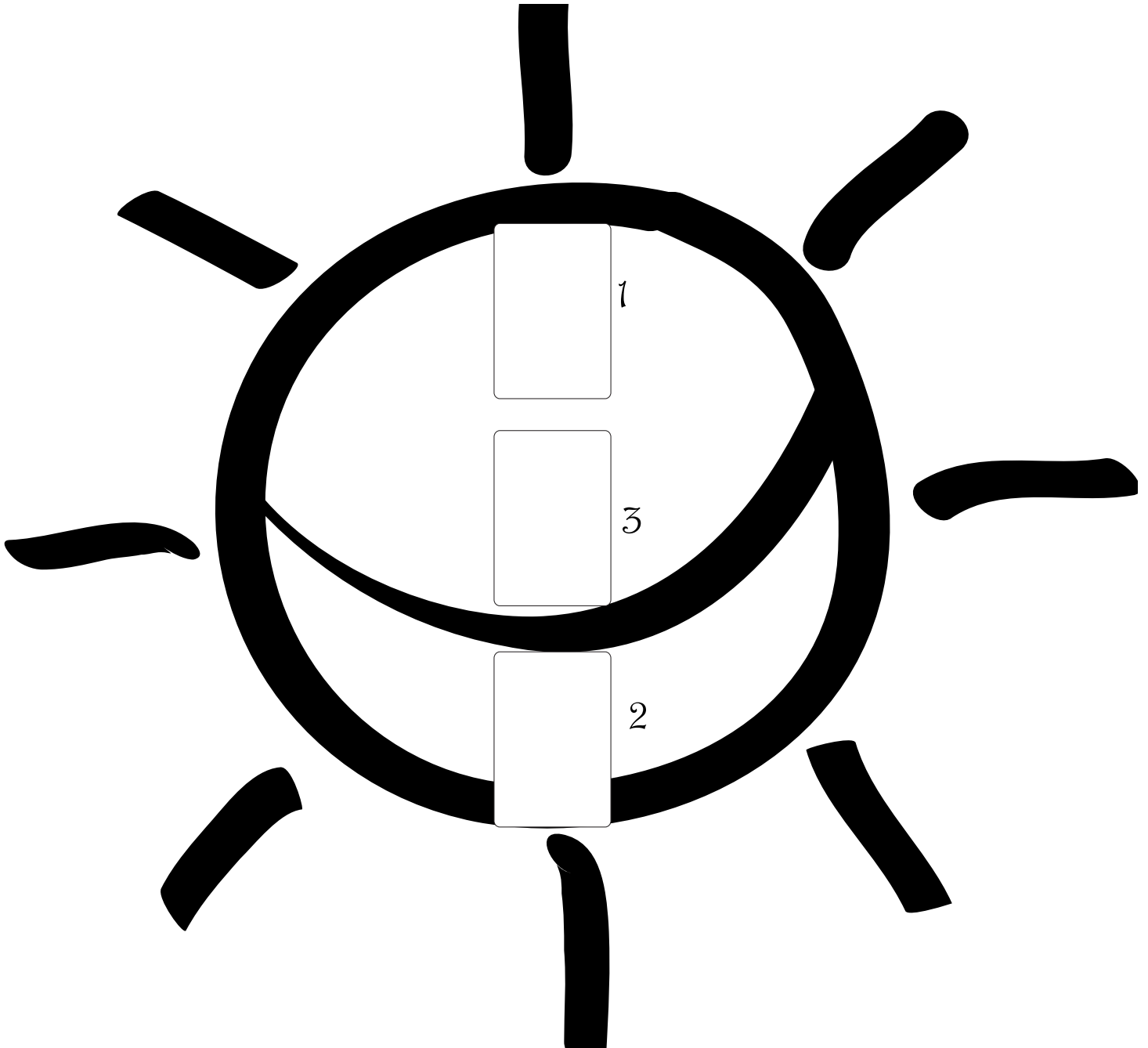
# The Sun & Moon (eclipse edition)



## Remove the Sun & Moon card

1. What is glowing brightly?
2. What needs nourishment in the dark?
3. Message from the stillpoint...

# The Sun & Moon

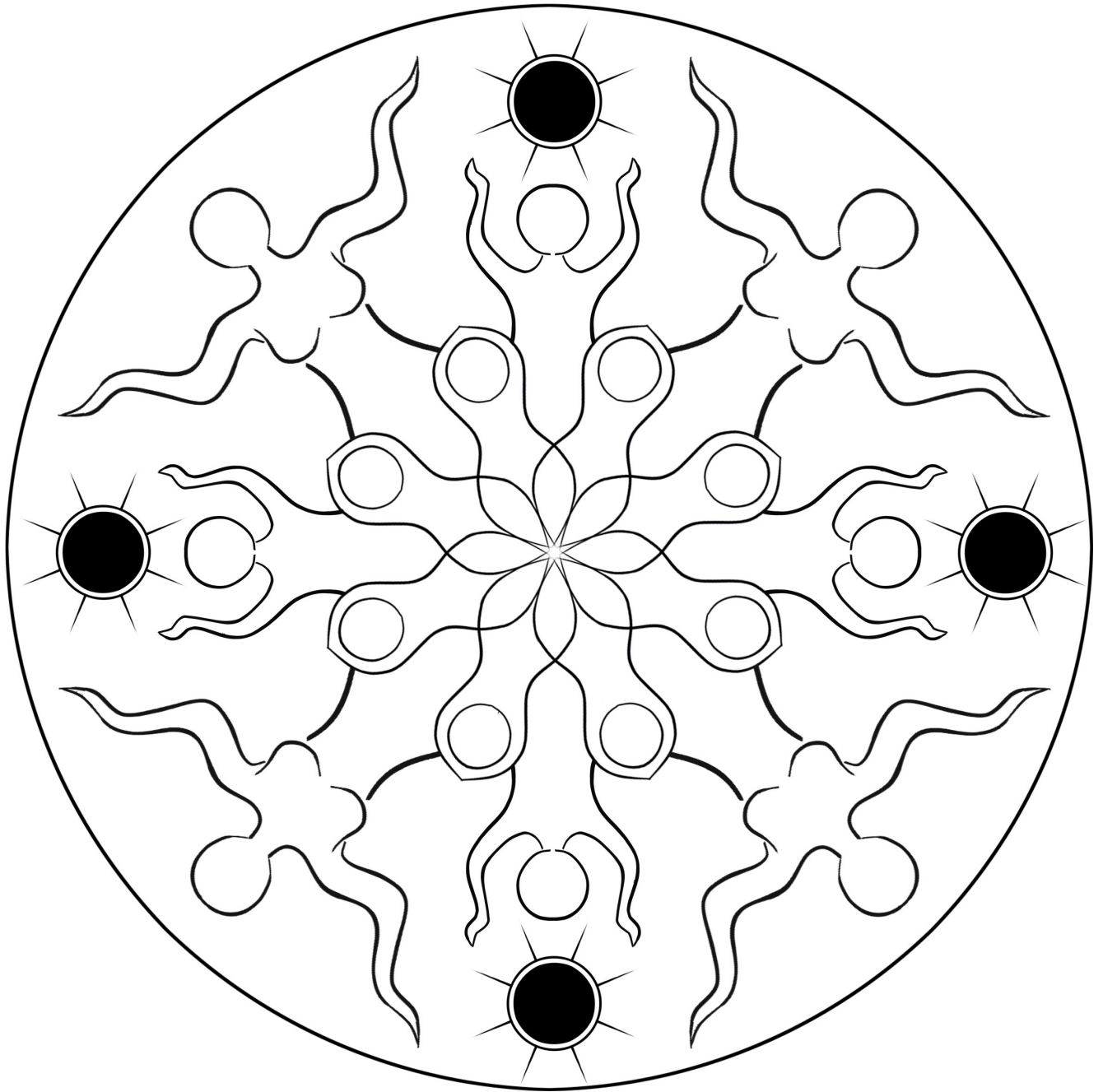


## Remove the Sun & Moon card

1. Trust yourself...
2. Let it go and laugh...
3. You are free...

-OR-

1. Where do I need to smile and laugh?
2. What/where do I need to let go and shake off?
3. What freedom am I seeking/desiring?



# Come join the Circle!

Membership in the [Creative Spirit Circle](#) is FREE and packed with beautiful, bountiful resources, including:

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- weekly virtual circles in our [Facebook group](#)
- Red Tent and ritual resources
- blessing posters and mandalas
- access to Divine Imperfections sculptures
- monthly *Creative Spirit Circle Journal* filled with resources such as ceremony outlines, articles, book recommendations, sneak peeks, and special freebies.

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## About the author:

Molly has been “gathering the women” to circle, sing, celebrate, and share since 2008. She plans and facilitates women’s circles, Red Tents, seasonal retreats and rituals, Pink Tent mother-daughter circles, and family ceremonies in rural Missouri and teaches online courses in [Red Tent facilitation](#) and [Practical Priestessing](#).

Molly is a priestess who holds MSW, M.Div, and D.Min degrees. She wrote her dissertation about contemporary priestessing in the U.S.

Molly is the author of [Womanrunes](#), [Earthprayer](#), and [The Red Tent Resource Kit](#). She writes about women’s circles, nature, practical priestessing, creativity, family ritual, and the goddess at [Brigid’s Grove](#) .



## About Brigid’s Grove:

Molly and Mark co-create original goddess sculptures, goddess pendants, and ceremony kits at [brigidsgrove.com](#) ([and etsy!](#)). They publish [Womanrunes sets](#) based on the work of Shekhinah Mountainwater.

Brigid's Grove integrates Molly's priestess work with our family's shared interests in ceremony, theology, art, gemstones, metalwork, nature, and intentional, creative living.

Brigid is the Irish triple goddess of smithcraft, poetry, and midwifery. She is also a Christian saint associated with midwives, birthing mothers, and infants.

